

THE
CHERUBIM
OF
GLORY

PHILAETHES

1913



THE
CHERUBIM
of
GLORY

and their Manifestation
in the CHURCH OF CHRIST
as foreshadowed in
the VISIONS of
EZEKIEL



"THE CHERUBIM OF GLORY."

Commenced Oct. 20th, 1906; completed Nov. 5th, 1917.

Presented to

My dear Godson Oswald Stanton
By the Author.

August, 1918. J. W. Anley - Mone

H. W. Lowe.

"THE CHERUBIM OF GLORY,"
AND
THEIR MANIFESTATION IN THE
CHURCH OF CHRIST,
AS FORESHADOWED IN THE VISIONS
OF EZEKIEL.

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William Bramley Moore ("Philaletes")

Acquainted with Seventh-day Adventists; met Elder W. T. Bartlett at our meetings in London between 1887 and 1890.

This book was published privately--only 500 copies, and is now very rare.

William Moore was the literary genius of the remnants of Edward Irving's work in England, out of which grew the Catholic Apostolic Church. In Britain this church is slowly dying out, but it is stronger on the Continent of Europe. It developed an elaborate ritual after Irving's time, based mainly on the study of the book of Ezekiel.

H. W. Lowe, 1966



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1917.

A TENTATIVE ILLUSTRATION OF
THE VISION OF EZEKIEL.

"THE CHERUBIM OF GLORY,"
AND
THEIR MANIFESTATION IN
THE CHURCH OF CHRIST,
AS FORESHADOWED IN THE
VISIONS OF EZEKIEL.

BY

PHILALETHES, M.A., Trin. Coll., Camb.

Author of *Baptismōn Didachē*; *Ancient Tyre and Modern England*;
The Church's Forgotten Hope, &c.

Wm Bramley-Moore

"Ἐπὲρ αὐτῆς (τῆς κιβωτοῦ τῆς διαθήκης) ΧΕΡΟΥΒΙΜ ΔΟΞΗΣ,
κατασκιάζοντα τὸ ἱλαστήριον."

(Heb. ix, 4, 5. St. Paul, A.D. 64.)

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SCRIPTURAL PREFACE.

THE VISION OF THE GLORY OF THE LORD, WITH THE CHERUBIM, BEHELD BY THE PROPHET EZEKIEL. (Ezek. i.)

1. Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God.

2. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

3. The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4. ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6. And every one had four faces, and every one had four wings.

7. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

8. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9. Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

The Cherubim of Glory.

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12. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

13. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14. And the living creatures ran and returned as the appearance of a flash of lightning.

15. ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17. When they went, they went upon their four sides: and they turned not when they went.

18. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

19. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

21. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

22. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26. ¶ And above the firmament that was over their heads was

the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

THE CHRONOLOGY OF THE VISIONS OF EZEKIEL.

The Chronology of Ezekiel's Cherubic Visions is defined, in the Sacred Text, by the four following dates:

- (1.) The *fifth* year of King Jehoiachin's Captivity was the date of Ezekiel's first Vision. (Ezek. i. 1.) - - - 593 B.C.
- (2.) In the *sixth* year of the Jews' Captivity, the four sins of Jerusalem were revealed. (Ezek. viii. 1.) - - - 592 B.C.
- (3.) "The city was smitten" in the *twelfth* year of the Captivity, i.e., seven years after Ezekiel's first Vision. (Ezek. xxxiii. 21.) - 586*B.C.
- (4.) The Prophet beheld the Visions of Israel's Restoration, in the *twenty-fifth* year of the Captivity, *fourteen* years after the destruction of Jerusalem; and *twenty-one* years after he beheld his first Vision of the Cherubim, "by the river Chebar." (Ezek. xl. 1.)
572 B.C.

*According to Archbishop Usher, the destruction of Jerusalem occurred in 588 B.C., but modern research gives the correct date as 586 B.C., which is now generally accepted. See the Chronological Table in the learned work on Jerusalem, by George Adam Smith, D.D., LL.D. (Vol. II, pp. xv, xvi.)

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CORRIGENDA ET ADDENDA.

Page.	Line.	
5	- 26	For "Ἀγγελοι read "Ἀγγελοι.
7	- 3	For ἔστε ,, ἔστι.
7	- 31	For congrous, ,, "congruous."
72	- Last line,	insert "Mysterio" after "de."
88	- Line 14	For Foris, ,, "Floris."
235	- Last line	,, Akoimetai, ,, "Akoimetoi."
339	- Footnote	,, Joseph, ,, "John."
385	- Insert)	after "Apostolatus."
401	- lines 29-30	For s ,, ζ
466	- 2 lines from end	,, Biblical ,, "Biblical."
483	- Line 11,	,, Percival, ,, "Perceval."
483	- ,,	,, brother, ,, "son."
495	- After line 24,	add: "Bagdad has recently been captured by the British (Mar. 11th, 1917); and a Gate, in that City, is said to have been kept shut for nearly 300 years, since the capture of Bagdad by the Turks, in 1638."
662	- After line 18,	add: The Venerable Bede and other Historians mention a large ancient Welsh Monastery, of Bangor Iscoed; where 2,400 monks are said to have taken their turn (100 each hour of the day and night) in performing Divine Service, without intermission. But some 1,200 monks were slain here, by Ethelfrith of Northumbria, who also spoiled the monastery, A D. 613.
662	- 8 lines from end,	add: Outside the City of Jerusalem, near the Jaffa Gate, is a "Church of Perpetual Prayer," where relays of white-robed nuns pray day and night.*

*Palestine Depicted and Described. G. E. Franklin, F.R.G.S., 1911.

INTRODUCTION.

THE Title of this Book is "THE CHERUBIM OF GLORY, AND THEIR MANIFESTATION IN THE CHURCH OF CHRIST, AS FORESHADOWED IN THE VISIONS OF EZEKIEL"; and the following Treatise is based on the Word of God.

"The Cherubim of Glory" form one of the chief mysteries of Divine Revelation, being mentioned no less than ninety-one times: from Genesis to the Apocalypse. But the Cherubim are described with more detail, in the Theophany* of Ezekiel, than in any other Vision of the sacred and prophetic Scriptures.

St. Paul, when writing to the Hebrews, stated that in the Mosaic Tabernacle, "THE CHERUBIM OF GLORY" were over the Ark of the Covenant; but he added, "of which we cannot now speak particularly" (Heb. ix. 5).

Some 1800 years have elapsed, since the Apostle to the Gentiles wrote these words; but by the grace of God, through the light of Prophecy in the Church (at the end of this Christian Dispensation), we can "now speak particularly" concerning the CHERUBIM OF GLORY."

The Apostle Paul definitely taught that the *Mosaic Tabernacle* was a type or shadow of the *Christian Church*; and this truth invests the Tabernacle and its contents with an absorbing and peculiar interest.†

St. Paul also stated in the same Epistle, that Christ is a "minister of the sanctuary and of the *true tabernacle*, which the Lord pitched, and not man" (Heb. viii. 2); and that "Moses verily was faithful in all his house, as a *servant*, for a testimony of those things which were to be spoken after: but Christ as a *son* over his own house; WHOSE HOUSE ARE WE" (Heb. iii. 5, 6). These words are applicable only to the Christian Church.

The Mosaic Tabernacle was also described, by the Apostle, as "a *figure* (παράβολή, Gk. parable, R.V.), for the time then present." For "the holy places made with hands (were) figures (ἑντίτυπα, antitypes) of the true" (Heb. ix. 9, 24).

*"Theophany" is derived from two Greek words, which mean the *manifestation*, or the *shining forth*, of God, from (θεός, God, and φαίνωμαι, to shine forth, or appear). This term is applied by Commentators to the first Vision of Ezekiel.

†See also pp. 23, 182—184, *infra*.

In the Mosaic Dispensation, the Priests served "unto the *example* and *shadow* (σκιᾶ) of heavenly things"; but in the Christian Dispensation, Christ became "a high priest of the good things to come, through the *greater and more perfect Tabernacle*, not made with hands, that is to say, not of this creation" (Heb. viii. 4, 5; ix. 11. R.V.).

All the above inspired statements of the Apostle, clearly apply to the Christian Church, which he declares to be "the *very image*" (εἰκὼν) of "things in the heavens" (Heb. x. 1; ix. 23).

The image (εἰκὼν) was obviously greatly superior to the shadow (σκιᾶ), i.e., to the Mosaic Tabernacle which was a shadow of the higher and more spiritual Tabernacle. This superiority can only be found in the Christian Church.

Now, if this interpretation applies to the Tabernacle, and to its contents, *a fortiori*, it must include the most precious piece of furniture in the Tabernacle, viz., the *Ark of the Covenant*, with its Golden Mercy-seat, and its *Golden Cherubim*. Therefore, the Cherubim must have some definite spiritual application to the Church of Christ; and in the prophetic light, which has recently been shed on the Types of the Law, and also on the Visions of Ezekiel, we can now perceive the spiritual significance of the Cherubim in the Church of Christ.

The mystic analogies, between the Cherubim in the Old Dispensation, and their antitypes (the Ministries in the Christian Church), admit of detailed proof as set forth by St. Paul; thus affording strong evidence of the wonderful unity of the Word of God.

The distinctive Title, "THE CHERUBIM OF GLORY,"* applied to the Cherubim by the inspired writer, signifies not merely the Glorious Cherubim; but that they formed part of the manifested Glory of the Lord, with which they were identified, in Ezekiel's Vision.

So great was the awe, inspired by Ezekiel's Vision of the Cherubim, that "The Jewish youths were forbidden to read the mysterious first chapter of the Book of Ezekiel (called the *markaba*, "the chariot"),

*In the Old Testament, there are several Hebrew words rendered "glory"; but the word generally used by Ezekiel, is *kabod* (Heb. כבוד), which primarily signifies "weight," suggesting supreme responsibility, as well as magnificence and power. Thus, it is written of Eliakim (who was a type of Christ), "the key of the house of David will I hang upon his shoulder . . . They shall hang upon him all the *glory* (*kabod*) of his father's house . . . from the vessels of cups, even to all the vessels of flagons" (Isa. xxii. 20—25).

In the New Testament, a cognate idea is mentioned by St. Paul, when he speaks of the saints inheriting an "exceeding *weight of glory*" (βάρος δόξης), as a recompense for their past and present sufferings, endured for the Lord's sake (2 Cor. iv. 17.)

and also the concluding section (Ezek. xl—xlviii), until they reached the age of thirty years.”*

These mystic Cherubim have engaged the attention of celebrated Jewish and Christian Scholars, in all ages, such as Philo, Rabbi Eliezer, Victorinus, Jerome, Gregory the Great, Maimonides, and Calvin; as well as later Authors, such as the Rev. Stanley Faber, Rev. E. B. Elliott, Dr. Fairbairn, and other more recent Theologians.†

But although there is a considerable amount of literature, by British and foreign Commentators, on the Cherubic Visions of Ezekiel and of St. John; yet much ignorance prevails concerning the manifestation of the Cherubim in the Christian Church.

The general application of the Four Cherubic Emblems to the Four Gospels, must be received with the respect and veneration due to antiquity and universality; and List V (pp. 77, 78), may be regarded as the most correct application of the Cherubim, viewed in this aspect. But it must be acknowledged, that this conjectural interpretation is inadequate, and hardly warranted by Holy Scripture; the analogy between the Four Gospels or Evangelists, and the Cherubim being true, only in a secondary sense.‡

The true and primary interpretation of the Cherubim is set forth in Chapter X, *infra*, proving that they symbolize the Fourfold Ministry, received from the Father, by Christ after His ascension into Heaven; and bestowed by Christ on His Church, at Pentecost. (Psa. lxviii. 18, 19; Eph. iv. 8-12.)

Many Commentators on the Cherubim, deal principally with the literal analysis of the Scriptural text; but the object of the present Treatise is chiefly spiritual; viz., to give the true interpretation of “The Cherubim of Glory, and their manifestation in the Church of Christ, as foreshadowed in the Visions of Ezekiel.”

This new and practical exposition of “the Cherubim of Glory,” is due to the restored gifts of the Holy Ghost, especially the light of Prophecy, in these last days.** By these means, the Scriptures have been illumined; and Ezekiel’s Vision of “the Glory of the Lord,” has been shown to have a primary application to the Lord Jesus Christ, the INCARNATE SON OF GOD; for it sets forth His rule in His Church, by the operation of the Holy Ghost, through a Fourfold Ministry of men, commissioned by the glorified Christ Himself.

*Ency. Brit. Vol. X, p. 104. XIth Edition.

†See Chaps. V, VI, *infra*.

‡Chap. V, pp. 80, 81, *infra*.

**See Chap. X, pp. 176, 201, *infra*.

Although the present Treatise does not profess to be an exposition of the whole Book of Ezekiel; yet the study of the Cherubim (or Four Living-Creatures) may be appropriately introduced, by a brief synopsis of Ezekiel’s prophetic Book; commencing with his Vision of “the glory of the LORD,” which includes the Fourfold Cherubim, and the complex Beryl Wheels. This Theophany was revealed to the Prophet “by the river Chebar”; and in connection with this Vision, Ezekiel received his Divine commission, to act as “a watchman to the house of Israel.”

The Lord subsequently commanded Ezekiel to perform certain symbolic acts, foreshadowing the terrible judgments impending over the rebellious City of Jerusalem.

In a second series of Visions, the Lord revealed to the Prophet (1) the four great sins of God’s chosen people; (2) the sealing of the mourners; (3) the slaughter of the impenitent; (4) the scattering of the coals of fire over the City; and (5) the receding movements of “the glory of the LORD.”

In the middle of Ezekiel’s prophetic Book, a lengthy parenthesis occurs, containing denunciations of judgment on seven Nations, viz., Ammon, Moab, Edom (Seir), Philistia, Tyre, Zidon, and Egypt.*

After the destruction of the City of Jerusalem, Ezekiel resumes the thread of his Prophecy, and predicts the resurrection of “the whole house of Israel”; their moral regeneration; their political reunion; the annihilation of their enemies; the rebuilding of the Temple; and the Return of “the glory of the LORD” with the Fourfold Cherubim. The Prophet further records the new code of Laws and Ordinances for the rebuilt House of God; he then describes the Vision of the Holy Waters; and foretells the renewed fertility and re-division of the Promised Land, the rebuilding of the Holy City, and finally, that the Presence of God will abide with His redeemed people for ever.

“The glory of the LORD” is prominently associated with the Book of Ezekiel, which may be briefly epitomized in this aspect.

(1) “The glory of the LORD” is revealed to Ezekiel, in his first Vision; when he receives endowment for his mission. (Ezek. i-iii.)

(2) After the Lord has foretold the desolations of the City, as a judgment on the sins of Israel, “the glory of the LORD” gradually withdraws from His Sanctuary (Ezek. iv-xi); the apostasy of the Jews is described; and the future calamitous condition of their Nation is predicted. (Ezek. xii-xxiv.)

*See Chap. XVIII, p. 376, *infra*.

(3) The necessary preparation of Israel, before the Return of "the glory of the LORD," is described by Ezekiel with explicit details. (Ezek. xxxvi-xlii.) The Prophet then beholds Visions of the Return of the Glory of the Lord to His regenerated City, the new name of which is JEHOVAH SHAMMAH, "The Lord is there." (Ezek. xliii-xlviii.)

The three main sections of this Treatise, correspond to the three cardinal divisions of the Book of Ezekiel.

I. The description of Ezekiel's Vision of the Glory of the Lord (including the Cherubim and the Wheels); and incidents associated with this Vision.

II. The Withdrawal of the Glory of the Lord from the Temple and City.

III. The return of the Glory of the Lord to His restored Temple and City, where He will abide for ever.

These three divisions may be stated briefly as (I) The GLORY; (II.) its WITHDRAWAL; (III.) its RETURN.

In conclusion, it may be observed that when the Visions of Ezekiel are studied systematically, they supply strong evidence of the plenary Inspiration of Holy Scripture; and we may endorse the conviction of a recent writer, "that the successive Visions of the Cherubim are the basis, and the scaffolding of all Scriptural Revelation and Prophetic Truth."*

The Author of this Treatise has been anxious to set forth the truth of God embodied in Ezekiel's sublime Vision of the Cherubim of Glory. But if, notwithstanding all possible care and diligence, any inaccuracy should be discovered, then the Author must humbly ask forgiveness of the Lord, the Head of the Church.

May the Holy Spirit bless these studies of the Sacred Oracles, to the praise of "the only wise God"; and to the edification and guidance of the Church "into all truth;" in preparation for her Lord's Return, and her "abundant entrance" into His everlasting Kingdom. Amen.

NOTE TO THE READER.

The chapters in the Book of the Prophet Ezekiel, are alluded to as "Ezek. . ."; while the chapters of this Treatise are referred to as "Chap. . . *supra*," or "*infra*."

**Successive Visions of the Cherubim*, p. 5. S. R. Bosanquet, M.A.

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AND

THEIR MANIFESTATION IN THE CHURCH OF CHRIST,
AS FORESHADOWED IN THE VISIONS OF EZEKIEL.

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CHAPTER VI.—CHRISTIAN CONJECTURAL INTERPRETATIONS OF THE CHERUBIM. -

[Printed Privately.]

"THE CHERUBIM OF GLORY";
AND THEIR MANIFESTATION IN THE CHURCH OF CHRIST,
AS FORESHADOWED IN THE VISIONS OF EZEKIEL.

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PART I.
PROLEGOMENA.

CHAPTER I.
THE CHERUBIM, AS SEEN FIRST IN ANGELS, AND
SECONDLY IN MEN.

"THE EVERLASTING GOD . . . ORDAINED AND CONSTITUTED, IN WONDERFUL
ORDER, THE MINISTRIES OF ANGELS AND OF MEN."

Collect for the Feast of all Angels.

ANALYSIS:—Creation was called into existence, at the will of the Omnipotent
Creator, to show forth His glory and attributes.

I. *Four Modes of Divine Action*, are inherent in the Godhead:

- (1) *Power* exhibited in Creation, in Authority, and in Rule.
- (2) *Wisdom* and *Foreknowledge*, manifested in Revelation.
- (3) *Reasonableness* embodied in the Divine Logos, Who is the sum and substance of the "everlasting gospel."
- (4) *Providence* exercised in Love and Mercy, for the guardianship of all creatures. The relation of Christ to the Father, in the work of *Creation*. All initiation is derived from God the Father. The declaration of the Son of God, concerning His creative power.

II. These Four Modes of Divine Operation were manifested primarily in *Angels*.
St. Paul classifies "all things created in *heaven* and in *earth*, visible and invisible," in a *Fourfold Order*, as "thrones, dominions, principalities, and powers."

Consideration of the original Greek Titles of these Four Angelic Orders.
The Fourfold Ministrations of Angels, as exercised towards *Men*.
Examples from (1) the Old Testament; and (2) the New Testament.

III. These Four Modes of Divine Operation are manifested secondly, in *men*,
i.e., in the *Fourfold Ministry* of Christ, in His Church.

The analogy between the *Old* and the *New* Creations. Christ became the Beginning and the Head of the New Creation, by His Resurrection from the dead. The New Creation, being heavenly and spiritual, is on a higher plane than the Old.

The four Greek Titles, applied by St. Paul to Angels, have a secondary application to the *Four Ministries* in the Church of Christ.

CREATION reveals the glory of the Omnipotent Creator; for, of His free will, all things were called into existence by His Word, in order to manifest "his eternal power and Godhead" (Rom. i. 20). "God is love"; and His love will overflow for ever, making His intelligent and obedient creatures happy with His own happiness.

The purpose of God from eternity, was to reveal Himself through the Incarnation of His Son, the WORD, the LOGOS. (Eph. iii. 11.) The fall of man was foreseen by the omniscient God; but the Divine purpose of self-manifestation was not thereby changed, though it then involved the future redemption of the fallen Creation, through the sacrifice and death of the Incarnate Son; through Whom, God will bring in His everlasting Kingdom. Hence, the Incarnation of the Son of God, was no after-thought on the part of God, because of the fall of man; nor was it a subsequent device, to remedy the evil that sin had brought into the world.

I. Holy Scripture reveals *Four Eternal Modes of Divine operation*, inherent in the Creator.

(1.) The *Eternal Power of God* is manifested in Creation, in Authority, and in Rule. The exercise of supreme power, physical or spiritual, is the prerogative of God; though He may delegate some measure of His power and authority to those whom He sends in His Name; so that they may exercise this power within the limitations of creaturehood, as His representatives.

(2.) *Eternal Wisdom and Foreknowledge* are inherent in God, Who is the Source of all knowledge and inspiration, which are manifested in *Revelation*. Nothing can be known of God, except what He is pleased to reveal; for He is invisible and inscrutable.

(3.) A third mode of action, inherent in God, is the *Reasonableness* which is embodied in the Divine Logos, by Whom all things are directed for the praise of God, in the proclamation of "the everlasting gospel." The Word of God, the *Logos* (ΛΟΓΟΣ), is revealed to His intelligent creatures, by reasonable words, in a reasonable Evangel or Gospel,* which testifies to God's "goodwill towards men."

(4.) The *Providence* of God's goodness, is the fourth mode of Divine action, and is exercised in love and mercy, for the guardianship of Creation.

* Εὐαγγέλιον in the N.T. Greek, signifies "glad tidings," the equivalent of the Saxon word, *God-Spell* or *Gospel*.

The above four propositions, in their relation to the Cherubim, are defined by a late eminent Divine as follows:

"The Cherubim, under the symbol of four living Creatures (having the faces of a Lion, an Eagle, a Man, and an Ox) set forth: First, that *Divine Will* or *Power*, which brings all things into being, and that rule and government directed by perfect wisdom, which renders effectual the other operations of God: secondly, that *spiritual intuition* which proceeds from God, and is the source of all inspiration and knowledge: thirdly, that *Divine reasonableness*, by which all material and animal existence should be directed to its proper end: and, fourthly, that administration of *Providence*, strength and comfort, by which all creatures are sustained and nourished."*

The origin of Creation dwells in God the Father; but He exercised His creative power through the Son, by His energizing Spirit.

As regards the relation of the Son to the Father, in the work of Creation, our Lord's own declaration on the subject is decisive; for He disclaimed any independent action, when He said: "My Father worketh hitherto, and I work. . . . The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth" (John v. 17, 19, 20). And since the source of all the works of God, is to be found in His own essential being; the *Divine Fourfold Mode of operation* also originates in the Father, whether it be afterwards manifested in Angels, or in Men.

II. When God was pleased to create the spiritual and intelligent beings, known as "*Angels*" (Ἄγγελοι, messengers), He exercised through them, His *Four Divine Modes* or Powers of action, towards the visible Creation. Some of these Angelic spirits received special designations, such as "Cherubim," "Seraphim," and "Archangels." The Cherubim are generally supposed to rank as the highest order of Angels, and to stand nearest the Throne of God; and they appear to form "the first link of that long and splendid chain" of invisible ministration, "which binds the Supreme Creator to all parts of His Creation. . . . They seem to be worthy to be placed nearest God, ready to fulfil His highest errands, and to stand as lords-in-waiting, next to His throne".†

* *Readings upon the Liturgy*. Vol. I. p. 149. G. W. Pitman, Gower Street, London.

† *Beyond the Stars*. pp. 68, 81. Rev. Thos. Hamilton, D.D., late President of Queen's College, Belfast.

In Ezekiel's Vision of the Cherubim, and in Isaiah's Vision of the Seraphim, distinct Ministries are assigned to these two Orders; and the Old and New Testaments represent the *Cherubim*, as being personal attendants on the Lord, with characteristics which are not generally assigned to the Angels.

The title "Cherubim" is a plural word,* and refers to their combined action, in their Ministry to the Lord, and to the "heirs of salvation." The title of Archangel (from Ἀρχή chief, and ἄγγελος Angel) appears to be a generic as well as a specific name, and to belong to all Angelic Cherubim.

The number *Four* is associated with the Cherubim who, in the Vision of Ezekiel, are represented as *Fourfold*. The Apostle Paul intimates that a Fourfold Order exists among the highest Angels; when he states: "All things (were) created" by the Son of God, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers" (Col. 1. 16).

(1.) "Angels of the first Order, are termed θρόνοι *thrones* (enthroned ones), indicating rulers, princes, or potentates of the most exalted kind."†

(2.) Angels of the second Order, are designated κυριότητες *dominions* or "lordships"; and may signify the Angels who are endowed with spiritual knowledge for the revelation, to other intelligences, of God's power and glory.

(3.) Angels of the third Order, are entitled ἀρχαὶ *principalities*. This Greek word means the "first principles," elements, or foundations.

The holy Angels, "the sons of God shouted for joy," when the foundations of the earth were laid (Job xxxviii, 7, 4). The material Creation was a revelation of the love of God. It was a foreshadowing of the purpose of God to take the form of a creature, in the Person of His Son; for all things were created by and for the *Logos*. (John i. 1-3, 14.) When the *Logos* became Incarnate, the Angels sang their "Hallelujahs"; and they proclaimed "Glory to God in the highest, and on earth peace, goodwill towards men" (Luke ii. 14).

*The rendering "Cherubims" in the English Bible, is incorrect; for the letter *m* is the Hebrew form of the plural, corresponding to the English letter *s*.

†Commentary on the Greek Testament. Rev. S. T. Bloomfield.

(4.) ἐξουσίαι or "*powers*" as represented by Angels, are the dispensers of delegated authority "from one to another"; this word, derived from ἐκ (or ἐξ) and ἔστω, signifying "out of," or "from," implies the carrying into execution of delegated commissions.

In the same year, that St. Paul wrote this Epistle to the Colossians (A.D. 64), he also wrote to the Church at Ephesus; mentioning a similar fourfold classification of the heavenly Hierarchy. He states that Christ was raised from the dead, and exalted to the right hand of God, "far above all rule, and authority, and power, and dominion." (Eph. i. 21. R.V.) The four chief Greek words are: ἀρχῆς, ἐξουσίας, δυνάμεως, κυριότητος. Three of these words are identical with those used in the Epistle to the Colossians; and the only word that differs, is the third, δυνάμεως (Eph. i. 21), which corresponds to θρόνοι thrones (Col. I. 16); yet between "thrones" and "powers," there is an obvious connection.

These Four delegated Divine Powers have been exercised by the Angels, from the beginning of the world; and no doubt, the Angels still exercise these powers over the Old Creation, in obedience to Christ as the Risen Man, to Whom they are now subject.

The Fourfold Ministry of Angels, exercised towards men, may now be traced in Scripture History: as manifested in Authority, Prophetic Revelation, Reasonable or Evangelistic action, and Providential or Pastoral care.

(1.) Examples recorded in the *Old Testament*:

(a) The qualities of *Power*, *Authority* and *Rule*, were prominent in the giving of the Law.

Holy Scripture states that the law "was ordained by angels in the hands of a mediator" (Gal. iii. 19). Again, "the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward" (Heb. ii. 2). Hence, this ministration of the Law would be congruous to the first Order of Angels.

(b) The *Revelation* through Angelic ministrations, of God's purpose concerning Nations, was pre-eminently exemplified by the Angel who was sent to Daniel, revealing to him a *Prophetic Vision* of historical events, comprehending the Advent of the suffering, yet victorious Messiah, and extending even to the end of the ages.

- (c) Through the Ministry of Angels, benevolent messages were brought to individuals; not in dark sayings and visions, but by *reasonable words*, through *reasonable* beings, to *reasonable* men; thus illustrating the first principles of Divine truth. Manoah's wife received the "glad tidings" of the future birth of a son, and instructions as to his training, through an Angel, who, like an *Evangelist*, was a bearer of glad tidings.
- (d) Invisible *Protection* is exercised towards individuals, by the Ministry of Angels, popularly known as "Guardian Angels," who are commissioned by God, to protect His saints. Thus, when Elijah fled from Jezebel, an Angel appeared to him, speaking in *Pastoral* accents of comfort, and providing him with food for his journey to the Mount of God.
- (2.) This Fourfold action of Angels, is also recorded in the *New Testament*, and is associated with our Lord personally.
- (a) The Angel Gabriel, who was sent to the Virgin Mary at the Annunciation, declared the Kingly character of her Son, saying, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke i. 32, 33). Authority, as heralding the King, may be discerned in the *Apostolic* mission of this Angel.
- (b) At the birth of our Saviour, an Angel made an announcement to the Shepherds: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10, 11). This was "good news"; therefore, this Angel fulfilled the Mission of an *Evangelist*.
- (c) After the Lord's temptation, and victory over the Devil, the "angels came, and ministered unto him"; and this Ministry was *Pastoral*. During the Lord's agony in Gethsemane, "there appeared an angel unto him from heaven strengthening him" with sympathy, consolation and hope. This *Ministration*, also, would be *Pastoral*. (Matt. iv. 11; Luke xxii. 43.)
- (d) The Ministry of Angels was associated with our Lord in a *Prophetic* aspect, after His Ascension; for two Angels appeared to the wondering disciples, and prophesied of the Lord's

second Coming, saying: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11).

As certain Angels have exercised the *Four Cherubic qualities*, they probably belong to the rank of Cherubim; and they correspond to the Fourfold classification of Angels, defined by St. Paul as "thrones, dominions, principalities, and powers" (Col. i. 16).

There are also glimpses of Four Orders among the *evil Angels*; which classification may be a vestige of their former celestial greatness. The Apostle Paul, in writing to the Colossians, alludes to two Orders, stating that the Lord, "having spoiled *principalities* (*ἀρχαί*) and *powers* (*ἐξουσίαι*), made a show of them openly, triumphing over them in it" (*himself*, marg. Col. ii. 15).

And in the Epistle to the Ephesians, the same Apostle mentions *four* forces of evil, in the fallen angelic world, saying:

"We wrestle not against flesh and blood, but against *principalities*, against *powers*, against the *rulers* of the darkness of this world, against *spiritual wickedness* in high places" (Eph. vi. 12). The first two words, in the Greek (*ἀρχαί* and *ἐξουσίαι*), are the same as those used in Eph. i. 21, and Col. ii. 15; while the two latter phrases, the "*rulers* of the darkness of this world" (or age); and lastly, "*wicked spirits* in heavenly places" (R.V. Marg., literally, "the spiritual of the wickedness in the heavenlies,") complete the quaternion of an evil spiritual hierarchy.

Again, the Apostle refers to these evil Angels, in his panegyric on the love of Christ, when he asserts that nothing can "separate us from (this) love"; and among other opponents, he mentions "angels (*ἄγγελοι*), principalities (*ἀρχαί*), and powers (*δυνάμεις*)," which could not refer to heavenly or good Angels; and therefore, these titles must point to orders existing among evil angels. (Rom. viii. 38.)

III. How were these *Fourfold Modes of Divine action* manifested in *men*? In other words, How did the Cherubim become integral parts of the *Church of Christ*?

So far as we know, there are only two types of moral and intelligent beings, viz., *Angels* and *Men*. The Angels are the more simplex, consisting of spirit only; men are more *complex*, being composed of body, soul and spirit. Men pride themselves upon the dignity of their human nature: but its *true* dignity arises from two facts: (1) because Man was

made "in the image of God": and (2) because the Son of God "humbled Himself," and took human nature into union with Himself. The Angels were not made "in the image of God"; but man, in his threefold nature, was made "in (the) image, after (the) likeness" of God. (Gen. i. 26, 27.)

"We do not of course suppose that these spiritual beings (Angels) are created in such material forms, as those under which the Cherubim and Seraphim are described in Holy Scripture. But there is no difficulty in believing, that the holy Angels should be ordered and sustained, through means of such an organization among themselves, as would be fitly represented by the same symbols, as those which also represent the Fourfold Ministry of Christ, and His presence and government in His Church: and that, in consequence, those symbols would be applicable to classes among Angels, in a way analogous to that in which they are applicable to classes of Ministries in the Church."*

There is a wonderful analogy between the *Angelic* and the *Human Cherubim*, which results from both being the workmanship of the Divine Creator. They cannot be dissociated; for there was a unity in God's purpose, in the creation of Angels and of men. While the Cherubic Ministries in men were given by Christ "for the perfecting of the saints," the holy Angels, also, have a Ministry to all those "who shall be heirs of salvation."

St. Paul hints at an *analogy* between the Old and the New Creations, when he links "thrones, dominions, principalities and powers" with the heaven and with the earth, with the "visible and invisible." (Col. i. 16.)

All the Four Divine Powers inherent in the Godhead, were ever in the Son, as in the Father. For though the Son, in becoming Man, "emptied Himself" (Phil. ii. 7. Gk.), yet He did not cease to be God; but after His Incarnation, He exercised these Four Powers on earth, within the limits of His human nature, through the power of the Holy Ghost.

A great change occurred in the manifestation of the Divine Fourfold Powers, after Christ's Resurrection, Ascension, and reception of the Holy Ghost. These *Four Heavenly Powers* (contained in the gift of the Spirit) were then manifested in the *New Creation*, which is the special Kingdom and sphere of the Incarnate Son, Who receives of "the

*Readings upon the Liturgy. Vol. I. p. 151.

ordinances of heaven," and "sets them in dominion" in His Church on earth; as foreshadowed by the Lord in his question to Job, "Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" And this question occurs, after an allusion to the seven stars, the *Pleiades*; and to *Mazzaroth*, or the twelve signs; each of these groups of constellations, having their antitypes in the Church of Christ. (Job. xxxviii. 31-33.)

The four classes of Angelic Cherubim, i.e., "*thrones, dominions, principalities and powers*," may now be considered in their application to the Fourfold Ministry, which the ascended Christ received on behalf of His Church.

(1.) Of these four orders, *Thrones* (θρόνοι) would set forth the highest Ministry in the Christian Church, viz., that of *Apostles*. "God hath set some in the church, *first Apostles*" (1 Cor. xii. 28); for under the Headship of the Lord, Apostles exercise spiritual power, rule and authority. (Matt. xix. 28.) Our Lord is represented as sitting "on the right hand of *power*" (δυνάμεως, Matt. xxvi. 64), or, as elsewhere expressed, on "the right hand of the *throne* of God" (Heb. xii. 2). The promise of the Lord to His Apostles, was that they should sit on thrones; and He also promised them the endowment of *power*, when the Holy Ghost should come upon them. The Apostles, having received the promise of future thrones (θρόνοι), were appropriately endowed with preliminary "power (δυνάμειν) from on high;" in order to exercise their immediate functions of government, under the limitations of mortality.

(2.) *Dominions* (κυριότητες) may typify the *Prophetic Ministry in the Church*. The Holy Ghost is the "Lord and Giver of Life"; but He exercises His Lordship as the Spirit of Christ, in subordination to Christ, the Head of the Church.

Spiritual gifts, "the powers of the world to come," are not entrusted to Angels; for the gifts of the Spirit belong to the Church. (Heb. ii. 5.) God has set in His Church, "*secondarily prophets*." But the Holy Ghost, although content to act as the Spirit of the Man Christ Jesus, is Lord over the exercise of these gifts, dividing them "to every man severally as he will" (1 Cor. xii. 11). Apostles interpret and legislate on the utterances of the Spirit through Prophets in the Christian Church.

(3.) *Principalities* (Ἀρχαί) may set forth *Evangelists*, in the Christian Church; for their function is to preach the primary truths

of the Gospel, "the first principles of the oracles of God" (τὰ στοιχεῖα τῆς ἀρχῆς τοῦ λόγων τοῦ Θεοῦ, Heb. v. 12; vi. 1). This same word, ἀρχή, is often used, in Scripture, to signify *beginning*; as when the Lord on earth prepared men, who had been with Him "from the *beginning*," to preach the Gospel. (John i. 1; Luke i. 2.)

In the Church, Evangelists preach the Gospel of Divine love and forgiveness, addressed to the human reason, in an intelligible form. "God is *love*"; not impulsive and unreasonable love, but love revealed in the *Logos*. God would meet with men as reasonable creatures, for all God's works are the result of His counsels with the Eternal *Logos* (or Reason), and with the Holy Ghost. Through the lips of the Evangelist, God saith, "Come now, let us *reason together* . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18).

It is reasonable therefore, that God should require men to "present (their) bodies a living sacrifice." This is their "*reasonable service*" (λογικὴν λατρείαν, Rom. xii. 1), and should ever be a first principle in human conduct.

In like manner, St. Peter speaks of "the sincere milk of the word" (τὸ λογικὸν ἄδολον γάλα), the *reasonable*, unadulterated milk, that the Saints "may grow thereby" (1 Peter ii. 2).

(4.) Ἐξουσία indicates power, coming from another (see p. 7, *supra*), i.e., *delegated* authority, such as "power to forgive sins." Hence, it may represent the Ministry of the *Pastor*, exercised in the cure of souls. Angels* or Bishops, Priests and Deacons, exercise spiritual oversight, or delegated power and authority, within a limited sphere; but their power is not self-derived; for it is through ordination by Apostles, that all Ministers receive mediately, their spiritual power to fulfil their respective offices, in the Church of Christ.

* In the Apocalypse, the Lord designates the Bishop (or presiding Minister) of each of the seven Churches in Asia, "*the angel of the Church*." But these Angels are clearly mortal men. The Greek word for "Angel" or *messenger* (ἄγγελος, from ἀγγέλλω, I announce), has a higher spiritual meaning than *Bishop* (ἐπίσκοπος); for it relates to a King, and is connected with the preparation for His advent. *Episcopus* or Bishop signifies an *overseer*, indicating the office of a Shepherd, inspecting the flock committed to his charge. The functions of the Bishop might be included in those of the Angel; whereas, the distinctive functions of the Angel are not included in the office of Bishop. Though related, these offices are not identical, nor are the terms synonymous.

Christ, "as the Son of Man (received) power on earth to forgive sins," ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (Luke v. 24.)

The Father commits to the Incarnate Son power to judge, to forgive, or to condemn. "All power" (ἐξουσία) is delegated to Him in Heaven and in earth. (Matt. xxviii. 18.)

To sum up: the Fourfold Cherubic Ministry in men, is analogous in its operation, to the *Four modes* of Divine action existing eternally in the Godhead, and which were manifested first in *Angels*, and secondly in *men*: viz., (1) Divine authority and rule, seen in the *Apostle*; (2) Divine revelation, manifested by the *Prophet*; (3) Reasonableness, in the declaration of a Gospel of Salvation, set forth by the *Evangelist*; and (4) Pastoral care over spiritual and moral beings, as seen in the *Pastor*. Hence, if the Fourfold Ministry manifests these eternal and hidden attributes of God, there can be no more convincing proof of their necessity, their dignity, and their exalted position in the Church of Christ.

The Cherubim in men, under the Headship of the Incarnate Son of God, are the homologues, in the New Creation, of the Fourfold Ministry which had existed among the Angels of God; and this truth is sanctioned by St. Paul's statement in the Epistle to the Colossians. (Col. i. 16.)*

We may therefore praise the Lord, Who has constituted, in such "wonderful order, the Ministries of Angels and of men."

If, in this preparatory Chapter, any future statements have been anticipated, this is due to necessity, in dealing with so vast a subject, the manifold phases of which occasionally overlap.

This Treatise is an exposition of "The Cherubim of Glory," and of their manifestation in the Church of Christ, as foreshadowed in the Visions of Ezekiel, showing that the Cherubim, in their relation to the Church, are not Angels, but *men*, and will abide men for ever, in the Kingdom of God.

*A remarkable pamphlet, entitled "*Disputatio Theologica de Mystero Cheruborum*," was recently unearthed by the Author in the British Museum. This Disputation on the Cherubim, was held under Vitringa, in Holland, A.D. 1696; the Cherubim being regarded as manifested both in *Angels* and in *Men*; and special emphasis was laid on their representing Ministers in the Christian Church: a view in harmony with that set forth in the present Treatise, (see Appendix II.)

CHAPTER II.

THE SCRIPTURAL HISTORY OF THE CHERUBIM.

"THERE IS NO DOUBT THAT THE CHERUBIM AT THE GATE OF EDEN, THE GOLDEN OR CARVED OR EMBROIDERED REPRESENTATIONS IN VARIOUS PARTS OF THE TABERNACLE OR TEMPLE, THE LIVING-CREATURES OF EZEKIEL, AND THE *Zoa* OF REVELATION, CONSTITUTE ONE AND THE SAME SYMBOL."

The Church in the Cherubim. Rev. J. Gosset-Tanner.

ANALYSIS:—The importance of the Cherubim, inferred from their prominence in Holy Scripture.

The general ignorance concerning the Cherubim, in the Christian Church.

The reason of this neglect and apathy.

The hypothesis that the Cherubim were first in Eden.

I. The Cherubim at the East of the Garden of Eden.

II. The Cherubim in the Tabernacle of Moses.

III. The Four Cherubim in the Temple of Solomon.

IV. The Fourfold Cherubim in the Visions of Ezekiel.

V. The Cherubim revealed in *men* at Pentecost: first in Apostles, and subsequently in the Fourfold Ministry of the Apostolic Church.

VI. The Vision of the Cherubim in the Apocalypse.

VII. The Cherubim in the Millennial Dispensation.

VIII. The Cherubim in the eternal Kingdom of God.

THE Holy Scriptures are the inspired Word of God; yet they have been written in different ages, by men in various stations of life; such as a Patriarch, a Lawgiver, a Warrior, a Shepherd, a King, a Priest, a Prophet, a Statesman, a Herdsman, a Publican, a Physician, a Pharisee, and a Fisherman. Nevertheless, an intrinsic unity pervades this Divine polygraph, which is a spiritual phenomenon. (2 Pet. i. 21.)

Certain truths, viz., the mystery of the Incarnation, the development of "the Cherubim of Glory," and the revelation of the Kingdom of God, run like golden threads throughout the whole Scriptures, knitting them into one harmonious whole.

The Cherubim are a special subject of *Revelation*; for the Natural Creation does not reveal this Divine mystery.

The spiritual secrets of God cannot be discovered by the intellect of man (1 Cor. ii. 14); but they are revealed to the Church, by the Holy Spirit, through the appointed Ordinances of God. (2 Pet. i. 21.)

The Scriptural History of the Cherubim.

One word spoken by the Holy Ghost, casts a brighter light upon any Divine mystery, than volumes written by learned men, without the illumination of the Spirit.

That the Cherubim must symbolize some sublime revelation, having practical relations to *men*, is clear from the space which they occupy in Holy Scripture, and from their prominence in each successive Dispensation.

It is a matter of surprise and humiliation, that the Church, as a whole, is ignorant of these revealed mysteries of God; for to the generality of Christians, the Cherubim are an unknown subject, or an insoluble riddle. Prophecy, which forms the most wonderful part of Holy Scripture, is generally ignored, as being too transcendental for the intelligence of ordinary persons, and as having no practical bearing on their sanctification, spiritual life, or personal salvation.

Centuries have passed away, since the Vision of the Cherubim was revealed to the prophet Ezekiel, by the river Chebar; and the record of this Vision is regarded by the Church, "as the words of a book that is sealed" (Isa. xxix. 11). But Ezekiel's Vision is operative even now; for it is marvellous that its details, revealed *circa* 600 B.C., are spiritually applicable to the Christian Church, 1900 years after the ascension of her Divine Founder. This fulfilment of the Old Testament Vision, fills us with a sense of the majesty and omniscience of God, as set forth by Ezekiel's Vision of the Glory of the Man, with the Cherubim, and the compound Wheels "full of eyes."

May the Spirit of God be outpoured upon the Church Catholic, that notwithstanding man's natural indifference and antagonism, she may rejoice in the revelation of all the mysteries of God, in preparation for Christ's everlasting Kingdom!

The Cherubim at the gate of Eden, and in the Mosaic Tabernacle, are called only by the distinctive name of "Cherubim." But in the first Vision of Ezekiel, they are designated "*Living-Creatures*" (eight times in the plural, and three times in the singular); and in Ezek. x, they are called "Cherubim" (21 times), and "*Living-Creature*" (*singular*, 3 times); hence, these two terms are synonymous. After the return of "the glory of the LORD," the Cherubim, though present, are not alluded to by name (Ezek. xliii.); proving that they are part of "the glory of the LORD," and have no independent standing.

In the Apocalypse, the Cherubim are called *Zoa* (Ζῷα, plural) or "*Living-Creatures*." The translation of *Zoa* as "*beasts*," in the A.V., is misleading, and we shall avoid the use of this term. The Greek word, *Zo-on* (Ζῶον, singular) signifies "*a living being*" (from

Ζωή life); whereas the word θηρίον connected with Anti-Christ (Rev. xiii. 1—4), and also translated *beast* (A.V.), means a “wild beast,” indicating his cruelty and violence. This mistranslation is corrected in the Revised Version.

The collateral light cast, by the Cherubic Vision of St. John, upon the Vision of Ezekiel, establishes the identity of the “Cherubim,” the “Living-Creatures,” and the “Zoa”; hence, these three terms may be used interchangeably as synonymous.

In Hebrew and Greek, the terms for “Living-Creature,” are single and not compound words; and therefore throughout this Treatise, a hyphen is used for Living-Creatures.

Let us, by way of introduction, consider the hypothesis, whether the Cherubim were actually *in Eden*.

This was the first place, in which the Cherubim could have been found, upon earth. Although Scripture does not state that they were originally in Eden, yet this inference is confirmed by the following reasons:

(1.) The Cherubim, as seen in Vision by the Prophet Ezekiel, were intimately connected with the “glory of the Lord,” and with the mystery of the future Incarnation of the Son of God. Therefore, it may be inferred, that as the Shekinah (the token of the Presence of God) was, no doubt, in Eden, the Cherubim must also have been there, as part of the unchanging glory of the Lord.

(2.) When the Cherubim are first mentioned in Holy Scripture, they are termed “the Cherubim” (Gen. iii. 24, R.V.) The Revised Version makes one small change in this passage (small but significant), which it renders, “He placed at the east of the garden of Eden *the* Cherubim.” The definite article not only points to the Cherubim as a distinct class of beings; but implies that all the Cherubim (and not some of them, as might be inferred from the Authorised Version), were placed in this position, at the East of Eden.*

Upon this point, another Scholar remarks: “In mentioning them for the first time, the Hebrew original styles them “*the Cherubim*,” from which we may infer that their forms were familiar to the Israelites of Moses’ time; and therefore, that their forms were like those of the Cherubim in the Tabernacle.”†

This definite article signifies that the Cherubim were distinctive in nature, and limited in number; and also, it implies that they must have been previously seen and recognized, having been familiar objects to our first parents.

**Op. cit.* pp. 74, 75. Rev. Thomas Hamilton, D.D.
†*Earth’s Earliest Ages*, p. 168. G. H. Pember. 1887.

(3.) The appointment of the Cherubim as sentinels, at the Eastern gate of Eden, to guard “the tree of life,” would also suggest that they had been moved from some position in Eden; and as it is not stated that they were created at this juncture, they must have had a previous existence. The Hebrew verb, rendered “placed” (Gen. iii. 24), means literally “caused, or made to dwell,” and implies movement, as if the Cherubim had been moved from Eden, to the East Gate.

(4.) That the Cherubim were inside Paradise, may also be inferred from the analogy existing between Eden, and the Paradise described in the Apocalypse; and this inference is confirmed by the assurance that the Cherubim will (as men) abide, for ever, in the eternal Paradise of God. (See Chap. XXVII *infra*).

(5.) An analogy, in favour of this proposition, is suggested by a Fourfold type connected with Paradise. “A river went out of Eden to water the garden; and from thence it was parted, and became into four heads.” The Psalmist probably alludes to this river, when he says, “There is a river, the streams whereof shall make glad the city of God” (Ps. xlii. 4). The river is *one*; but its streams are *Fourfold*, and they typify the Cherubim, or the Fourfold Ministry.*

I. The Cherubim are first mentioned definitely, in Scripture, as being “at the east” of Eden, i.e., probably *outside* the garden.

Adam, created in the image of God, was placed, with Eve, on probation in Eden. But Eve was overcome by the temptation of the Devil; and the pair, having both sinned, were banished from Paradise.†

“So he (Jehovah) drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life” (Gen. iii. 24).

The Targum of Palestine‡ on this passage, is as follows: “And the Lord God removed him (Adam) from the garden of Eden; and he (Adam) went and dwelt on Mount Moriah, to cultivate the ground from which he had been created.”

(1.) The first point to notice, is the identification of the Cherubim by a special name.

The word “Cherubim,” is the plural of the singular noun, *Cherub*. The etymology of this word is an acknowledged *crux*. All authorities

*See Chapter X *infra*.

†A tradition exists that, when God revealed, to the Angels, His purpose of creating man “a little lower” than them, and of afterwards exalting *man* above them (through the WORD Who should become Incarnate), the Devil rebelled, and induced a number of other Angels to share his apostasy.

‡*Targum of Palestine*. Vol. I. p. 168.

admit the antiquity of the word; but among the learned, various hypotheses exist as to its origin.

"The word appears to have come down from antiquity along with the traditions of Paradise."*

This word is of pure Semitic origin; and in the Hebrew, it has been used to signify "bull," in the sense of a creature "strong and powerful" beyond others. In Ezek. x. 14, *Kerûb* is used instead of *shôr*, bull or ox; the "face of a cherub" and the "face of an ox," being synonymous expressions.

The name *Kerûbim* has been found in the ancient Cuneiform Inscriptions; and the recently deciphered Assyrian vocabulary has furnished the positive sense of the word *Kirub* (or *Kerûb*), as signifying "a strong, powerful being."

"The meaning of the word '*Cherub*' signifies, according to the best Hebraists, 'the likeness of the power,' that is to say, the likeness of the power (δύναμις) of God."†

The word "*Cherub*" may with correctness be translated, *a likeness of supreme greatness or power*. Caph (כ), the first Hebrew letter in this word (pronounced as K), signifies "likeness"; and the two remaining Hebrew consonants ר (R) and ב (B) are derived from a root from which the word *Rabbi* (Master) is formed, expressing supreme greatness; being often used in this sense, in reference to Deity. *כרוב* (*Cherub*) therefore means the likeness of supreme greatness. (Prov. xxvi. 10; Jer. xxxii. 19; Ezra v. 8; Dan. ii. 45.)‡

"*רב* (*Rab* or *Rub*)** is one of the highest epithets known in the Hebrew language, and signifies great in power, in wisdom and glory, or whatever can be termed perfection."††

These ideas imply likeness to the Divine Attributes; for the perfection which the Cherubim display, is suitable to the creature, as being relative, and not absolute.

(2.) In the Authorized Version it is stated, that the Lord God "*placed at the East of the Garden of Eden, Cherubim*"; and a deep meaning may be hidden in this word *placed*.

The original Hebrew word, שכן (*Shakan*, the root of the word *Shekinah*), occurs for the first time, in Gen. iii. 24, and is rendered "*placed*"; but the root might be literally translated, to *shekinize*, to

*Keil.

†*Readings upon the Liturgy*. Vol. I. p. 149.

‡*The Cherubim of Glory* p. 31. Nisbet & Co., London, 1851.

**Hebrew, like other Oriental languages, is read from right to left; vowels being omitted in Ancient Hebrew.

††*Heb. Lex.* p. 290 Parkhurst.

tabernacle, or to dwell.* Although this Hebrew word occurs in the Old Testament 205 times, it is rendered "*placed*," only 7 times; while it is translated to *tabernacle*, 111 times; and to *dwell*, 87 times. The Septuagint renders *Shakan* (in Gen. iii. 24), as "ἐταξεν," i.e., "He arranged, or set in order the Cherubim." In the Book of Ezekiel and in the Apocalypse, the Cherubim are described as being arranged in order.

The same word occurs again, in Deut. xxxiii. 16, where it is rendered "him that *dwelt* (literally *Shekinized*) in the bush," or "the *Dweller* in the bush." This was an early type of the Incarnation.

The equivalent Greek word, ἐσκήνωσεν, signifies *tabernacled*, and occurs in John i. 14: "The Word was made flesh and *tabernacled* among us." (R.V. marg.)

Many eminent scholars interpret the Hebrew word *Shakan* as "*tabernacling*"†; hence, it is inferred, that outside Eden there was some sort of Tabernacle, or sacred Shrine, in which the Cherubim dwelt.

It is a Jewish opinion, that outside Eden, a Tabernacle was originally placed wherein the Cherubim dwelt, from the time of Adam to the Flood; and that God spake to His servants, from the Shekinah Glory between the Cherubim. If the Cherubim were placed in a tent, they may have foreshadowed the two Cherubim, in the Tabernacle of Moses, typifying the purpose of God to "*tabernacle*" hereafter among men, through the mystery of the Incarnation.

The Rev. John Parkhurst, M.A., says that *Shakan* means to *dwell in* or *inhabit*, particularly a *tent* or *Tabernacle*; and he adds in a note, "May we not assign the true interpretation of this passage, as 'Jehovah Aleim caused to *dwell in a tabernacle*, at the east of the garden of Eden, the Cherubim?' (Gen. iii. 24.) Thus, the word *Shakan* indicated that after the Fall, there was a Tabernacle (doubtless analogous to the Mosaic), in which the Cherubim, with emblematic fire or Glory, were placed; and which continued to be the tent of worship, for the believing line of Seth."‡

*The word "*Shekinah*" was used by the late Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence when dwelling between the Cherubim. It is derived from *Shakan*, to let oneself down, to settle down or rest, as did the pillar of fire or cloud, from time to time. (Num. ix. 17, 22; x. 12). *Hebrew and Chaldee Lexicon*. Dr. Julius Fürst.

†*The Origin of Pagan Idolatry*, Vol. I. p. 423 (1816). Rev. G. Stanley Faber, B.D. This Author states that there is reason to believe that the Cherubim, who were stationed before the gate of Paradise, covered a Sacred Ark, as in the Levitical Tabernacle. *Ibid.* Vol. III. pp. 606, 607.

‡*Hebrew Lexicon*, p. 623, first published in A.D. 1762.

The Rev. G. Stanley Faber may have derived from this Hebraist, the same theory, which he strongly enforces.

(3.) The *position* of the Cherubim outside Paradise, should be noted; they were "placed at the *east* of the Garden of Eden," i.e., at the gate of entrance. This may imply that there was only one gate to the Garden of Eden. In this case, Adam and his descendants would naturally migrate *eastwards*, towards Babylonia and India.

The Cherubim were also, no doubt, placed at the gate of Eden as a reminder of the Promised Seed of the woman; and to cheer Adam and Eve with the presence of the Divine Glory, filling them with *hope*, during their absence from the paradise of Eden. God never left man without a witness.

The fact that the Cherubim were placed "*at the east* of the Garden of Eden" (Gen. iii. 24), suggests the truth of Sacrifice; for the entry into the Court of the Tabernacle (the site of the Altar of Burnt Offering), was from the *East*, typifying that the way of eternal life must be re-opened by Christ's Sacrifice and Resurrection.

It may be noted that instead of the self-devised clothing of fig leaves, the Lord God made "coats of skins, and clothed Adam and Eve." These skins would probably be those of animals offered in sacrifices to God. This fact hints at the existence of an Altar. (Gen. iii. 21.)

(5.) Another adjunct, connected with the Edenic Cherubim, is the "*flaming sword* which turned every way, to keep the way of the tree of life." (Gen. iii. 24, A.V.)

The exact meaning of the Hebrew term rendered "flaming sword," is a matter of conjecture.

The Rev. G. Stanley Faber suggests that the words "flaming sword" should be accurately translated as "a bright blaze of bickering fire,"* which appeared between the Cherubim, outside the Garden.

According to the most recent Hebrew Lexicon,† this phrase ought to be translated, "the Flame of the Whirling Sword," which might signify a sword-like, whirling flame. The idea conveyed by the term "whirl," is to turn round on a self-centred axis.

Some Scholars connect the blazing, sword-like tongue of flame between the Cherubim, with the Shekinah or Presence of God; which would be appropriately symbolized by this fiery light.

This position of the Shekinah explains how Cain—after his crime of patricide, and his sentence of outlawry—"went out from the presence of the Lord." Cain's words, "From Thy face (or presence, Heb.) shall I

*Op. cit., Vol. I. p. 423. Rev. G. Stanley Faber, B.D.

†Hebrew Lexicon of the Old Testament. Oxford, 1910.

be hid," indicate that the Shekinah was connected with the Cherubim, at the gate of Eden. (Gen. iv. 14, 16.)

Four spiritual realities may thus have been revealed: The Shekinah, a Tabernacle, the Cherubim, and an Altar of Sacrifice.*

How long the Glory remained visible, at the East of the Garden of Eden, is not recorded in Scripture; but probably, all manifestations of Cherubic Glory ceased, before the Flood destroyed the landmarks of the old world.

(6.) The meaning of the expression, "*To keep the way* of the tree of life," has been generally regarded as a prohibition, restraining sinful man from eating its fruit; but the original Hebrew word bears a more gracious meaning: viz., *to keep, to keep open*,* or *to guard*, as a shepherd keeps his sheep; indicating that "the tree of life" was not irrevocably lost to man. A promise had just been uttered, that the Seed of the woman should bruise the serpent's head (Gen. iii. 15); so that this promise may be linked with the restored access to "the tree of life," as set forth in the Apocalypse. (Rev. xxii. 2.)

With regard to the Cherubim being appointed "to keep the way of the tree of life" (Gen. iii. 24), a preacher, in 1826, wrote as follows: "The erroneous (we had almost said the preposterous) view of this passage, is the supposing that the Almighty placed this emblem of the Cherubim and a Flaming Sword, as a spectacle of *terror*, and that He established it in *wrath*; instead of having instituted it, as a type of *MERCY*, and at a "time of love."†

(7.) The question arises, Were the Cherubim, at the gate of Eden, *twofold* or *fourfold*?‡

The hypothesis of the quadriform character of the Edenic Cherubim is advocated by some Theologians, who suggest that the Fourfold Cherubic symbols (those of the *Lion*, the *Eagle*, the *Man*, and the *Ox*) were present at the gate of Eden. This theory has been discussed, at some length, by the Rev. G. Stanley Faber, as the most probable explanation of the currency of the quadriform composite figures, among heathen Nations.**

*To keep, signifies to keep the way open, as well as to keep it shut. *Pulpit Commentary*, p. 74. Macdonald.

†Redemption Typically seen at the Gate of Paradise. 1826. Rev. W. B. Williams, M.A.

‡That some of the Jews, ever since the time of Christ, understood them to be two distinct Cherubim, similar to those in the Mosaic Tabernacle, is evident from the Targums of Jerusalem, and of Jonathan Ben Uzziel, on Gen. iii. 24: "And He thrust out the man, and caused the glory of His presence to dwell of old, at the east of the garden of Eden, above the two Cherubim." *Hebrew Lexicon*, pp. 244-256. Dr. Parkhurst.

**Op. cit., Vol. I. p. 421.

The frontispiece of an old edition of the works of Josephus (A.D. 1811), represents "A Map of the Garden of Eden, before God destroyed it by the Flood"; and at the East gate, two Cherubim are standing as sentinels. The Cherub over the North side of the gate, has two faces, those of the Lion and of the Man; and the Cherub on the South side, has the faces of the Eagle and of the Ox; while, between the Cherubim, there is a large flame of fire, pointed like a sword, doubtless intended to represent the Shekinah. These Cherubim have hands under their wings, and also calves' feet; this representation being evidently borrowed from the Vision of Ezekiel. Outside the gate of Eden, there is an Altar (upon which a bullock is being consumed), surrounded by people kneeling, with hands uplifted, in the attitude of supplication. This illustrates the hypothesis that the gate of Eden, with the Shekinah and the Cherubim, constituted the holy place of worship, for the Patriarchs.

(8.) What was the nature of the Cherubim at the gate of Eden? There seem to be only three theories possible:

- (a) That they were men;
 - (b) That they were Angels; or
 - (c) That they were visions of non-natural and non-existent combinations.
- (a) As Adam was then the only man on earth, they could not have been *literal* men.

(b) They are commonly supposed to have been *Angels*.

In Chapter I, the first manifestation of the Cherubim as *Angels*, has been considered; and it would appear that for the guardianship of Eden, and of "the tree of life," the Ministry of the Angelic Cherubim must have been employed. For if the Cherubim were *Living-Creatures*, they must have been Angels of God the Father, constituted after a symbolic order.

(c) Lastly: Were these Edenic Cherubim, *visions* of non-natural combinations, having no real existence? This seems improbable, on account of their functions as guardians, keeping "the way of the tree of life."

This problem is at present insoluble, not being clearly revealed in Scripture; for God, in His wisdom, has shrouded it in brevity.

It is interesting to note, that the Cherubim were seen by man, at the gate of Eden; but that after their removal thence, they have never been seen by men, except in vision or in type.

II. The next allusion to the Cherubim, in Holy Scripture, is connected with the *Mosaic Tabernacle*.

Moses, under the guidance of God, having led the children of Israel out of Egypt, brought them to Mount Sinai; and the first command, which he received from God, was "to make.....a sanctuary," that the Lord might dwell (שָׁכַן, *shakan*, Heb.) among His people. (Ex. xxv. 7.) The pattern of this Sanctuary was given to Moses, by express revelation. (Ex. xxv. 9.) The first piece of furniture which Moses was commissioned to construct, was "the Ark of the Covenant," which was to be enshrined in the Holy of Holies. The Ark was a sacred chest for the preservation of the "two tables of stone," on which were engraven the Ten Commandments, constituting the Covenant of God with Israel. This chest was made of shittim wood, and was overlaid, outside and inside, with gold, one of the few metals found pure in nature. The lid of this Ark was a symbol of the incorruptible Being of God, and of the truth of His Word, being made of pure gold. This lid was called the "Mercy-seat," and it was sprinkled annually, with sacrificial blood, on the great Day of Atonement.*

"On the two ends" of this Mercy-seat, arose the two Cherubim, with wings overshadowing the golden lid. Their faces looked towards each other, indicating their *unity*. (Ex. xxv. 17—21; Heb. ix. 5.)

These Cherubim were consecrated with the holy *fourfold* oil, with which the whole Tabernacle was anointed, on its completion, before the entrance of the Shekinah Glory of the Lord. (Ex. xl. 9, 10.)

The Mosaic Cherubim are not definitely described in the Book of Exodus; although precise details are given for the golden Candlestick, and for the Altar of Incense.

The Cherubim over the Ark, are usually represented with human faces, and it is assumed that they had each only one face; but there is no reason why they should not have had compound faces; and since the Cherubim, revealed to Ezekiel, had *four* faces, it is lawful to form an hypothesis based on this revelation.

Dean Milman advocates the *Fourfold* character of the Cherubim, in the Tabernacle Shrine, as follows:—

"Within the most sacred precinct, stood nothing but the Ark, plated all over with gold, and surmounted by two of those

*Since God, in the Decalogue, forbade the making of any graven images, it may be asked, Why did He command Moses to make graven figures of the Cherubim over the Ark? The Cherubim were not "likenesses" of any living creature in heaven or earth, for they were compound in form. But the golden calf, made by Aaron, was an exact likeness of a living animal. It is improbable that Moses would make the Cherubim according to any existing forms in Egypt. The pattern of all parts of the Tabernacle, was *shewn to him in the Mount*, by God (Ex. xxv. 9, 40). The Commandment of the Law declared: "Thou shalt not make to thyself any graven image." Man was not, of his own will, to make any image as an object of worship.

emblematic figures, the Cherubim, usually represented as Angels under human forms; but now, probably imaginary and symbolic figures, combining the faces of the noblest terrestrial creatures: the Man, the Lion, the Eagle, and the Ox."*

The figures of the Cherubim were beaten out of the same piece of gold as the Mercy-seat; hence, they were parts of the *Throne* of Jehovah, which was symbolized by the Ark.

The position of the Cherubim symbolized that they were guardians of the Law of God, which was beneath them in the Ark; and their attitude of bending over (προκλίπτω, Gk. I Pet. i. 12), indicated their desire to learn more of the mysteries of God, which are hidden in His Law of righteousness.

God appointed the Mercy-seat, overshadowed by the Cherubim, as the trysting-place, where He would commune with Moses, saying, "There will I meet with thee, and I will commune with thee. . . . of all things which I will give thee in commandment, unto the children of Israel." (Exod. xxv. 22.) From out of the fiery Shekinah, between the Cherubim, God uttered His commandments to Moses, in an audible voice.

After the Tabernacle was erected, and proved to be in accordance with the Divine pattern, it was filled with "the glory of the LORD," which, as the bright Shekinah, remained visible between the Cherubim on the Mercy-seat. (Ps. lxxx. 1.) No doubt, this Shekinah extended upwards, as "the pillar of cloud by day," and "the pillar of fire by night," guiding the Israelites through the wilderness, and testing their faith and obedience. (Ex. xl. 34—38; Num. ix. 15—23.)

Whenever the Tabernacle was taken down, the Ark and the Cherubim were solemnly covered with the *inner veil* of the Sanctuary, whereon Cherubim were embroidered; and when Israel journeyed, the Ark with the Cherubim went in front of their hosts, "to search out a resting place" for encampment. (Ps. lxxx. 1; Num. x. 33.)

In Exod. xxvi. 31, the expression occurs "with cherubim shall (the veil) be made." Thus it might appear, that the inner veil represented nothing but one mass of interwoven Cherubim, glittering in embroidered gold thread.

The Shekinah, in the Most Holy Place of the Tabernacle, was environed by glistening Cherubim, for they were embroidered in gold thread, on the *inner covering* hanging down inside, like a curtain. And the rays of the bright Shekinah over the Ark caused a shadow to fall from the wings of the golden Cherubim, and to form as it were, "the shadow of the Almighty." (Ps. xvii. 8; lxi. 4; xci. 1.)

*The History of the Jews, Book III, p. 58, 1878. Dean Milman, D.D.

The Mosaic Cherubim were the first *Divinely-ordained, material* representations of these mystic Symbols; this lifeless characteristic being suitable to the Legal Dispensation; for "the law worketh death." The Cherubim of solid gold, on the Mercy-seat, could never have been called *Zoa* or *Living-Creatures*.

Wherein did the special glory of the Mosaic Cherubim consist? Not only in their contact with the Shekinah (the Sacramental sign of the Presence of God); but also in their latent spiritual glory, in connection with the Gospel that was to be revealed. For they formed part of the Tabernacle, which was described as a "shadow of heavenly things"; and therefore, the Cherubim had a relation to the invisible and spiritual glory of the new and heavenly Covenant. Their first glory was "terrestrial," but it led to the glory that was "celestial." (I Cor. xv. 40.)

III. The next phase, in the Scriptural History of the Cherubim, was their multiplication in the *Temple of Solomon*, erected about 1,000 B.C., or nearly 500 years after the time of Moses.

The distinctive glory of the material Tabernacle, was the presence of the Shekinah resting between the Cherubim of Glory; therefore it might be anticipated, that the Cherubim would not be lacking in the *Temple of Solomon*, but would be manifested therein, in greater profusion.

King Solomon, by Divine Command, made *two large Cherubim* of olive wood, 10 cubits (or about 15 feet) high, covered with gold; and he placed them in the Oracle of the Temple. (I Kings vi. 23—28; 2 Chron. iii. 10—13.) These Cherubim stood on the golden floor, with their faces looking towards the East. Each Cherub had two wings, five cubits in length;* thus, the expanse of its wings was about ten cubits; and the outer wings of either Cherub would touch, respectively, the north and south walls of the Oracle (which was 20 cubits broad); while the two inner wings would meet in the centre, forming a canopy over the Ark of the Covenant with its golden Cherubim. The marble walls and the ceiling of the Temple were encased with cedar, which was carved with Cherubim, and overlaid with gold; so that the Cherubim were prominent in every part of the House, with the exception of the floor.

The *olive-wood*, of which Solomon's two Cherubim were composed, testifies to the blessing received through the anointing with (olive) oil, which is symbolic of the unction of the Holy Ghost, at the consecration of Priests and Kings. Olive-wood also represents human nature, filled with the grace (the oil) of the Spirit of God.

*For the definition of the cubit, see Chap. XXIII, note.

Three particulars arrest our attention, in the development of the Cherubim in Solomon's Temple:

(a) Their *number* in the Holy of Holies; (b) their *profusion* in the whole House; and (c) the various *materials* of which they were made.

(a) *Four* Cherubim (including the two fashioned by Moses) are now seen in the Oracle; so that the number *four* appears in the Temple in connection with the Cherubim, for the first time in Scripture History. Solomon's gorgeous Temple sets forth the Church in her glorified condition, in the Kingdom of God; hence, these Four Cherubim may have an affinity with the Four Zoa or Living-Creatures, seen in the Apocalypse, in connection with the Church in the Heavens. (Rev. iv. 6.)

(b) The *profusion* of the Cherubim in the Temple, is a marked feature in their historical development.

No description is recorded of the additional Cherubim, in the Oracle of Solomon's Temple; nor of those carved in relief, on its walls; but Cherubim were engraved on the *bases* of the Lavers in the inner Court, though *not* on the *Lavers*.

Believing the Glory of the Lord to be *one*, and essentially the same (though its identity at the East of Eden, and in the Tabernacle may not be obvious); we may perceive some resemblances between the engravings on the bases in the Court of Solomon's Temple, and the Living-Creatures, seen in Ezekiel's Vision of "the glory of the LORD."

The "lions, oxen and cherubim" engraved on the bases of the Lavers (1 Kings vii. 29), may have been a foreshadowing of Ezekiel's fuller Vision. On these bases, there were representations of two living creatures, the Lion and the Ox: but what this word "cherubim" signified, we do not know: being in the plural, it may have included the *Man* and the *Eagle*, the two other Cherubic creatures. These complex figures suggest that there might be a *Fourfoldness*, connected with the Cherubim, which was more clearly revealed to Ezekiel, who stated that when he saw the *four-faced* Living-Creatures, he "knew that they were the cherubim" (Ezek. x. 20). Being a Priest, he must have seen Cherubim in the Temple, who may have been four-faced. If the inner walls of the Temple were covered with *Fourfold* Cherubim (1 Kings vii. 29), they must have presented a wonderful sight: for the Lion, the Eagle, the Man and the Ox, carved in cedar wood, and overlaid with shining gold, would stand out in relief, on all sides of the Oracle and the Holy Place.*

*The Rev. Shaw Caldecott, M.R.A.S., in his recent work on *Solomon's Temple*, represents the Cherubim in the Holiest, as having the heads of Oxen, the wings of Eagles, and the hands and arms of Men. *Solomon's Temple: its History and Structure*, p. 284. R.T.S. 1907.

(c) The Cherubim in the Temple, were made of *various materials*. Those over the Mercy-seat, were wrought in solid, beaten *gold*; those made by Solomon, were of *olive wood* covered with gold; those upon the inner veil, were embroidered in *gold thread* upon the four colours of the *veil*; those carved on the walls, were of *cedar*, overlaid with gold; those on the folding-doors, were carved in *fir or cypress wood*, and covered with gold. (1 Kings vi. 23—35.)

IV. *Ezekiel's Vision of the Cherubim* follows next, in historical sequence. Hitherto, the Cherubim have not been described in detail; but now, their minute portraiture is revealed; and they are seen to be quadriform.

These Cherubim are *non-natural* or *supra-natural*. They are {
Visions of spiritual realities, under symbolic forms.

The Cherubim of Ezekiel's Vision, manifest a *greater glory* than the Cherubim over the Ark of the Covenant. Certain general features were common to both these Cherubic representations. Over the Ark, shone the *Shekinah*, the Symbol of the Presence of God; while Ezekiel saw a Throne, occupied by the *Theanthropos* (θεάνθρωπος),* or God-Man in Resurrection Glory. Again, on the Mosaic Ark, there was a Mercy-seat of pure gold, speaking of mercy and truth; while, around the Throne in Ezekiel's Vision, shone a Rainbow, witnessing to mercy and faithfulness.† In the Tabernacle, *two* Cherubim overshadowed the Mercy-seat; but in Ezekiel's Vision, *Four* Cherubim supported the Throne of the Heavenly Man. The Cherubim in Ezekiel's Vision, obviously surpassed those in the Tabernacle and the Temple, because they were *Living Creatures*, and were connected with the great mystery of life.

As these "Living-Creatures" of Ezekiel's Vision, will be considered in detail later (Chap. VII *infra*), it is unnecessary to refer to them now more particularly.

V. A new, and more striking manifestation of the Cherubim was seen at *Pentecost*, when they first appeared, in *living*, fallible and mortal *men*. This fact is based upon the truth, that Christ, on His Ascension, received from the Father *four* Cherubic gifts, viz., Apostles, Prophets, Evangelists and Pastors. (Eph. iv. 8, 10.) (See Chap. X *infra*.)

*This beautiful compound Greek word might well be anglicized. It is derived from the Greek θεός (God), and άνθρωπος (Man), and is correctly rendered *God-Man*. The Author first met with this word in a Latin pamphlet lent to him by the University of Utrecht (see Appendix II); and it expresses the truth of our Lord's two natures, the Divine and the human.

†Truth and faithfulness are both rendered, in the original Hebrew, by the one word, *Amen*. (אמן)

The Cherubim, as will subsequently be proved, are embodied in the Lord Jesus Christ; and because they are in Him, it is possible for them to be manifested in the Church, and in *men*. This phase, however, hardly forms part of the Scriptural History of the Cherubim, and will be treated separately, in detail. But we proceed to consider briefly, the manifestation of the Cherubim after the Ascension of Christ, in the early Church, in *Apostles*; and in the Ministries which were associated with them. For the moment, we assume that St. Paul's definition of Apostles, Prophets, Evangelists and Pastors, or the Fourfold Ministry, applies to the Church; a point which will be demonstrated later.

The most appropriate season, for the giving of this Fourfold Ministry to the Christian Church, was at her Creation; for if the Cherubim were to be manifested in men, the Day of Pentecost was the first occasion on which their appearance was possible; because the Risen Christ did not receive the gifts, until after His Ascension. Moreover, the Four Ministries (which formed part of the original constitution of the Church) could not have appeared subsequently, as a new phenomenon.

Thus, the Cherubim ranked among the mysteries of the Body of Christ; while in the previous Dispensation, they could only have been types or shadows "of good things to come" (Heb. x. 1). The Resurrection of Christ caused types to remain types no longer, but to become living, spiritual realities; being embodied first, in Christ Himself; and afterwards, in the Church, which is "the fulness of him that filleth all in all" (Eph. i. 23).

After the Ascension of our Lord, the living Cherubim were first seen in Apostles; being given to the Church, by the Father, and by the Son.

The other Ministries—the Prophet, Evangelist, and Pastor—were soon brought out by Apostles; being associated with them as aids in preaching the Gospel, and in the shepherding of the Saints. Thus the Cherubim in their *totality*, were then seen in the Fourfold Ministry of the early Christian Church.*

VI. In the Book which closes the Canon of Holy Scripture (the Apocalypse), Visions of the Cherubim were described by the Apostle John, *cir.* A.D. 95—97, or about 700 years after the first Vision of Ezekiel.

The Cherubim were seen by St. John, in a special Revelation given to Jesus Christ, after His Ascension into heaven; for St. John's Book is described as "*the apocalypse* (Gk.) *of Jesus Christ*, which God gave unto him, to shew unto his servants things which must shortly come

*This truth is treated in detail, in Chapter X, *infra*.

to pass" (Rev. i. 1). In these Visions, the Cherubim are beheld as prominent actors, in the dramatic scenes connected with the future history of the human race.

The first Apocalyptic Vision of the Cherubim, in which the Four Living-Creatures appear, is a Vision of the Church, after the Second Coming of the Lord, and the gathering of "the firstfruits"; but before the commencement of the Millennium. (Rev. iv.)

In this Vision, the Four Cherubic emblems re-appear, and symbolize the Cherubim as *men* (not mortal, but *glorified*), in the Kingdom of God. There is now no unnatural combination of the Four, as in Ezekiel's Vision. The Four Living-Creatures—the Lion, the Eagle, the Man, and the Ox—are distinct and homogeneous; but they have the additional glory of six wings, and they are "full of eyes before and behind" (Rev. iv. 6).

Seven great Acts of Worship are recorded in the Apocalypse; in most of which, the "twenty-four elders" and the four *Zoa* take part.

As the Four Cherubic Living-Creatures ascribe their redemption to the blood of Christ, saying "Thou art worthy. . . . for thou wast slain and has redeemed us to God by Thy blood" (Rev. v. 9), we may infer that they are *men*. Some doubt has been cast upon the genuineness of the word ἡμᾶς or "*us*," which is omitted in the *Revised Version*. The Vulgate, the authorised Latin version of the Bible, made by Jerome (A.D. 383—405), retains the word "*nos*." The six versions of Wycliffe, Tyndale, Cranmer, Geneva (1557), Rheims (1582), and the Authorized Version, 1611, which form the *Hexapla*, all preserve the pronoun "*us*." Luther, in his translation of the Bible, which is still the standard authority in Germany, retains this word. The following remarks by a living Divine, argue this important subject from the standpoint of the most ancient Biblical MSS.

"The first thing which has to be cleared up, is the correct text of these all-important verses. Great stress has been laid, by one or two writers, on the fact that in some Greek copies of verse 9, 'them' is read instead of 'us'; and in verse 10, 'them' is substituted for 'us,' and 'they' for 'we.'"

"What is the exact state of the case? The *Sinaitic Codex* is the oldest and most perfect manuscript of the Greek Testament, in the world. Professor Tischendorf (who discovered it on Mount Sinai in 1862), considers that it belongs to the middle of the IVth century, i.e., about 300 years after the period, when most of the New Testament was written, and only 250 years after the Book of the Revelation was written by St. John.

"The best scholars consider this Book to have been committed to writing A.D. 95 to 97.* Now the *Sinaitic Codex* reads as follows: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood.

"The *Alexandrine Codex* seems to have been written about the middle of the Vth century, and omits the pronoun ἡμεῖς (us), in the ninth verse.†

"Almost the only ancient manuscript which concurs with the *Alexandrine* version, is the Ethiopic. Dr. Tregelles, in his latest and most valuable edition of the Revelation in Greek (1872), deliberately retains the ἡμεῖς, 'us' in this verse. And he cites eight valuable manuscripts, besides the Sinaitic, which retain the pronoun. And in his English translation of the *Book of Revelation*, published in 1859, he substantially follows the Sinaitic Codex.

"Dean Alford, though he rejects the word ἡμεῖς, admits that the word has considerable authority. Indeed, the only reason why he omits it, appears to be because it does not fit in with his system of interpretation. The Rev. E. B. Elliott, in his great work, *Hore Apocalypticæ*, follows the translation of the Authorized Version. Surely, the opinion of so eminent a Greek scholar, who has been studying this book for forty years, ought to have great weight.‡

VII. The Cherubim will be manifested, in the future, in the *Millennial Dispensation*; for "the glory of the LORD" was seen by the Prophet Ezekiel in vision when it returned to the new and *Millennial Temple*. Thus, the changeless and eternal Glory of the Lord (which appeared at the river Chebar, some 2,500 years ago) will illuminate a future Temple, as yet unbuilt. This event will cause the desolation of the former Temples, not to "be remembered, nor come into mind" (Isa. lxxv. 17).

All that Moses expressed in types, in the Tabernacle; all that Solomon embodied in the first Temple; and all that Ezekiel saw in his last Visions, were but typical representations of the mystery of the Christian Church, in various stages of her existence.

During the Millennium, there will be no gathering of any additional members into the Church; for, as the *perfected Bride*, "complete in every member," she will then be reigning with Christ, in the Heavens where she will abide for ever. (See Chapters XXIV and XXVII *infra*.)

*Smith's Dictionary of the Bible, Vol. III Alford's Greek Testament: Prolegomena to Vol. IV.

†This Codex is in the British Museum.

‡The Church in the Cherubim, p. 241. Rev. James Gosset-Tanner, M.A.

VIII. The Cherubim, as seen in the final Visions of the Apocalypse (Rev. xix. 1—9), will be present in the *Eternal Kingdom of God*. This phase will be considered later in detail. (See Part IV. Chap. XXVII *infra*.)

To sum up: the Cherubim are, as it were, identified with the religious history of the human race; accompanying redeemed men from "Paradise Lost," to "Paradise Regained."

The aspect of the Cherubim in the Apocalypse, concludes our review of their history and development; for we have traced them from the first, to the last Book of Holy Scripture; from their first appearance at the gate of Eden, to the Throne of God, in Heaven; and it is impossible to trace them beyond this beatific Vision of the Glory of God.

The Cherubim appear to have been visible, throughout the greater part of the *Ante-Diluvian Dispensation*. During the whole of the *Mosaic Dispensation*, the Cherubim over the Ark were in manifestation in the Tabernacle, and in Solomon's Temple. In like manner, the Cherubim (or the Fourfold Ministry, Divinely-given at Pentecost), were intended by God, to abide in the Church, throughout the Christian Dispensation. Each Dispensation should have been protected by the Cherubim, who should thus have remained prominent, throughout the history of the human race.

"The same marks of identity pervade the whole Scriptural, Cherubic, pictorial gallery; and unity in diversity, characterizes every development of the Cherubim."*

The eternal purpose of God, though ever a *unity*, is developed in progressive stages, which are illustrated by the study of the Cherubim. This mystery of the Cherubim is like a vein of gold, running through different strata; but the gold is ever the same, however various its surroundings or manifestations. In like manner, the Truth of God, (symbolized by Gold), is all-pervasive and everlasting.

What noble and historic names are associated with the history of the Cherubim; Adam, Moses, Solomon, Ezekiel, and St. John (Lawgivers, Kings, Prophets and Apostles), not omitting the Name even of the Divine Master, the Lord Himself!

In the following Chapters, many visions and facts will be amplified, which are now only briefly alluded to, in the history of the development of "THE CHERUBIM OF GLORY." This wondrous revelation of "the glory of the LORD," should cause us to offer praise and thanksgiving to Almighty God Who dwells "between the Cherubim": even to the Uncreated Father, the Incarnate Son, and the Enlightening Spirit, One Living and Everlasting God. Amen.

*Op. cit. Rev. J. Gosset-Tanner, p. 16.

CHAPTER III.

HEATHEN PERVERSIONS OF THE CHERUBIM.

ILLUSTRIOUS TRAVELLERS AND ARCHÆOLOGISTS ADD THEIR TESTIMONY TO THE FACT THAT THE ANCIENT TRADITIONS CONCERNING THE CHERUBIM, CONSTITUTED THE COMMON ORIGIN OF HEATHEN IDOLATRY.

Mythological Enquiry. I. P. Cory.

ANALYSIS :—The Fourfold Cherubim were originally the subject of Divine Revelation ; but traditions concerning them became distorted, in the course of ages, by the Heathen.

- I. The principal Nations of antiquity, among whom perversions of the Cherubim can be traced :
 - (1) The Chaldeans and the Babylonians ;
 - (2) The Egyptians ;
 - (3) The Assyrians ;
 - (4) The Persians ;
 - (5) The Phœnicians ;
 - (6) The Hittites ;
 - (7) The Etruscans ;
 - (8) The Greeks ;
 - (9) The Romans.

The composite monsters of heathen Mythology, had their origin in perverted traditions of Eden.
- II. Views of eminent Authors and Divines, on the heathen perversions of the Edenic Cherubim. Erroneous view of Sir Henry Layard, on the origin of the Cherubim described by the Prophet Ezekiel.
- III. The golden Calves, set up by Jeroboam as objects of idolatry, were perversions of the Cherubim.

THE heathen perversions of the Cherubim, form a fascinating subject of study.

The revelation of the Fourfold Cherubim was originally Divine ; but traditions concerning them became gradually distorted, after the early races of mankind were dispersed, and had lapsed into heathenism.

The Fourfold Cherubim, as revealed to Ezekiel, were *composite* Creatures, with the combined faces of the *Lion*, the *Eagle*, the *Man* and the *Ox* ; and it is an acknowledged fact, that representations of *composite* monsters have been found among all the heathen Nations of antiquity, though the above four characters are rarely united in one figure.

The antiquity, universality, and analogies of these combinations require explanation ; and the most reasonable solution, suggested by learned Divines and Scholars, is that they are perversions of the Cherubim which were originally revealed by God Himself.

I. Heathen distortions of the Scriptural Cherubim, can be traced among nine principal Nations of antiquity.

(1.) CHALDEA AND BABYLONIA. Much light has been thrown upon the subject of the Cherubim, by excavations in Babylonia, during the XIXth and XXth centuries. The site of the Garden of Eden has been located in Eastern Chaldea, the reputed cradle of the human race. From this centre, the traditions of Eden overspread the earth ; and the nearer we approach to the primeval source, the more definite do the traditions of the Cherubim become.

Chaldea was the seat of the most ancient civilization, which preceded, by some centuries, those of Egypt and of Assyria.

"Myths connecting both men and gods with animals, are found all over the world ; and were not lacking among the Semites. In ancient plastic Art, a predilection was displayed for *fantastic monsters*, half-human, half-bestial. This fictitious combination is found on the oldest Chaldean engraved cylinders, as exemplified in Griffins and Sphinxes ; and it characterized the sacred Art of the Babylonians, up to the time of Berosus " (cir 330—250 B.C.).* This ancient Babylonian priest and historian described composite figures of animal forms, reproduced in paintings on the walls of the Temple of Bel-Marduk at Babylon, where they were supposed to be creatures of the first chaotic Creation.† Cylinders and gems afford the earliest representations of quasi-Cherubic forms, which have been exhumed from the débris of ancient Chaldea ; for these cylinders, being of a small size, have escaped destruction, while the colossal palaces and temples have been destroyed.

On one ancient Babylonian seal is a graphic illustration of a deity seated on a throne, which is supported by four-winged and man-headed bulls.‡

Among the discoveries in Babylonia, there is a winged Sphinx, having a crowned *human* head, a *lion's* body, and an *eagle's* wings,** thus representing three, out of the four Cherubic emblems ; the *ox* being lacking.

**The Religion of the Semites*, p. 88. W. Robertson Smith, M.A., LL.D., Professor of Arabic in the University of Cambridge.

†*The Beginnings of History*. F. Lenormant. (Translated from the French.)

‡*Light from the East*, p. 157. Rev. J. C. Ball, M.A.

***Jewish Encyclopedia*, p. 16.

"On other Babylonian seals, two composite beings, called 'Scorpion-men,' or 'guardians of the gate,' hold watch and ward, by the portals of the Sun at his rising and setting."*

"Chaldea and Babylonia were the cradle of Astronomy; and hence, any Cherubic traditions connected with the Zodiac, may be traceable to this source. The Four Cherubic forms (seen in the Visions of Ezekiel and of St. John) were placed, by ancient Astronomers, amongst the constellations, in the *four* cardinal quarters of the sky, answering to the positions of the Sun in the four principal astronomical seasons of the year.

"Thus at the time of the Winter solstice, the Sun was in the constellation *Aquarius* (the *Man* bearing the water-pot).

"In the Spring equinox, the Sun was in the constellation *Taurus* (the Bull).

"In the Summer solstice, the Sun was in the constellation *Leo* (the Lion).

"In the Autumnal equinox, the Sun was in the vicinity of the constellation, named *Aquila* (the Flying Eagle).

"Here we have the four Cherubic symbols, the *Lion*, the *Eagle*, the *Man* and the *Ox*, in the heavenly constellations.

"Hence, these four figures were regarded, by ancient Astronomers, as 'the upholders of the firmament,' as 'the pillars of heaven,' who looked down upon all Creation, and seemed to guard the *four quarters* of the sky."†

(2.) EGYPT. In this land, there are mystic sculptured figures called *Sphinxes*. These compound monsters were usually twofold, and were formed of the body of a lion, generally wingless, with a human head, like the specimens exhibited in the Egyptian Gallery of the British Museum. Other examples consist of the figure of a man, with the head and wings of a bird; and many other combinations exist in the pantheon of Egypt. The avenues of the Egyptian temples were flanked with Sphinxes; and among the ruins of Karnac, on the Nile, there is an avenue of ram-headed Sphinxes still to be seen.

The great Sphinx, adjacent to the Pyramids of Ghizeh (a few miles west of Cairo), was one of the "Seven Wonders" of the ancient World, on account of its mysterious origin, its antiquity, and its gigantic size. It measures 143 ft. long, and 62 ft. high. This Sphinx is hewn out of the natural limestone rock which (with some added blocks of stone) has been fashioned into the shape of a recumbent Lion, with the

*Nineteenth Century, 1901, p. 344.

†The Astronomy of the Bible, pp. 166, 167. E. Walter Maunder, F.R.A.S.

head of a Man. This colossal Sphinx was regarded as a representation of the Sun-god, and was an object of worship. A temple was excavated between its fore-paws; and a second temple has recently been discovered inside the head.

"The Sphinxes of the Egyptians, and the Griffins of the Indians, and northern Nations of Asia, are distortions of the Cherubim of the Hebrews; for they, also, are described as winged creatures, compounded from various animals, and as guardians of sacred things or places, to which access was forbidden. Great wisdom was ascribed to the Cherubim; and this was the case with regard to the Sphinxes, which were fictitious complex monsters, usually having the face of a Man, the body of a Lion or Ox, and the wings of an Eagle."*

Clement of Alexandria (*cir.* A.D. 196) was of the opinion that the Egyptian Sphinx, and other hieroglyphical creatures, were borrowed from the Mosaic Cherubim and from those seen in Ezekiel's Vision.†

In Egyptian sepulchres, four symbolic Canopic jars‡ were deposited, containing the internal organs of the mummy. Many examples of these jars are to be seen in the British Museum. On the four lids, the heads of a man, a bird, a jackal, and a baboon are respectively represented. These jars are said to be dedicated to the *four genii* (called "*Genii of Amenti*,") the mythical children of Horus (the Sun). Though these four creatures are not the same as the Four which compose the Cherubim, yet they suggest an analogy; but there is a great difference in their affinities, for these Egyptian symbols are connected with the *dead*, but the Cherubim are identified with the *living*.

Some quasi-Cherubic figures are often found on the lids of the sacred arks of ancient Egypt; and the disposition of their wings resembles the overshadowing wings of the Cherubim on the Mosaic Ark. The Egyptian symbol of the orb or sun, with outspread wings, representing the presence of Deity, was the common hieroglyph over the porticoes of Egyptian temples.**

In heathen idolatry, as described by St. Paul, a perversion of Cherubic traditions may be detected. The heathen, the Apostle states, "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things" (Rom. i. 23). Thus "corruptible man" is first mentioned as the object of false worship; then "birds" (such as the

*Rosenmüller's Works, Vol. I, Chap. II.

†Strom. lib. V. Edit. Paris, 1641.

‡Made in Canopus, an ancient city of Lower Egypt.

**The Struggle of the Nations, Chap. V. Professor Maspero.

eagle); "four footed beasts" (such as the ox, or Apis, the sacred bull of Egypt)*; and, as more than one quadruped is mentioned, the *Lion*, which often formed part of the Egyptian Sphinx, might be included. The four Cherubic creatures, the *Lion*, the *Eagle*, the *Man* and the *Ox* were idolatrously worshipped in Egypt, centuries before the Vision of Ezekiel.

(3.) ASSYRIA. In the ancient monuments of this Nation, the same strange union of different creatures, is noticeable. The colossal winged Bulls, discovered by Sir Henry Layard in the ruins of Nineveh, now adorn the Assyrian transept in the British Museum. Two of these gigantic figures, which flanked the approaches to the Assyrian temples, are threefold; having the face of a *Man*, the horns and hoof of a *Bull*, and the wings of an *Eagle*. But on the North-West side of this transept, two other complex figures represent all the Four Cherubic creatures described by Ezekiel: these sculptures have the tail and claws of a *Lion*, the wings of an *Eagle*, the face of a *Man*, and the horns of an *Ox* or *Bull*, exhibiting the Cherubic fourfold combination, which is very exceptional.

In the Kouyunjik (Nineveh) Gallery of the British Museum, near the black obelisk of Shalmaneser, there is another sculptured figure (dated 885 B.C.), uniting the Four Symbols of the Cherubim.

Thus, we can stand before these composite sculptures, which the Assyrian Kings, Shalmaneser, Sargon, Sennacherib and Esarhaddon beheld; and whereon the eyes of the prophet Jonah may have rested.

"I used to contemplate for hours," writes Sir Henry Layard, "these mysterious sculptures; and muse over their intent and history. They ushered the Assyrians of old into the temples of their gods. They embodied their conception of the wisdom, power and omnipresence of a Supreme Being. No better type of intellect could be found than the head of a Man; of strength, than the body of a Lion or Bull; and of ubiquity, than the wings of an Eagle. These winged and man-headed Lions awed the races which lived 3,000 years ago. Through the portals which they guarded, kings, priests and warriors had come to sacrifice, long before the foundation of Rome. For five and twenty centuries, they had been hidden from mortal eye; and now they stood forth again, majestic as of old; but not amidst the luxury and civilization of a mighty Nation, only before a few ignorant,

*The wonderful *Serapeum* or burial place of the royal Bulls, near Memphis, was discovered by Mariette Bey, in A.D. 1851. Each sacred Bull was buried in a black granite sarcophagus; and the expense of the funeral was estimated at £30,000. Some twenty-four colossal sarcophagi may still be seen in this *Serapeum*.

half-barbarous tribes; for the rich temples, which they graced of old, have become ruins and heaps."*

A quasi-illustration of Ezekiel's Vision (minus the Wheels), is engraved on an Assyrian cylindrical seal in the British Museum. Two *Kirubi* (implying the existence of two others hidden by them) support a great shield, which serves as a platform of a Throne. On this, a god is seated, clad in a long robe, and wearing a high tiara.†

On many of the slabs in the Assyrian Gallery, in the British Museum, a symbol emblematic of the Deity and called "the Presence," may be seen hovering over the King. It consists of the upper part of a Man surrounded by a circle, from which the two wings of an Eagle project with a fan-like tail beneath. This symbol of the Presence of the Deity, is also often found in the Assyrian sculptures over the sacred tree; on either side of which stand two winged sentinels, two eagle-headed men, reminding us of the traditions of Eden, with its Cherubim placed as the guardians of the sacred "tree of life."

The land of Assyria is more prolific than any other country, in monuments embodying perverted traditions of the Cherubim; and volumes have been written on these discoveries, by Sir Henry Layard, Sir Henry Rawlinson, Professor Maspero, Professor Sayce, and other learned Archæologists.

(4.) PERSIA is the next ancient Nation, in chronological order, which has preserved distorted emblems of the Cherubim. The Persian Sphinx was derived from Egypt and Assyria.

"In the monuments of ancient Persia, the winged symbols become still more striking. A remarkable example is in a bas-relief, on the rocks at *Mourg Aub*, representing a *man*, arrayed in a richly-embroidered robe, with such *quadruple wings* as the Vision of Ezekiel ascribes to the Cherubim, and with the addition of ample horns. Another figure affords a rare example of the combination of the *beast*, *bird*, and *man*, and seems to resemble the Babylonian sphinx."‡

"At Persepolis, Sir Robert Kerr Porter discovered colossal sculptures of winged, human-headed bulls, not less remarkable than those found by Mr. Layard, in Assyria. These monuments are similar to those discovered at Nimroud (Calah), on either side of the portals of an ancient palace. The emblematic Circle and Wings, with a human figure in the centre, as seen on Assyrian monuments, are also frequent ornaments of the Persian Sculptures."***

**Nineveh*, Vol. I, pp. 349-351. Sir Henry Layard.

†*Op. cit.*: Lénormant.

‡*Ency. of Biblical Literature*. Vol. I, p. 426. Rev. John Kitto, D.D.

****Traditions of Eden*, pp. 265-266. Rev. H. Shephard, M.A.

Sir Robert gives the following description of the symbolical sculptures, found in the ruins of Persepolis.

"The animals represented, are of a very extraordinary formation. Their size is gigantic; but their appearance is monstrous. They have the body and legs of a bull, ornamented with trappings. Enormous wings project from their shoulders, extending high over their backs, and covering their breasts, whence they might seem to spring, as their whole chests are cased with plumage. The huge feathers, which compose the wings, are exquisitely cut. The heads of the animals show the faces of *men*, looking directly towards the East. The expression of their countenances is severe; and long and carefully curled beards add to their majesty. The ears are those of a bull; and, from them, hang large drop earrings of a very elegant form. On their head, is a cylindrical diadem; on both sides of which, horns are cleverly represented, winding from the brow upwards, towards the front of the crown."* This intelligent traveller remarks that this winged human figure resembles nothing so much as the Seraphim (*Cherubim*?) of Scripture.

An ancient cylinder discovered in Persia, points to Assyrian models. Engraven upon it, are two human-visaged Sphinxes, wearing a tiara, like the Bulls who act as guardians at the gates of the Assyrian palaces. Their fore-hoofs are raised, as if to shield the sacred tree placed between them.

Among the ruins of the palace of Darius, there is a sculptured group, with a composite figure which has the ears of a Bull, but no horns; while its head is that of an Eagle; feathers cover its neck, breast and back; and wings are folded against its flanks; while its hind legs terminate in sharp claws.

"In Persian art, the flying throne of Suleiman is borne aloft by *four winged genii*, of human form,"† who are doubtless perversions of the Fourfold Cherubim of Scripture.

(5.) PHœNICIA. The Phœnician artists seem to have made frequent use of the Egyptian Sphinx. In almost every instance, they gave it wings; as may be seen on an alabaster slab from Arvad, and now in the Louvre, at Paris.

In the Kouyunjik Gallery (Case C.), in the British Museum, is an engraved Phœnician bronze bowl, with threefold figures (composed of a lion, a bird and a man) dating about 700, B.C.

**Travels in Persepolis*. Vol. I, p. 492. Sir Robert Kerr Porter.

†*The History of Ancient Art in Persia*. Perrot and Chipiez.

The celebrated Orientalist, Monsieur Renan, referring to his discoveries in Phœnicia, writes:

"Plusieurs Sphinx nous donnent sans doute la forme particulière de ces animaux fantastiques en Phénicie, et qu'on désignait sous le nom de Cherub."* (Many Sphinxes give us, no doubt, the special form of these fantastic animals in Phœnicia, and which were designated by the name of Cherub.)

Phœnician art and mythology exercised an extensive influence along the coasts of the Mediterranean; and this was felt even at Ephesus; for it is stated that the cult of the Ephesian "goddess Diana," was originally derived from Phœnician mariners.†

A perversion of the Scriptural Cherubim may be detected in this image of Diana, which is referred to, in the Acts of the Apostles, when Demetrius, the town clerk, asserted that all the world knew that Ephesus was "a worshipper of the great goddess Diana, and of the image that fell down from Jupiter" (Acts xix. 35).

A detailed description of this symbolic idol, reveals the following particulars, which indicate analogies with the Fourfold Cherubim. The image is partly covered with representations of various creatures, viz., two lions; several birds (apparently not eagles); a man's head with wings; representations of women, and of oxen or bulls. Thus, the four Cherubic symbols are present, answering to the *Lion*, the *Eagle* (the bird), the *man*, and the *Ox*; while on the projections, at each side of the head, there are Sphinxes or Griffins of a composite character.‡

(6.) THE HITTITES. The Art of the Hittites was derived from Babylonia; and it was characterized by composite animal figures. On Hittite sculptures, two-headed Eagles have been discovered. These symbols were adopted later, by the Mohammedan Sultans, and passed subsequently through the wars of the *Crusades*, into the Kingdoms of Europe. They still exist in the heraldic National Arms of Austria and Russia. The *Winged Horse*, the prototype of the *Greek Pegasus*, was also originally a Hittite Symbol.**

**Mission de Phénicie*, chapitre V. *Campagne de Tyr, Oum-el-Awamid*. p. 700 and Pl. LVI. 1864. Renan.

†*E. Curtius*, II. 101, quoted in *Dictionary of the Bible*. Smith. Vol. I, p. 781.

‡The famous image of Diana of the Ephesians no longer exists, but the engraving, from which the above inferences are deduced, has been designed from the description of the image, as given by Pliny the elder. *Lib. XVI*, 40. This is to be found in *Kitto's Illustrated Biblical Commentary*, Vol. V, p. 205; and in *The Two Babylons*, p. 29, by the Rev. Alex. Hislop. The original "image" of Diana may have been fashioned from a meteorite, which fell down from heaven, like the sacred black stone in the Kaaba, at Mecca. Such stones contain a variable percentage of nickel; and being easily malleable, they are the first examples of iron being used for tools or weapons, in the early "Iron Age."

***Empire of the Hittites* (1884), Wright; *The Hittites* (1888), Sayce.

The Hittite sculptures and inscriptions have been, for some time, an archaeological puzzle. But the British Museum has recently sent out an expedition to Jerablus, supposed to be the ancient Carchemish, the chief city of the Hittites in Syria, on the banks of the Euphrates.* This Expedition has been excavating for three years, and has unearthed some new treasures. Previous difficulties, caused by the lawless native tribes, have been overcome; and the mystery, which veils the *unknown*, has been somewhat lifted. These excavations have resulted in the discovery of a royal city and its citadel; and being the most recent excavations (Jan., 1914), they are of especial interest. We must, however, limit our attention to one peculiar sculpture, which the explorers call the Hittite Sphinx; and which we might term the Hittite perversion of the Cherubim. This compound figure consists of a Lion's head and a Human head conjoined to a Lion's body, with the wings of an Eagle, and a tail ending in a bird's head; while on the human head, are the horns of a Bull. It is remarkable, that parts of the four Cherubic animals are thus grouped together—the Lion, the Eagle, the Man and the Ox—a rare combination in ancient heathen sculptures. The date of this Sphinx is about the IXth century, B.C., and therefore 200 years before Ezekiel, and some 200 years later than Solomon.

Whence did these Hittite sculptors derive this fourfold symbolism? A long Hittite inscription has been discovered; but at present, it is undecipherable by modern science; though it is possible, that the discovery of some bilingual tablet, may yet throw light on this palæographical mystery.

This recent archaeological discovery has given us the representation of the Cherubim, among the Hittites, which was hitherto lacking.†

(7.) ETRURIA. Many composite figures have been found among Etruscan antiquities, dating earlier than the foundation of the City of Rome (753, B.C.); and at Veii (one of the twelve principal cities of ancient Etruria), there is, in the *Grotta Campana*, a Sphinx in which parts of three creatures are associated: viz., the head of a woman, the wings of a bird, and the body of an animal, probably a panther; and although these are not the actual Cherubic symbols, they have an affinity to the *Lion*, the *Eagle* and the *Man*; the *Ox* not being present.‡

Some of the elegant Etruscan vases are decorated with paintings of mythological figures, showing that the idea of a composite, winged

*Carchemish was the site of one of the decisive battles of history, when Nebuchadnezzar conquered the Egyptian King, Pharaoh Necho, 605 B.C.

†See *Illustrated London News*, Jan. 24, 1914.

‡The *Cities and Cemeteries of Etruria*. Vol. I, p. 35. Dennis.

creature was familiar to the archaic Etruscan mind. Deities are represented as mounted on the heads of *Men*, *Lions*, and *Eagles*, three of the Cherubic symbols.*

(8.) GREECE. Ancient Greece supplies representations of compound creatures, derived from Egypt or the East. Some of the earliest examples are on the *Harpy Tomb*, from Xanthos (cir. 550, B.C.), which is in the Lycian Room of the British Museum. The *Harpies* are represented as female figures, with bird's wings, tails and claws, carrying away the souls of the departed.

The Grecian Griffin† was a combined variation of the Lion, the Eagle, and the Man; and was sacred to the heathen deities, Apollo, Minerva and Bacchus. Several Philologists consider that the Greek term Gryphon (γρύψ) was originally derived from the Hebrew word "*Kerub*."

Herder and Creuzer have remarked upon the analogy existing between the Jewish Cherubim, guarding Paradise, and the Greek Dragons, watching over the Garden of the Hesperides with its golden apples.

As the Cherubim had to keep watch, at the East side of the Garden of Eden, by command of God; so in like manner, according to Herodotus, ('the Father of History,' cir. 484-400, B.C.), composite creatures, called Griffins, resembling Lions and Eagles combined, were supposed to exist in the North of Europe;‡ or (according to Ctesias), on the mountains of Northern India, guarding the sacred treasures of the gods. These Griffins were the appointed keepers of gold, according to old-world traditions, which may have been handed down from the earliest ages; for near Eden, there was a land "where there (was) gold" (Gen. ii. 11).**

On an ancient Greek vase, there is a painting of the Wind-gods, *Zetes* and *Calais*, sons of Boreas; each being depicted with four wings and with alate feet, like the *Harpies* whom they are pursuing. The *Sirens* also, are represented on Greek vases, as human-headed birds.

(9.) ROME. After the lapse of centuries, allusions to the Cherubim become more faint; but in Roman Mythology, borrowed largely from

*The *History of Ancient Art in Sardinia, Judea, etc.*, Pl. 8, No. III. Perrot and Chipiez.

†Griffins are imaginary creatures, half-lion and half-eagle, reputed to be the offspring of a lion and an eagle. They are found in Persian sculpture; and also on Greek coins, as emblems of vigilance, guarding hidden treasures. "The Greek Griffin is curiously like the Persepolitan; and both are apparently derived from the lion of the Assyrians." *Raukinson's Herodotus*. Vol. III, p. 20.

‡*Melpomene*. Cap. xxvii.

***Hebrew & Chaldee Lexicon*. Dr. Julius Fürst.

Greece and from Etruria, traces of the Cherubim can still be discerned, in composite figures, such as the Sphinx and the Griffin.

In the Hall of Inscriptions in the British Museum, there is a Roman Altar with sets of four Sphinxes (at the four top corners, and on the base), in which three Cherubic emblems are combined, the Man, the Lion and the Eagle.

Compound monsters, existing in Greek and Roman Mythology—such as Cerberus, Hecate, the Chimæra, the Minotaur, Chiron and the Centaurs—seem to have been perversions of the Cherubim.* Cerberus, the janitor of the infernal regions, was depicted with the heads of a lion, a dog and a wolf. Hecate is sometimes represented with the heads of a horse, a dog and a lion; or those of a dog, a horse and a woman; or those of a dog, a bull and a lion; while the *Minotaur* had a human head attached to the body of a bull; and the Chimæra had three heads, those of a lion, a goat and a dragon.

Cronos or *Hercules* is represented as a dragon, with the heads of a *Bull*, and of a *Lion*; the face of a *Man*; and shoulders furnished with the golden wings of a *Bird*. "Here (with the additional figure of a dragon), we have almost a counterpart of the Cherubim."†

The ancient heathen Nations paid special veneration to three, out of the four creatures composing the Cherubim, viz., the *Bull*, the *Lion* and the *Eagle*; and their worship of ancestors supplies the *Man*, completing the Four Cherubic Emblems. This idolatry suggests the following interesting analogies with the Cherubim.

(1.) There is perhaps no part of the Gentile world, in which the *Bull* or the *Cow*, were not considered to be holy and mysterious symbols. The most prominent example is that of the Egyptian *Bull*, *Apis*. This sacred animal was of a black colour, with the mark of a crescent on his side. Under the form of the *Bull*, the Egyptians worshipped *Osiris*. The *Bull* of *Menu* is as celebrated by the *Brahmins*, as the *Bull Apis* was by the Egyptians, and the *Bull Minos*, by the Greeks.

The Babylonians, the Phœnicians, the Persians, the ancient Britons, Celts and Goths, are also cited as worshippers of the *Cow*, or *Bull*.

(2.) The second animal which received universal veneration, in ancient times, was the *Lion*. Among the Greeks, *Hercules* was clad in the skin of a *Lion*; and *Bacchus* was believed to manifest himself

*The *Griffin* and the *Minotaur* are mentioned by Cornelius a Lapide (A.D. 1568-1637) as examples of heathen distortions of the Cherubim. *Op. cit.* Vol. VII, p. 714, ff.

†*Op. Cit.* Vol. I, p. 430. Rev. G. Stanley Faber, B.D.

under this form. The Egyptians consecrated a *Lion* to *Vulcan* or *Ptah*, and worshipped it in the city which, in honour of this venerated animal, they named *Leopolis*.

The worship of the *Lion*, has also been traced among the Persians, Assyrians, Hindoos, Celtic Druids, and Mexicans.

(3.) The third sacred creature was the *Eagle*, which has been worshipped by the Persians, Assyrians, Chinese, Hindoos and Arabs. The Thebans of Upper Egypt, worshipped the *Eagle*, as a royal bird, worthy of *Jupiter*. In the temple of the Delphic *Apollo*, were two *Golden Eagles*; and the figure of an *Eagle* may be observed on the temples of *Palmyra* and *Baalbec*.*

(4.) To these three cosmopolitan objects of worship (taken from the animal world), a fourth must be added, that of the *Man*, who from time immemorial, has been an object of idolatry, thus completing the *Four Symbols* of the Cherubim.

The worship of ancestors, especially of deceased warriors, is one of the common explanations of the origin of pagan idolatry. The heroes of old times, soon became lost in the mists of antiquity; and as myths and legendary miracles became associated with their memories, their exaltation into the ranks of the demi-gods, would be an easy transition, which would gradually drift into definite acts of worship. Such was the worship of *Nimrod*, which, according to many authorities, lies at the foundation of the Babylonian and Assyrian idolatry.

"Every Nation has retained, in their poetry and traditions, the same type of symbolic figures; adding to them, from time to time, and modifying them by their own fictions."†

In explanation of the above distorted Cherubic traditions, two points may be emphasized: the *universality* of the worship paid to these *Four Creatures*; and the *arbitrary character* of the associations of their Symbols, adopted when the human race formed one small unity. It might be natural for pagan Nations to worship the *Sun* and the *Moon*; but the choice of the four Cherubic types, was arbitrary;‡ for they are not naturally connected; and their combination must have been due to some external cause.

The idea of *Quadriform Cherubim*, permeated the idolatrous systems of antiquity. This complex idea cannot have been suggested by any living creature that ever existed.

*The above remarks on the veneration, paid by heathen Nations to the *Bull*, the *Lion* and the *Eagle*, are condensed from the Rev. G. Stanley Faber's work on *The Origin of Pagan Idolatry*. Vol. I. Chap. VI, pp. 404-414.

†*The Spirit of Hebrew Poetry*, p. 145. Herder. (A.D. 1782.)

‡*Op. cit.* Vol. I, pp. 419, 420. Rev. G. Stanley Faber.

A point, on which stress must be laid, was the ease with which the traditions of Eden could be handed down, in the earliest ages. Adam might have related them to Methuselah, who was 243 years old, when Adam died; and Methuselah might have repeated them to his grandson Noah, who was 600 years old, when Methuselah died. So that in effect, the whole of the Dispensation before the Flood, was bridged by the two lives of Adam and Methuselah; the latter of whom lived 969 years, and died five years before the Flood.

If the Cherubim were seen on earth until the Flood, they must have been beheld by Noah and his sons. The Flood ended 2,348, B.C. (Gen. ix); Noah lived 350 years after the Flood, until 1998, B.C. Shem lived for 502 years, after the Flood (or only 360 years before the giving of the Law, through Moses), and must therefore have died in 1846, B.C.; Abraham was born in 2056, B.C. (see Gen. xi); so he may have heard Noah or Shem describe the Cherubim; and he would transmit this description to Isaac; who, in turn, would speak of it to Jacob; and thus, the Cherubic tradition would descend to the Israelites.

II. The concurrent views, on the heathen perversions of the Biblical Cherubim, by eminent Authors and Theologians, are of great interest.

The following is the testimony of the learned Calmet on this subject:

"It is true, that a number of worthy persons feel reluctance in admitting a similarity, between the Hebrew Cherubim and the compound figures of the heathen; nevertheless, when we reflect that in the earliest ages, there were no heathen; but that all mankind had the same object, and the same instruments of religious worship; and when the various tribes of mankind were separated, each preserved a part, though each also lost a part; we shall perceive the probability that this figure (of the Hebrew Cherubim) and their connection with sacrifice, might be in some degree preserved."*

The learned Hebraist, Dr. Parkhurst, gives a list of 60 heathen perversions of the Sacred Cherubic Emblems,† among which were Diana, Mithras, the Chimæra, the Sphinx, Astarte, Isis, Apis, Serapis, Hercules and Baal; and it is probable, that the Rev. G. S. Faber referred to this Lexicon, when compiling a similar list, in his great work.‡

Another testimony from a learned Author, is as follows:

"It is a matter of curious enquiry, how mankind degenerated to the worship of animals, and to the abominations of idolatry. Among

*Dictionary of the Holy Bible, Vol. III, p. 286. Calmet.

†Hebrew Lexicon, pp. 291-298. A.D. 1762.

‡The Origin of Pagan Idolatry. A.D. 1816. Vol. I, pp. 427-430.

the heathen, the *Eagle* was the token of ethereal power; the *Lion*, of light; and the *Bull*, of fire, heat, or of the Solar orb. These animals are, in fact, no other than the animals composing the Cherubim, which in the Ante-Diluvian, Patriarchal, and Jewish Dispensations, were placed first at the entrance to Paradise, and afterwards upon the Mercy-seat of the Ark. It would have been a singular omission, if the heathen (when dispersed far from the Patriarchal worship) had not carried with them, an institution so remarkable. The Cherubim may be found in every part of the heathen world; and to the abuse of them, I believe, may be traced the worship of animals."*

"The probability is, that the sculptured forms of Egypt, and also the winged bulls of Assyria, were mutilations of the early Cherubic Symbols; and that as, in the course of time, men's ideas became darkened, and they diverged still farther from the pure worship offered by Noah and his descendants, the primitive symbolic import of the Cherub was lost, and it came to be regarded as an embodiment of deified creaturehood."†

The theory of the Rev. H. Shephard, as to the origin of heathen idolatry, is similar to that of the Rev. G. S. Faber. He writes thus:

"We have every reason to believe that, in the Assyrian sculptures, there is before our eyes, a portraiture of the forms of the Cherubim of Paradise, handed down by tradition, from the time when they overshadowed Eden's Gate, or from the latest days when they remained there. And as there is reason to think that they were not removed till the time of the Flood, there would, in this case, be many persons living after the building of Nineveh, to whose fathers, the Cherubim of Eden had been a familiar spectacle; for Shem lived more than 300 years after the confusion of tongues at Babel, and after the foundation of Nineveh, by Nimrod."‡

The same view is taken by another Theologian, as follows:

"We argued that the reason why no description of (the Cherubim) was given, must have been that their form was so generally known, as to need no description. Now if the Cherubim, which were placed at the East of the Garden of Eden, remained there till the time of the Flood; and if, as there is reason to believe, the men of those early days worshipped before the Cherubim, as the place of the revealed Presence of Jehovah; then we can understand *why*, and *how*, they acquired this

*Mythological Enquiry into the recondite Theology of the Heathens, pp. 99-104. Isaac P. Cory, M.A. A.D. 1802-1842.

†Rev. J. T. Bannister, LL.D.

‡Op. cit., p. 258. Rev. H. Shephard.

familiarity. Such a supposition makes much clear, in the earlier Books of Scripture, which we should otherwise have great difficulty in comprehending."*

The Tabernacle of Moses was constructed in 1491, B.C., and Solomon's Temple was built in 1005, B.C., whereas, the man-headed, winged bulls of Sennacherib, and other similar Nineveh sculptures, do not date earlier than 800, B.C.; so that no difficulty could arise as to the Edenic and Patriarchal origin of the Cherubim, on the score of Chronology.

Some of the opponents of Scriptural Truth assert that the origin of the Cherubic emblems is not Divine, but that Ezekiel received his ideas of the Fourfold Cherubim, from those Assyrian images by which he was surrounded. Had the Cherubim appeared, *for the first time*, to the Prophet Ezekiel, there might be some plausibility in this conjecture; but the Cherubim were familiar to the Hebrews, in connection with the construction of the Mosaic Tabernacle, 900 years before Ezekiel saw them in Vision. It is impossible to believe, that the precious mysteries of the Word of God, could have been derived from heathen sources. The converse hypothesis can much more readily be accepted, viz., that as these Divine symbols existed in Eden, their descriptions were spread abroad, by tradition, and gradually became falsified.

As Ezekiel had beheld the Assyrian palaces, with their mysterious images, Sir Henry Layard erroneously suggested, "that when seeking to typify certain Divine attributes, the Prophet chose forms that were familiar to him, and to the people he addressed...and that the Cherubic Symbols were derived from the Assyrian sculptures."†

"But how could these visions be 'visions of God' (Ezek. i. 1), if they were nothing more than imaginations, suggested to Ezekiel by the Assyrian sculptures?...Can anything be more manifest, than the fact that, on the contrary, the forms of the Assyrian sculptures were derived from the Cherubim—those same mysterious and awful Beings, who were first seen at Eden's portals? Moreover, figures of Cherubim overshadowed the Mercy-seat of Solomon's Temple, and covered the walls; and their forms had been so impressed upon the beholders at Eden's Gate, that they were reproduced in Assyria's temples and palaces, in those marvellous sculptures, which Mr. Layard has brought to light, after they had been interred for 3,000 years."‡

*Op. cit., pp. 88, 89. Rev. Thos. Hamilton, D.D.

†Nineveh. Vol. II, p. 464. Sir Henry Layard.

‡Op. cit., p. 260. Rev. H. Shephard, M.A.

III. An analogous instance of what we might term a *Jewish* perversion of the Cherubim, may be seen in the action of Jeroboam. After the ten tribes had revolted from the house of David, King Jeroboam was afraid that their periodical visits to Jerusalem (in order to sacrifice according to the requirements of the Law), would cause them to return to their former allegiance. With a view of preventing this political re-union, he pretended to act philanthropically, in saving Israel this journey; and he made two Calves of gold, proclaiming to Israel: "It is too much for you to go up to Jerusalem; Behold thy gods, O Israel, which brought thee up out of the land of Egypt." Thus Jeroboam offered a rival ecclesiastical system to Israel; and this policy had the desired, but disastrous effect of perpetuating the disunion between the two Hebrew Kingdoms.

Jeroboam's two golden Calves must be regarded as a perversion of the Cherubim; for he, like Aaron, singled out *one* of the Four Living-Creatures, as an object of worship. The Jews, at the time of Aaron, before the Divine revelation of the Tabernacle, could only have had faint traditional knowledge of the Cherubim; but Jeroboam, centuries later, must have known the current Mosaic representations of them; so that his Calves might be regarded not only as substitutes for, but as perversions of the Cherubim. This association gives a special interest, to the two golden Calves which Jeroboam set up, one at Dan, the other at Beersheba, the two extremities of the Israelitish Kingdom. This Jewish perversion of the Cherubim, is set forth in the words of the Psalmist: "They changed their glory (that is, the glory of the holy and invisible God) into the similitude of an ox that eateth grass" (Ps. cvi. 20).

The words "Ox" (or "Calf") and "Cherubim," occasionally appear to have been interchangeable (see p. 18); and therefore Jeroboam, when he made the golden Calves, may have sought to imitate the Mosaic Cherubim. Again, Jeroboam's calves were made of gold, possibly in imitation of the golden Mercy-seat, with its golden Cherubim. These particulars confirm the idea (which Mr. Stanley Faber works out at considerable length), that Jeroboam intended his Calves to represent the Cherubim of the Mosaic Tabernacle.

"The two Calves must have been analogous to something in the Temple; otherwise, the purpose of the Monarch would have been self-defeated. Now, in the Sanctuary of the Temple, were placed the two Cherubim whose figures were compound, and may have had 'the sole of a Calf's foot.' Hence, when the matter is considered in all its bearings, we must conclude that the two golden Calves were substitutes for the two Cherubim.

"As Ezekiel describes the face of a Cherub, and the face of an Ox, as synonymous (Ezekiel I, 10, x, 14), we may give a probable account of the strangest part of Jeroboam's idolatry; viz.: his setting up the two Golden Calves, as objects of worship, in Dan and Beersheba (1 Kings xii, 28, 29). I call it the strangest part, because it appears wonderful, not only that Jeroboam himself should be so wicked, as to set up Calves for gods; but that the bulk of the Nation should so readily fall into such senseless idolatry: but it relieves our conceptions, if we consider these Calves as nothing but Cherubim, the very same sort of figures, that were placed in the Temple, by God's own appointment; so that Jeroboam not only set up the worship of the same God, and in the same modes and forms that were practised at Jerusalem, but the same symbols of the Divine Presence, to which the people had been accustomed."*

"That these Calves (though at first *quasi* copies of the Cherubim) were, in their use and application, designed to be images of the two sacred Bulls of Egypt, which were the living representatives of Osiris and Isis, is asserted by Jerome,† and may be deduced from Scripture itself. Hosea styles the idols of Jeroboam 'the calves of Beth-Aven'; and immediately afterwards, speaks of the high places of Aven, which he denominates 'the sin of Israel' (Hos. x. 5-8).‡"

"The more we enquire into the idolatrous systems of antiquity, the more inevitably are we brought to these conclusions:

First, that all Pagan creeds and forms of worship, throughout the world, were originally one and the same; and must have had a common origin;

Secondly, that they were all derived from corrupted traditions of the events related in the early chapters of Genesis: from which it follows, that those events were literally true."**

This interesting and collateral branch of the study of the Cherubim, has been discussed by several learned authors. So vast a subject has necessarily been treated with brevity, in this Chapter; but sufficient evidence has been adduced, to prove that the *heathen perversions* of the Cherubim, must have arisen from distorted representations of the primeval Cherubim, at the Gate of Eden.

**Jewish Antiquities*. Vol. II, pp. 26, 27. Rev. David Jennings, D.D., London, 1808.

†*Commentary* on Hosea IV.

‡*Op. cit.* Vol. I, pp. 435, 436. Rev. G. Stanley Faber, B.D.

***Op. cit.*, p. 268. Rev. H. Sheppard, M.A.

CHAPTER IV.

THE CHERUBIM IN CHRISTIAN ART.

"THE CHERUBIC SYMBOLS FORM AN EXCEPTIONALLY FAVOURITE SUBJECT IN MEDIEVAL DECORATION; WE MEET WITH THEM IN ALL MATERIALS OF SACRED ART. . . WHEREVER REFERENCE COULD BE DIRECTED TO THE DIVINE WRITINGS OF THE FOUR EVANGELISTS."

Calendar of the Prayer Book, p. 213, Oxford.

ANALYSIS:

- I. The Cherubim as represented in the Mosaics of the ancient Churches in Rome, Ravenna, Venice, Naples and Palermo, and in the Convent of Vatopedi, on Mount Athos.
- II. The quasi-Cherubic Mosaics in the Byzantine Church of St. Sophia, in Constantinople.
- III. The Cherubim as represented in Ecclesiastical Architecture.
- IV. The early Cherubic Frescoes in the crypt of Canterbury Cathedral.
- V. The Cherubim as portrayed by the great Painters of *The Renaissance*.
- VI. Medieval, Cherubic Designs: on Monumental Brasses; on Altar and Processional Crosses; in Ivory Carvings, in Ecclesiastical Embroidery and on Book-covers.
- VII. The Four Cherubic Symbols in Ancient Celtic, Anglo-Saxon, and other Illuminated MSS.
- VIII. The Emblems of the Cherubim in the Heraldry of Christian Nations.
- IX. Descriptions of the Cherubim in sacred Poetry.

"THE Heathen Perversions of the Cherubim," having been reviewed, we may glance at the Cherubic representations found in *Christian Art*, i.e., in Mosaics, Architecture, Painting and Poetry.

From the exhaustless store of Cherubic Symbols in Christian Art, we can adduce only a few examples.

The universality of the Four Cherubic Emblems (the Lion, the Eagle, the Man and the Ox), in Christian Churches, in all lands, and in every age, must strike the most unobservant.

The Symbols of the Four Living-Creatures have been generally associated in Theology, with the Four Evangelists, or with the Four Gospels.

"The Cherubic symbols form an exceptionally favourite subject of Medieval decoration; we meet with them in all materials of Sacred Art; in carved wood, or sculptured stone; on painted glass, or engraved metal; in frescoes, illuminations, and embroidery; on roofs, on fonts; in windows, and on walls; in Service-books, and in decorations of the Altar; in short, these symbolical forms were introduced, wherever

reference could be directed to the inspired writings of the four Evangelists, whom these Symbols so mysteriously shadowed forth."

"The Cherubim have been variously represented, at different periods, according to the development of Christian Art. Thus, in early Byzantine Mosaics and Frescoes, we meet with the Four Emblems united in one mysterious form, generally that of an Angel or Cherub, with four heads (those of a Man, a Lion, an Ox, and an Eagle) joined to one body. Again, we find only the heads joined on to separate winged bodies, of vague form, and having arabesque-like terminations. Sometimes the natural animal is depicted winged, and standing upon, or holding a book or scroll; and this form is generally found in Gothic work. Occasionally, the Cherubim have been represented as *Four Men*, with the heads of their respective attributes, instead of human heads, and each carrying his Gospel; or they are represented standing, or seated, writing their Gospels, while at their feet, their distinctive Emblems are placed, winged or in their natural forms."*

I. Among the earliest representations of the Cherubim in Christian Art, are the MOSAICS of the Churches in Rome, and in Ravenna.

(1.) ROME. The Church of *S. Maria Maggiore* has been regarded as the most ancient Christian Church, in which Mosaics are to be found, representing the Four Cherubim, under the symbols of the Lion, the Eagle, the Man and the Ox. "They must have been executed in the IVth century, or copied from others of that period; though the main part of the building dates from about the VIIIth century."†

In the Church of *S. Sabina*, there is an interesting example of the Four Cherubic Symbols associated with the Four Evangelists, in one of the earliest Mosaics of which the date is known. (A.D. 424.) St. Matthew, with his symbol the *Man*, is placed above Moses; opposite St. Mark, with his symbolic *Lion*, is the Prophet Isaiah; and corresponding to these Mosaics, are those of St. Luke with the *Ox*, and of St. John with the *Eagle*.‡

There are also many representations of the Cherubic Symbols of the Four Evangelists, in the Mosaics which embellish the apses of the Churches in Rome, dating from A.D. 326 to the XVth century. These marvels of ancient Ecclesiastical Art, have been reproduced in large coloured plates, in an expensive work which can be seen in the British Museum.**

**Calendar of the Prayer Book*, p. 213, Oxford. 1851.

†*Handbook for Rome*. Murray.

‡*Symbols and Emblems of Early and Medieval Christian Art*, p. 86, Pl. XLII. Louisa Twining.

***Mosaici Christiani delle Chiese di Roma anteriori al Secolo XV*. G. B. de Rossi.

The following Churches in Rome also contain Cherubic Mosaics:

S. Pudenza; St. Paul "without the walls"; the Oratory of S. Venanzio; the Oratory of St. John the Evangelist; the Baptistery of the Lateran; the Church of SS. Cosma e Damiano; the Basilica of S. Prassede; the Church of St. Mark; the Basilica of St. Clement; and the Church of S. Maria in Trastevere.

(2.) RAVENNA. Mosaics in the Churches of Ravenna, are among the most ancient and best preserved in Christendom.

In the Mausoleum of the Empress, *Galla Placidia*, dating from about A.D. 440 (now called the Church of SS. Nazario e Celso), there are the traditional Symbols of the Four Evangelists, in Mosaics; St. Matthew being represented by the Man, St. Mark by the Lion, St. Luke by the Ox, and St. John by the Eagle.

In the Church of *Sant Apollinare in Classe Fuori*, erected A.D. 534, the Rood Arch is embellished with Mosaics; in the centre, is a medallion of Christ; and on either side, are the figures of the Evangelists with their usual Cherubic Emblems.

One of the earliest attempts to depict the Cherubim, is in the Choir of *S. Vitale* (erected A.D. 541-546), where the Four Evangelists are represented with their respective Emblems, among many other "Mosaics of the time of Justinian;* these Mosaics being as beautiful and fresh as on the day when they were placed here."†

In the Archiepiscopal Palace, in the Chapels of *San Pier Crisologo*, is a vaulting adorned with Mosaics, which were completed A.D. 547. In the centre of the design, the monogram of Christ is held by four Angels; below whom, the Symbols of the Four Evangelists are portrayed.‡

(3.) VENICE. In the vestibule of the ancient Church of St. Mark (XIth century), the Cherubim are depicted in Mosaics, with six wings, two pointing upwards, two covering their feet, and two covering their hands.

(4.) NAPLES. In a Chapel, in the Basilica of *Santa Restituta*, is an ancient Mosaic with the Symbols of the Four Evangelists, in the style of the Ravenna Mosaics; and this is considered, by the Authorities of the British Museum,** to be the earliest representation of the Evangelistic Symbols, and to date from the middle of the IVth century.

*On a copper Gothic coin, contemporary with the Emperor Justinian, the Four Cherubic symbols, winged, are represented; two being on either side of the coin.

†*Northern Italy*, p. 369, Bædeker.

‡*Ibid*, p. 366.

***Essay on Christian Art in Catalogue of Ivory Carvings*, p. 47. British Museum.

Two ancient Mosaics of quasi-Cherubim exist in the Cathedral of Monreale, near *Palermo*. They are represented without any attendant Wheels.

(5.) Another celebrated Cherubic Mosaic, of the XIIIth century, is in the Convent of *Vatopedi*, on Mount Athos. The Cherubim are represented as a *tetramorph*, borne on Wheels of living flame;* and consisting of a Living-Creature with four heads, two feet, two hands, and six wings "full of eyes."

II. In the Byzantine Church of *St. Sophia* (A.D. 533), at Constantinople, four Mosaics of Cherubic figures are of peculiar interest, being severally located in the four spandrels of the arches, under the great central dome. This Church has been used as a Mosque, since the capture of Constantinople, by the Turks, A.D. 1453; and the Moslems, to avoid wounding Mohammedan susceptibilities, have concealed the faces of the figures with gilt shields, in the form of stars.

These six-winged figures are venerated by the Moslems, under the names of the four Archangels: Gabriel, Michael, Raphael and Israfil.†

The Turks, in many instances, have defaced and plastered the Christian Mosaics all over; but in this example, they have disfigured only the faces of these quasi-Cherubic figures.‡

III. In CHRISTIAN ARCHITECTURE, the Cherubim are often represented in the tympana of the porches of old Norman Churches, in England.

The Church of Adel, near Leeds (A.D. 1100), is one of the finest examples of Norman Ecclesiastical Architecture in this country. Over the South porch, on the left side, are sculptured the Lion and the Man, with Our Saviour in the centre, upon His Throne; the Ox and the Eagle being on the right side. In a monograph by the late Rector, these Symbols are respectively referred to, as the Evangelists, SS. Mark, Luke, Matthew and John. "Also on the capitals of the columns, supporting the interior arch, are the Cherubic Emblems; the Bull and the Eagle are carved on the East column; while the Lion and an animal with a Man's head, are on the West column. The zigzag indentures, which constitute the upper portion of the arch, give an idea of brilliancy to the rainbow that encircles the throne."***

**Op. cit.*, p. 102. Twining.

†See Chapter V, *infra* p. 67, in which Gabriel, Michael, Raphael and Uriel are referred to, as constituting one of the Jewish interpretations of the Cherubim.

‡*The Church of Santa Sophia*. Lethaby and Swainson. This work gives descriptions of these figures, the date of which is undecided.

*** *Archæologia Adelsensis*, p. 217, London, 1879. H. T. Simpson, M.A., Rector of Adel.

A great demolition of Cherubic sculptured figures took place in England, during the time of the Commonwealth. In a list of the Churches near Cambridge, Dowsing gives an account of how he "purified them from Popery," *cir.* A.D. 1643. In Great Shelford, he shattered *twelve Cherubim*; in Fowlmere, he brake down *three Cherubim*; in Kingstown, besides crucifixes and stone crosses, he brake down *eighteen Cherubim*, in stone and wood; in Swaffam Bulbeck, among other items, *twenty Cherubim*; at Madingley, he destroyed *fourteen Cherubim* in wood. Though this record refers only to a small portion of Cambridgeshire, it conveys a vivid idea of the innumerable examples of this Cherubic symbolism, which must formerly have existed throughout England.

Stone carvings of the Cherubim, may still be found in many old English Churches; such as Beverley Minster, and Dorchester Abbey (Oxon). There are also remarkable examples in the Cathedrals of Worcester, Exeter, Ely and Winchester; and it is probable that there are but few Cathedrals or Gothic Churches in England, in which the Cherubic Symbols may not be found.

IV. In the crypt, under *Canterbury Cathedral*, in the Chapel of St. Gabriel, built by Prior Conrad, in the time of Archbishop Anselm, is a Chapel with *Frescoes* of the Cherubim, *cir.* A.D. 1100.

"Probably these mural paintings formed part of a scheme for the decoration of the crypt, executed in the days of Prior Wibert, A.D. 1150-1157.

"The apse was shut off from the rest of the Chapel, at an early date, having been apparently converted into the most secret hiding-place in the Church; and doubtless it is to these circumstances, that the preservation of the paintings is due.

"The facts point to its being blocked up in the troublous periods, during the lifetime of Gervase, Canterbury monk and chronicler (d. 1210); its existence being concealed by him. . . Many persons suppose that this apse has been very recently discovered, but the Rev. J. Dart described it, in 1726. . . It was then used by the Elders of the French Church, as their vestry.

"In the centre of the roof, is the Divine figure seated in majesty, surrounded by a wide *vesica*, encircled by a rainbow.

"Right and left of the entrance to the apse, are the figures of two Cherubim, each having six wings, full of eyes within and without, and standing on a winged wheel, one on each side of the doorway, as if guarding the entrance."*

**Memorials of Canterbury Cathedral*, p. 440. Woodruff and Danks.

These figures are believed to be unique. Four-winged Cherubim are not uncommon; but representations of Cherubim (or Seraphim), with six wings,* full of eyes, standing on winged Wheels, and having men's heads, feet and hands, are rarely found in Christian Archaeology.† This small underground Chapel is not shown to the general public.

The Four Cherubic Emblems are painted on the four corners of the wooden canopy, over the tomb of the Black Prince, in the chancel of this Cathedral (A.D. 1376). The names of the Evangelists are attached to these Symbols; the Man being assigned to St. Matthew; the Lion, to St. Mark; the Ox, to St. Luke; and the Eagle, to St. John.

V. Such a suggestive subject as the Cherubic Emblems, did not fail to attract the attention of the great PAINTERS of the RENAISSANCE, and though the Church has forgotten the Cherubim, in their spiritual interpretation, yet she has enshrined them in Art.

One of the earliest oil-paintings of the Four Evangelists, is by CIMABUE (A.D. 1270), in the choir of the Church of San Francisco d'Assisi.

The National Gallery, in London, has recently acquired a curious oil-painting of the Holy Trinity, by a Siense Artist, BARNABAS DI MUTINA, (A.D. 1374). At the four corners of this picture, the Cherubim are represented as four grotesque, winged men, with the heads respectively of the Lion, the Ox, the Eagle, and the Man. Each figure holds a MSS. roll.‡

FRA ANGELICO (A.D. 1390) represented the Four Evangelists with their four Cherubic Emblems, in the dome of the Chapel of San Niccolo, in the Vatican.

The celebrated picture by RAPHAEL (A.D. 1483-1520) of the Vision of Ezekiel, is in the Pitti Gallery, at Florence. The God-Man, the *Theanthropos*, is in the centre, supported by a *Man* and a *Lion*; while an *Eagle* and an *Ox* are grouped below. These Four Living-Creatures form the Divine Throne or Chariot; the whole Theophany being surrounded by clouds.

A painting of the Cherubic Symbols by GUILIO ROMANO (A.D. 1492-1546), is in the Belvedere Gallery, in Vienna. "The Angel (or *Man*) of Matthew, is seated on the *Lion* of Mark, on whose head, the Gospel rests open. The Man lays his right hand on the head of the *Ox*

*At Orvieto, in the beautiful frescoes on the Cathedral's façade, a six-winged Angel is represented as expelling Adam and Eve from Paradise.

†*Antiquities of Canterbury*. Rev. John Dart, 1725. See also *The Crypt of Canterbury Cathedral*. W. A. Scott Robertson, M.A., 1880.

‡This picture is one of the recent gifts of Rosalind, Countess of Carlisle, from the celebrated Gallery of Castle Howard (1913).

of Luke, which appears on the right. The *Eagle* of John is seen on the left, behind the Lion."*

CORREGGIO (A.D. 1494-1534) painted life-size figures of the Four Evangelists, accompanied by their respective Symbols, on the cupola of the Cathedral at Parma.

In an old engraving of a design, attributed to TITIAN (A.D. 1477-1576), there is a long procession of Old Testament Prophets and Saints, preceding a Chariot, which is followed by Apostles, Martyrs, and Confessors. In the centre, the Four Cherubim or Living-Creatures, represented by the Lion, the Eagle, the Man and the Ox (all winged), are drawing the Chariot of the Lord, symbolizing the triumphal progress of the Church.

"In the Church of S. Andrea della Valle, at Rome, the representations of the Four Evangelists with their Symbols, by DOMENICHI (A.D. 1581-1641), are celebrated in the history of Art."† This Artist also painted a similar series, which may be seen at Grotta Ferrata.

In the Gallery at Versailles, there are four large pictures of the Four Evangelists (accompanied by their customary Symbols), painted by VALENTINE DE BOULLONGE (A.D. 1591-1634).

The Flemish artist RUBENS (A.D. 1577-1640) painted an interesting picture of the two Cherubim over the Mercy-Seat; and he represented them with calves' feet; with wings covering their bodies; each having four heads (those of the Lion, the Eagle, the Man and the Ox); albeit, in the Vision of Ezekiel, the Cherubim have four *faces*, and not four *heads*.

Rubens also painted a famous picture of the Four Cherubic Emblems, associated with the Four Evangelists. This painting is now in the collection of the Duke of Westminster.

Eustace LE SUEUR (A.D. 1617-1655) depicted the Four Evangelists with their Four Emblems; and he added the symbol of the Holy Ghost, descending upon them in the form of a dove.‡

In the Church of *Notre Dame de Brou*, in Burgundy, there is a large painting of the symbolic Vision of Ezekiel. This is described by Adolphe D. Didron, who after speaking "of the car drawn by the Four Symbols of the Evangelists," continues: "The Church, represented by the four most elevated religious potentates, or by the four

*Official Guide Book to the Belvedere Gallery. (Translated from the German.)

†*Sacred and Legendary Art*. Vol. I, p. 142. Mrs. Jameson.

‡*Ibid.* p. 142.

chief (Latin) Fathers, drives the four-wheeled car, and in conjunction with the Evangelists, urges it onward."*

Frequent examples of the Four Cherubic Symbols, in their actual application to the Four Evangelists, are to be seen in ancient *stained-glass Windows*, in many great Cathedrals and Churches.

Fine BRONZES of the Four Evangelists, were cast by VELLACTI (A.D. 1488); and are in the Choir of Sant Antonio, at Padua. These four figures are winged, each having the head of his respective Symbol.

VI. The Cherubic Symbols are also found in Medieval Monumental Brasses; in Processional Crosses; in Ivory Carvings; in artistic Needlework; and on enamelled or jewelled Book-Covers.

(1.) MONUMENTAL BRASSES exist principally in England, and have acquired a National character.

At Addington there are representations of the Cherubim, on Brasses to the memory of Richard Charles (A.D. 1378), and to the memory of Sir Wm. de Bryene (A.D. 1395, *temp.* Richard II).

In these Brasses, the four Cherubic Emblems are placed within quatre-foils, at the four angles of the ornamental borders. These Symbols are winged, and hold scrolls (usually blank) for the names of the four Evangelists.

In Spilsbury Church, Lincolnshire, there is a Brass of Margaret (a daughter of William, Lord Zouch, A.D. 1391), having three, out of the four Cherubic signs; but the Man, the usual emblem of St. Matthew, has been lost.

In Bedington Church, Surrey, there is a Brass of Nicolas Carew (A.D. 1432, *temp.* Henry IV), which has three Cherubic figures, the Eagle being obliterated. In a Brass of Provost Hacumblene (A.D. 1528), in King's College Chapel, Cambridge, the scrolls are inscribed with the names of the Four Evangelists.

(2.) PROCESSIONAL and ALTAR CROSSES, made of brass or of wood, are frequently covered with metal plaques, engraved with the Four Cherubic Symbols (probably intended to represent the Four Evangelists), on the four extremities of the Cross. Examples dating from the IXth to the XIVth century, may be seen in the Medieval Room, in the British Museum; and in the south-west Court of the Victoria and Albert Museum.†

A large Processional Cross of wood, covered with silver plates, is in Room XXXIX, of the latter Museum. On one side, the figures of

**Iconographie Chrétienne*. 1843. Adolphe D. Didron (1806-1867).

†Changes occasionally take place in this Museum, so that these references may not be permanently accurate.

the Virgin and Child, and the Symbols of the Four Evangelists stand out in high relief. This Cross is Florentine work of the XIVth century, and was bought at the Castellani Collection, in 1884, for £360.

An Altar Cross of rock crystal, mounted in silver-gilt (in the same Room), is ascribed to Valerio Belli (A.D. 1468-1546). The crystal plaques of this Cross, are delicately cut, representing the crucified Christ, and the Four Evangelists.

In the same Museum, there are two silver-gilt crowns, which were among the spoils taken by the British, in Abyssinia (1868); and which, on their convex summits, have representations of the Four Evangelists with their prescriptive Symbols.

In the Medieval Room of the British Museum, there are several Processional Crosses and Crucifixes, with enamelled plaques depicting the Four Cherubic Symbols.*

An elaborate carving in boxwood may be seen in the Room devoted to the Rothschild Bequest. On the upper part of this minute *curio* are the Emblems of the Evangelists, concealed by four hinged lids, one of which, containing the Eagle, remains open. This carving is English work, dating about A.D. 1340.

(3.) Among the *Medieval Ivory Carvings* in the British Museum, are several representations of the Cherubic Symbols. The earliest specimen (belonging to the Carolingian period) is a cylindrical reliquary which was probably used to support a Cross.

There is also an ivory panel (XIth century) of the Crucifixion; and in the angles of the Cross, are the Symbols of the Four Evangelists. Similar specimens are to be seen at Cologne, Darmstadt, Emmerich, and in the Louvre, at Paris.

In the Victoria and Albert Museum, there is an *ivory pastoral staff* of the XIVth century, with the Four Living-Creatures carved in high relief.

(4.) *Cherubic Emblems in ART NEEDLEWORK or TAPESTRY*. On the celebrated Sion Cope (XIIIth century), two six-winged Living-

*In the new Roman Catholic Cathedral, in Westminster, there is a colossal Crucifix suspended in the nave; and at the extremities of the Cross, are figures of the Four Living-Creatures. In the Roman Church, the Four Cherubic Symbols are nearly always connected with the *Crucifixion* of our Lord, and not with His *Resurrection* Glory, as in Ezekiel's Vision.

In the Cathedral of Messina, is a very large *Lectern*, having a central stem, surmounted by a pelican, and four lateral arms (each terminating in an Evangelistic Symbol) upon which the four Gospels severally rest; so that each Gospel is read from its appropriate place, connected with its usual Symbol. This Lectern is illustrated in Sir Digby Wyatt's book on Metal-Work. *Principles of Ornamental Art*. F. E. Hulme, F.L.S., F.S.A.

Creatures are embroidered, each standing on a Wheel; and the eyes, in their wings, are like those of a peacock's tail.

This is only one example, out of many which exist in the Ecclesiastical Art Tapestries, in various countries of Europe.

(5.) Numerous ancient BOOK-COVERS of Breviaries, Missals, Psalters and Gospels, are decorated with jewels, and with the Emblems of the Cherubim.

In the Royal Library of Brussels, there was recently a MS. bound in enamelled metal, executed in the IXth or Xth century, with representations of the Four Living-Creatures.

Also in the Louvre, in Paris, there is a Book-Cover of the XIth century, made of gold and adorned with precious stones. A representation of the Crucifixion fills the centre; while the Cherubic Symbols, inscribed with the names of the Evangelists, occupy the four corners.*

On some of the Book-covers of the MSS. to be seen in the Grenville Library, in the British Museum, the Cherubic Symbols are wrought in metallic relief. In Case VIII (No. 3), there is a volume containing the Gospels of SS. Luke and John, dating from the XIIIth century. On the front cover, is a sunk panel of Limoges enamel, representing Christ in Glory, within a *vesica*, with the Cherubic Symbols of the Four Evangelists, at the four corners. The same Symbols are wrought in relief, on the bindings of other old Biblical MSS., exhibited in Case IV.

In "The Gold Room" of the British Museum, there is a unique golden Chalice or *Hanap*, pronounced by the Authorities to be one of the most interesting specimens in existence. It was wrought about A.D. 1380, for the Duc de Berri, and was to have been presented to Charles V of France; but it passed into the treasury of Henry VI of England, and appeared in all Royal Inventories, up to the time of James I. It was next traced to a Spanish convent; and was afterwards sold, first for £400 (its weight in gold), and ultimately for £8,000. This precious Chalice is of nearly pure gold, ornamented with translucent enamels of the most perfect quality. Around the ornamented base, are the Symbols of the Four Evangelists, in their commonly accepted order, with their names appended: the Lion representing St. Mark; the Eagle, St. John; the Man, St. Matthew, and the Ox, St. Luke. The value, the historical associations, and the beautiful Cherubic Emblems, invest this gold Cup with unique interest.†

**The Arts in the Middle Ages*, pp. 374, 376. Paul Lacroix.

†See *Ency. Brit.* (Xth edition), Vol. VIII, p. 582, Plate I, Fig. 7. Article on *Drinking Vessels*, by C. H. Read, LL.D., Keeper of British and Medieval Antiquities, British Museum.

VII. The Four Cherubic Symbols frequently occur in the ILLUMINATED MANUSCRIPTS of the Middle Ages. In the British Museum, many beautiful examples are preserved, fifty illuminated illustrations in various MSS. depicting Ezekiel's Vision of the Cherubim.*

The unique Celtic and Anglo-Saxon MSS. of Great Britain, contain early representations of the Four Living-Creatures. The specimens preserved in Ireland, afford proofs of the existence of a National School of Ecclesiastical Art in that country, when the greater part of Europe lay enveloped in mental and spiritual darkness.†

These ancient Celtic MSS. afford many examples of the Cherubic Symbols, applied to the Four Gospels or to the Four Evangelists, and usually in the same order; the Man being assigned to St. Matthew, the Lion to St. Mark, the Ox to St. Luke, and the Eagle to St. John.

(1.) "*The Book of Durrow*" (or *Dorrough*), in King's County, Ireland, is an illuminated MS. of the Four Gospels in the Vulgate; and it is said to have been written by St. Columba, in twelve days (A.D. 533). This volume is now in the Library of Trinity College, Dublin, to which it was presented by the Bishop of Meath. (A.D. 1661.)

The four frontispieces in this MS. (one to each Gospel), symbolically represent their respective Authors. These designs are among the rudest and most grotesque delineations of the Cherubic Symbols ever executed.

St. Matthew is represented by the *Man*, enveloped in a long cloak, with plaid stockings and pointed shoes; St. Mark is symbolized by the *Lion*, in a harlequin's dress; St. Luke is represented by the *Calf*, with ornamented garments, and with buff-coloured, boot-like hoofs; while St. John's emblem, the *Eagle*, has a globose head and variegated feathers.

(2.) "*The Book of Kells*" is another elaborately illuminated MS. At Kells, in the County Meath, there was an ancient Irish Monastery (said to have been founded, in the VIth century, by St. Columba), where this copy of the Gospels, was probably written in the VIIth century; being deposited in the Library of Trinity College, Dublin, A.D. 1661. Three full pages in this MS. are devoted to the illumination of the Four Cherubic Symbols of the Evangelists.

*An interesting book has been recently published in Germany (1912), with reproductions of 86 ancient illustrations of the Book of Ezekiel, executed before the XIIIth century: "*Das Buch Ezechiel in Theologie und Kunst*." Dr. Neuss. See also *Early Illustrations in the British Museum*. W. de Gray Birch.

†*Palaeographia Sacra: Irish Biblical MSS.* Westwood. See also an illustrated work entitled *Universal Palaeography*, by Silvestre.

Professor Westwood says that, "for elaborate detail, elegant arrangement, and intricacy of its interlacement, the third page of this MS. is unequalled in Celtic art."*

(3.) The next early MSS. of importance, are the *Lindisfarne Gospels*; their beauty and intricacy of illumination being second only to "The Book of Kells." Lindisfarne, or "Holy Island," is on the east coast of Northumberland; and was the site of the famous Priory of Lindisfarne which became, as it were, "the Iona of England." These Anglo-Saxon MSS. are of great antiquity and fame; they were the work of the Lindisfarne Monks, and are now in the British Museum. They are also called "St. Cuthbert's Gospels."

The pictures of the Evangelists in these MSS. are large and unique. Each figure, with his Symbol over his head, holds a square book. The Man, the Symbol of St. Matthew, has a nimbus and is winged; he is blowing a long Anglo-Saxon trumpet. The winged *Lion* of St. Mark has a nimbus, and is blowing a trumpet, indicative of the proclamation of the Gospel throughout the world. St. Luke's symbolical *Calf* has short horns and a yellow nimbus; and the *Eagle* of St. John, holds a small book in his talons.

These illuminations exhibit the highest pictorial Art attained in England, about the middle of the VIIth century.

(4.) *The Book of Armagh* (cir. A.D. 807), in the Library of Trinity College, Dublin, is a third celebrated specimen of Celtic Art. This MS. belonged to the Church of Armagh, and was so much venerated, that the tenure of lands (held by the family of MacMayre, from the See of Armagh), depended on the safe custody of this volume. At the commencement of St. Matthew's Gospel, there is an illuminated representation of the Four Living-Creatures.

(5.) *The Gospels of Mac Regol* (cir. A.D. 820), with Symbols of the Evangelists, are Celtic MSS. now in the Bodleian Library, at Oxford.

(6.) The Four Living-Creatures are depicted in the *Golden Gospels of Stockholm* (VIth-IXth centuries), written in gold letters, on purple vellum, and now in the British Museum, among the *Royal MSS.* These Symbols are also found in an illuminated MS. from *Trèves* of the VIIIth century.

(7.) In the Bible of William Rufus (A.D. 1087-1100), in the Library of Winchester Cathedral, there are interesting representations of the Evangelists engaged in writing their Gospels.† Although they have human bodies, they have the heads of their respective symbolic Emblems.

*Op. cit., p. 136.

†*Symbols and Emblems of Christian Art*, p. 102. L. Twining, 2nd edition, 1885

A complete list of early illuminated MSS. containing the Four Cherubic Symbols, is given in a voluminous illustrated work, entitled "The History of Christian Art in the first eight centuries."*

VIII. The prevalence of the Cherubic Symbols may be traced in the HERALDRY OF CHRISTENDOM.†

The *Lion* is familiar, being emblazoned on the Royal Standard of Great Britain, and in the armorial bearings of Sweden, Norway, Belgium and the Netherlands.

The *Eagle* was an ancient Roman standard, and is well-known as the national emblem of France, of Germany, and of the United States of America. The *double Eagle* (symbolizing dominion East and West) is seen in the Royal Arms of Russia and Austria.

In the Arms of King Edward III of England, the *Lion* and the *Eagle* were united.

Some Hebrew scholars consider that the Hebrew word translated "unicorn," in Deut. xxxiii. 17 (*margin*), signifies the wild Ox. Hence, the unicorn would represent the Ox, which may be a variant from the *Bull*, in the Heraldic Arms of Edward IV.

The *Auroch* (*Bos Urus*), though now extinct, was the wild bull of Europe, where it was seen by Cæsar, some 2,000 years ago, as he relates in his Commentaries.

The 'supporters' of the armorial bearings of Edward IV, are the *Lion* and the *Bull*; and the Royal Arms of Edward V display the same Symbols.

The *Man* is not portrayed in the *Royal Arms* of England; though this emblem is to be found in many English and Scottish Ducal coats of Arms. The *Man* figures in the Arms of the Prussian Monarchy, representing the "quarterings" of twelve provinces; and the whole escutcheon is ensigned with the badge of the Order of the Black Eagle.‡

In the National Arms of Denmark, there are two *Men*, as 'supporters.'

"The 'supporters' of the Royal Arms, in France, were formerly two *Angels* (or *Men*), holding banners, and habited in albs, over which were dalmatics, embroidered with the Royal Arms."**

**Storia della Arte Cristiana nei primi otto secoli*, 6 vols., folio. See also a large illustrated work by Montfaucon, pp. 197, 202, 298, on the early Greek MSS. in the Vatican. Plates 127-149.

†See Chap. V, *infra*, p. 66. The Cherubim constituted the ancient national armorial bearings on the four Standards of Israel.

‡*Heraldry: British and Foreign*, Vol. II, p. 336. J. Woodward.

***Ibid.* p. 281.

In Armorial bearings, spaces are sometimes filled with all the four Cherubic Symbols; as on the seal and the Coat of Arms of Yolante de Flandres, Countess of Bar (*cir.* A.D. 1340).*

Thus, in reviewing the Royal Arms of Christian Nations, we observe that the Man and the Ox (or Bull) are not so common as the Lion and the Eagle.

IX. The Cherubim have been graphically described in POETRY.

In the Middle Ages, the philosophic Italian Poet, Dante (A.D. 1265-1321), in his "*Divina Commedia*," thus alludes to the Cherubim:

"As light

In heaven doth second light, came after them
Four Animals, each crown'd with verdurous leaf.
With six wings, each was plumed; the plumage full
Of eyes; and the eyes of Argus would be such,
Were they endued with life. Reader! more rhymes
I will not waste in shadowing forth their form:
For other need so straitens, that in this
I may not give my bounty room. But read
Ezekiel; for he paints them, from the North,
How he beheld them come by Chebar's flood,
In whirlwind, cloud and fire; and even such
As thou shalt find them character'd by him,
Here were they; save as to the pennons; there,
From him departing, John accords with me."†

Shakespeare (A.D. 1564-1616), with his touch of genius, alludes to "the young-eyed Cherubim,"‡ and to the "young and rose-lipped Cherubim."**

The poet Milton (A.D. 1608-1674) gives a sublime description of Ezekiel's Vision, as follows:

"Forth rush'd with whirlwind sound,
The chariot of Paternal Deity,
Flashing thick flames, wheel within wheel; undrawn,
Itself instinct with Spirit, but convoy'd
By four Cherubic Shapes. Four faces each
Had, wondrous! As with stars, their bodies all,
And wings were set with eyes; with eyes, the Wheels
Of beryl; and careering fires between.

**Ibid.* p. 274. Woodward.

†*Purgatorio.* Canto XXIX. Carey's Translation.

‡*Merchant of Venice.* Act V. Sc. 1.

***Macbeth.* Act I. Sc. 7.

Over their heads, a crystal firmament,
Where, on a sapphire Throne, inlaid with pure
Amber, and colours of the showery arch,

* * * *

He, on the wings of Cherub, rode sublime
On the crystalline sky, in sapphire throned."*

A late eminent Theologian poetically described the Cherubim, as follows:

"But chief of all, within that mystic seat,
There was, to see, a thing beyond compare:
Four Living-Creatures, who dwell everywhere
Within its sacred bound, and ever greet
Your eye with Omnipresence, like the sheet
Of Lightning. All full of eyes they were
Within, before, behind, which doth declare
That they are spiritual; with wings most fleet
To execute God's will. Their fourfold face,
Man, Eagle, Ox and Lion, doth pourtray
A fourfold lordship.

* * * *

God's life, power, strength, they wield; and from their place,
Give forth that voice which all things else obey."†

The following extract is from the Seatonian Prize Poem (1854), by the late Right Rev. E. H. Bickersteth (A.D. 1825-1906), Bishop of Exeter, who thus apostrophizes the prophet Ezekiel:

"But never minstrel, uninspired, may catch
The stern unearthly music of thy harp
Prophetic; nor, with imitative notes,
Tell what thou saw'st, where Chebar's crystal waves
Refreshed thy solitary exile: when
There came dense cloud, and whirlwind from the north,
And fiery wreaths of flame, fold within fold,
And brightness as of glowing amber, round
Those Living-Creatures inexpressible."‡

This Chapter on the Cherubim in Christian Art, might be expanded into a volume; but we are concerned not so much with the artistic aspect of the Cherubim, as with their spiritual interpretation, and their practical application to the Church of Christ.

**Paradise Lost.* Book VI. ll. 749-759; 771, 772.

†*Sonnet on The Four Living Ones.* Rev. Edward Irving, M.A., (A.D. 1792-1834).

‡See also Chapter VII, p. 135, *infra*.

CHAPTER V.

JEWISH, RABBINICAL, AND CHRISTIAN THEORIES
CONCERNING THE CHERUBIM.

"THE MYSTERY . . . WHICH IN OTHER AGES WAS NOT MADE KNOWN UNTO
THE SONS OF MEN." Eph. iii. 3, 5.

ANALYSIS :—

I. *Jewish and Rabbinical theories* concerning the Cherubim :

- (1) Quotations from Philo and Josephus;
- (2) The Cherubim in Jewish, Rabbinical literature;
- (3) Allusions to the Cherubim, in the Palestinian and Babylonian Talmuds; and in the Commentaries of ancient Rabbis: Eliezer, Rashi, Ibn Ezra, Maimonides, Kinchi and Abarbanel.

II. *Ancient and modern Christian theories* concerning the mystery of the Cherubim :

- (1) The Cherubim as symbolizing (a) Creation; (b) the powers of Nature; and (c) Providential action;
- (2) The hypothesis that the Cherubim are Angels;
- (3) The general application of the Four Symbolic Living-Creatures to the Four Evangelists. Five ancient lists of various applications of the Cherubim. The lack of unanimity in the assignment of these Symbols: their most correct and spiritual application, in accordance with the characteristics of each of the Four Gospels.

THE Book of Ezekiel has been the subject of numerous ancient dissertations; many of which are comparatively unknown, or are buried in secluded Libraries. A few distinctive Treatises have been written on Ezekiel's Vision of the Cherubim; but the attempted solutions have been discordant; for the Vision has been generally regarded as an insoluble problem.

"There has been endless discussion about the nature and functions of the Cherubim...Biblical exposition has, in fact, run riot over the Living-Creatures. The fancies indulged concerning them, are endless...There is not a shred of foundation for (many) of the interpretations. They are simply fantasies, and nothing more."*

The leading theories, concerning the Cherubim, which have been current throughout past ages, will now be reviewed.

*Op. cit., p. 82. Thomas Hamilton, D.D. 1888.

I. THE JEWISH INTERPRETATIONS of the Cherubim, will naturally form the chronological introduction to this subject; and to ensure accuracy, this section of the Chapter has been submitted to the criticism of a learned Jewish Authority.

(1.) PHILO JUDÆUS, an Alexandrian Jew (cir. B.C. 20 to A.D. 40), wrote "A Treatise on the (Edenic) Cherubim, and on the Flaming Sword." He interpreted the Cherubim sometimes physically, and sometimes metaphysically; regarding one Cherub as representing the sphere of the fixed stars, and the other Cherub, that of the planets. In a later work, he asked whether they may not signify the whole Universe; and he conjectured that the "flaming sword" represented the general motion of the heavens and the planets; or else, that it was a symbol of the Sun.*

Finally, in another treatise, "The Life of Moses," Philo wrote :

"The Mercy-seat is a foundation for two winged Creatures to rest upon, which are called Cherubim. Now, some persons say that these Cherubim are the symbols of the two hemispheres, the one beneath the earth, and the other above the earth, for the whole heaven is endowed with wings. But I myself should say, that what is here represented under a figure, are the two supreme powers of the Divine God, namely, His creative and His kingly powers."†

Philo also intimated in his writings, that the Cherubim are *media* of the Presence and Dominion of God in the Temple, as well as in the world; and that they were identified with the Divine Chariot (1 Chron. xxviii. 18); and he remarked that, at the building of the Tabernacle, God directed only two Cherubim to be placed over the Mercy-seat in the Holy of Holies, and that these two Cherubim were *Types* of the two Anointed Ones, who stand before the face of "the Lord of the whole earth" (Zech. iv. 14); one Cherub being *Michael*, who standeth for the children of Israel; and the other *Gabriel*, who standeth in the Presence of God.‡

JOSEPHUS (cir. A.D. 38-101) gives a traditional description of the Cherubim, saying that they were flying animals, like none of those which are seen by men; but such as Moses saw around the throne of God.** In another place, he writes, "As for the Cherubim, nobody can tell or conceive what they were like."††

*De Cherub. 7. Mangey's Ed. I. 143.

†Id. Mos. III. 8.

‡Treatise on the Cherubim and the Flaming Sword.

**Antiq. lib. iii. cap. vi. sec. 5.

††Ibid. lib. viii. cap. iii. sec. 3.

Another current Jewish interpretation of the Four Cherubic Symbols, is recorded by Josephus; viz., that "they formed the *Four Standards* of the *Four Camps* of Israel; the *Lion* being the standard of the camp of Judah; the *Man* that of Reuben, the *Ox* that of Ephraim, and the *Eagle* that of Dan."

Can any Scriptural light be cast on this application?

- (a) The *Lion*, as the standard of the camp of Judah, seems sanctioned by Scripture; for in the blessing of Jacob, Judah is likened to a *Lion*. (Gen. xlix. 9.)
- (b) That the emblem of the *Man* was the ensign of the camp of Reuben, is intimated in the blessing of Moses; for we read, "Let Reuben live...and let not his *men* be few" (Deut. xxxiii. 6).
- (c) The standard of the *Ox* was assigned to the camp of Ephraim, the son of Joseph, of whom Moses prophesied, "his glory is like the firstling of his *bullock*," and with his horns, he shall "push...the ten thousands of Ephraim...to the ends of the earth" (Deut. xxxiii. 17).
- (d) No application of the *Eagle* to Dan, can be traced in the blessings uttered by Jacob, or Moses; but if the symbols of the *Lion*, the *Man*, and the *Ox*, are appropriated by the other camps; then the symbol of the *Eagle* would remain for the camp of Dan.

"The devices on the Standards are derived from ancient Jewish tradition; and as the emblem of the *Lion* for Judah, is undoubtedly correct; it is probable that the others are also."*

(2.) In Jewish Rabbinical literature, the Four Cherubim are often considered as the representatives of *animated Nature*; and in accordance with this view, the Living-Creatures are "full of eyes," that they may be ever wakeful, and ever declaring the Glory of God.

"Rabbinic theology regarded the Cherubim as youthful angels; and also, as those who were admitted into the special group of spirits, attending the throne of God."†

One ancient Rabbi taught that "There are four which have principality in this world: among the intellectual creatures, *Man*; among birds, the *Eagle*; among cattle, the *Ox*; and among wild beasts, the *Lion*. Each of these has a kingdom, and they are placed under the Throne of Glory (Ezek. i. 26), to show that the Kingdom of God is over all."[‡]

"At an early period of Israel's history, the Cherubim were regarded as the living Chariot of the Theophanic God, possibly identical with the

*Rationale Apocalypticum. Vol. I, p. 19. Jenour.

†Dictionary of the Bible. Hastings. Vol. I, 379.

‡See *Shemoth Rabba*, sect. 23.

storm-winds. (Ps. xviii. 10; 2 Sam. xxii. 11.) This is a conception similar to that of the Babylonians, who regarded the Cherubim as originally symbolizing the winds."*

The ancient Rabbis taught that the Cherubim, placed by God at the entrance of Paradise, were *Angels* created on the third day; and therefore they had no definite shape, appearing either as men or women, or as spirits or angelic beings.

"The Jewish Rabbis also interpreted the Cherubim as the four Archangels, Michael, Raphael, Gabriel, and Uriel; and afterwards applied the Cherubic emblems to the four Great Prophets: Isaiah, Jeremiah, Ezekiel and Daniel."†

According to another Rabbinical authority, the Cherubim were the first objects created in the Universe. (*Tanna debe Eliyahu* R., i.)

In the Apocryphal *Book of Enoch* (cir. 200 B.C.), the Cherubim are said to dwell in both the sixth and seventh heavens; being alluded to as follows:

"I looked and saw a lofty Throne: its appearance was as crystal...and there was the Vision of the Cherubim,"—

"All the host of the heavens, and all the holy ones above, and the host of God, the Cherubim, Seraphim, and Ophanim: and all the Angels of power, and all the Angels of principalities."

"And round about were Seraphim, Cherubim, and Ophanim: and these are they who sleep not, and guard the Throne of His Glory."‡

(3.) The *Talmud* is the great Rabbinical Thesaurus, which was edited in its present form, about A.D. 500; and in due course, it became the Jewish standard Commentary on the Old Testament.

The word '*Talmud*,' in the Hebrew, means "*Teaching or Learning*." This consists of the '*Mishnah*,'** with its explanation, the '*Gemara*.'††

Many of the teachers of Judaism, at this period, were studying in the Jewish schools of Babylonia, as well as in those of Palestine; hence, the *Talmud* exists in two forms: the Palestinian *Talmud*, or *Talmud* of Jerusalem; and the Babylonian *Talmud*.

These *Talmuds* consist of a collection of Jewish oral traditions, which were gradually condensed and combined; but their allusions to the Cherubim, are few and faint.

*Jewish Encyclopedia. Art. Cherub. Vol. IV, p. 13.

†Op. cit. Louisa Twining. See also Abaranel, p. 72, *infra*.

‡The *Book of Enoch*, XIV, 18; LXI, 10; LXXI, 7. Translated by R. H. Charles, D.Litt., D.D., Oxford, 1912.

***Mishnah* is a Hebrew word, meaning oral repetition or teaching.

††*Gemara* is an Aramaic word, signifying completion, decision, and perhaps also teaching.

The *Gemara* develops the *Mishnah*; and its expansions are mostly concerned with Civil Law. But this book is not a mere law book; it is an Encyclopædia, into which the gathered knowledge of generations has been poured, with every kind of legendary and historical material.

In the '*Cabala*,'* the Cherubim are supposed to represent the mysterious union of the earthly with the heavenly.

In one *Midrash* (or Jewish Commentary on the Old Testament), the Cherubim are compared to heaven and earth.

Some of the Medieval Rabbinical Commentators were remarkable for their learning, diligence, and unaffected piety; and it is our earnest prayer, that their works may be rewarded by the righteous Lord, Who "is no respecter of persons." It is impossible to do justice to the comments of ancient Jewish Rabbis, on so wide a subject as the Cherubim; we can refer only briefly to the most prominent Commentators, viz., Rabbi Eliezer, Rashi, Ibn Ezra, Maimonides, Kimchi, and Abarbanel.

Rabbi ELIEZER is said to have lived in the IInd century, A.D., and was greatly venerated. Around his memory, Rabbinical traditions gathered, until centuries later, they became embodied in the Book entitled, *The Pirke de Rabbi Eliezer* (Chapters of Rabbi Eliezer), cir. A.D. 820. According to this *Midrash* (which belongs to the *Pseudo-epigrapha*, or apocryphal Jewish writings), "Angels were created on the second day; and on this day, the Firmament, which was above the heads of the Four *Chayoth* (or Living-Creatures), was also created." The Angels are sometimes described as *wind*, or *spirit*, and sometimes as *fire*. (Ps. civ. 4.)

In this *Midrash*, the Cherubim are regarded as Angels; and the whirling Wheels of Ezekiel's Vision, are also regarded as Angels. "The Throne of God has four supports (legs, Heb.), which are the four living *Chayoth*, one of whom is stationed at each of the four corners. Each of these Living-Creatures has four faces (those of a Lion, Eagle, Man and Ox), and four wings; and these *Chayoth* are the Cherubim."[†]

RASHI (A.D. 1040-1105) was born at Troyes in France. He spent seven years travelling in Italy, Greece, Palestine, Egypt, Persia and Germany; and he was well versed in philology, philosophy, medicine and astronomy. Being a learned Rabbi, he wrote Commentaries on the

*The *Cabala* is the mystic philosophy of the Hebrew religion, which arose mainly after the beginning of the Xth century A.D., and flourished for many generations. See also *Bachya ben Asher* on Ex. xxxv. 20.

†This information was kindly given to the Author by his friend, the Rev. Gerald Friedlander, who has just completed the first English translation of *The Pirke de R. Eliezer*, which will shortly be published. (March, 1915.)

Talmud, which became so generally acknowledged as its definite interpretation, that he received the significant name of 'the Commentator'; and it has been asserted, that the modern world owes to Rashi, the power of understanding the Talmud, and all the Books of the Old Testament. His first work was his Commentary on the Pentateuch, printed in Hebrew, A.D. 1475.

Rashi, who has been called "the father of all reasonable Commentators on the Old Testament," aims at giving the literal meaning of a passage, without controverting anything which former Rabbis had said.* Occasionally, Rashi gives a mystical interpretation; and he interprets the Cherubim in a similar manner to Ibn Ezra, who is quoted below.

IBN (or Aben) EZRA (A.D. 1093-1167), born at Toledo, was a distinguished Jewish Commentator on most of the Books of the Bible; but some of his Commentaries have been lost. He was a great pioneer in Biblical criticism, and one of the most celebrated Jews that ever lived. He fulfilled the great mission of making accessible to the Jews of Christian Europe, the treasures of knowledge enshrined in the Rabbinical works in Arabic, which he had brought with him from Spain. His reputation, as an intelligent and acute expounder of the Bible, was founded on his Commentary on the Pentateuch, the great popularity of which, is evidenced by the numerous subsequent Commentaries based upon it.

The Commentary of Ibn Ezra on the Book of Ezekiel, has unhappily been lost. In his other works, he repeatedly promises it; but it is unknown. His remarks on the Cherubim, in his Hebrew Commentary on the Pentateuch, are as follows:

"Our Ancients say that the shapes of the Cherubim were like two youths; and they explained the word 'Kerub' to mean *like a youth*." Ibn Ezra holds that the Cherubim are to be identified with the Living-Creatures of Ezekiel, basing his conclusion on the comparison of the texts, Ezek. i. 10 and Ezek. x. 14. He also says that the K (the first consonant of the Hebrew word *Kerub*) belongs to the root of the word.

Rabbi MOSES, surnamed MAIMONIDES, the son of Maimon, (A.D. 1135-1204), born at Cordova in Spain, was one of the most celebrated Jewish philosophers, and codifiers of the Talmud. After Cordova had been taken by the Moslems, the Jews were cruelly persecuted; and Maimonides, alarmed for his own safety, went to Cairo. Thus Egypt became the centre of his almost world-wide influence,

*Rashi, by Maurice Liber, p. 252. Translated from the French, 1906.

which he exercised over the Jews, by his monumental writings. He was already celebrated for his Hebrew and Talmudic scholarship; for while in Spain, he wrote a compendium of the whole Talmud. Hence the proverb became current, "From Moses to Moses, there arose not one like Moses."

At Cairo, Maimonides wrote in Arabic, *Moreh Nebuchim*, or "A Guide to the Perplexed," in which he describes the Vision of Ezekiel. He gives no spiritual light as to its meaning; nor does he suggest any interpretation of the *Chayoth** or *Living-Creatures*. But he states that, according to the Talmud, the Cherubim were represented under the form of infants, in the Tabernacle and in the Temple. He adopts the Angelic theory; and enumerates ten classes of Angels, the Cherubim being the ninth; though the Cabalists designate the Cherubim as the third class of Angels, with a leader named *Kerubiel*.

Maimonides briefly describes the Visions of Ezekiel (in Part III of *Moreh Nebuchim*), as follows:

"To give a full explanation of the mystic passages of the Bible, is contrary to the Law and to reason; besides, my knowledge of them is based on reasoning, not on Divine inspiration. I have not received my belief in this respect, from any teacher; but it has been formed by what I learnt from Scripture, and the utterances of our Sages, and by the philosophical principles which I have adopted... After this introductory remark, I ask you to study attentively the chapters which follow on this sublime subject (Ezekiel's First Vision), which is like the great pole of a tent, upon the strength of which, the whole tent depends; or like the pillar which supports all the weight of an edifice."†

Maimonides, in his second and third chapters, discourses on the *Chayoth* (the Living-Creatures); and on the *Ophanim* (the Wheels).

He mentions the various parts of the Living-Creatures, their four faces, their four wings, and their two hands; stating that "on the whole, their form was human. Their hands were human hands; but their feet were straight, without joints, and round. The bodies of the four *Chayoth* were joined together, and were luminous and transparent. They had a uniform motion, without variation or deviation. They move round the world, and return at once, as the appearance of a flash of lightning." Maimonides then describes the *Ophanim* or Wheels, which are great and terrible, and covered with eyes.

*Throughout the English Translation of Maimonides' "Guide," the Hebrew word, for Living-Creatures, is spelt *Hayyut*, with a Hebrew point; but we retain the usual spelling, as *Chayoth*.

†*Guide to the Perplexed*. Translated from the original Arabic, by M. Friedlander, Ph.D., Routledge & Sons, Ltd., 1904.

According to this Rabbi, "the four *Chayoth* also represent the Astronomical Symbols of the four spheres, i.e., the Moon, the Sun, the Planets, and the Fixed Stars."

In Section IV of the same work, Maimonides considers the rendering of *Ophan** by *Galgol*, in the Targum of Jonathan the son of Uzziel; according to whose opinion, the *Ophanim* represent celestial spheres.

Jonathan thinks "*Galgol*" means "*Heaven*"; but Maimonides states that it signifies anything *rolling* or *spherical*, and that the Heavens are called *Galgolim* (plural, Heb.), on account of their spherical form.

In Section V, Maimonides considers Ezekiel's Vision in three divisions. (a) The *Living-Creatures*: he thinks that these symbolize four classes of heavenly bodies; and that since the heavenly spheres are living things, and endowed with reason, they are described as having the form of a man. (b) The *Wheels*: Maimonides thinks the one Wheel, first mentioned, means primordial matter; and that the four Wheels mean the four simple elements: while (c) the *Man*, above the Living-Creatures, indicates superior intelligence.

Section VI treats of the difference between Ezekiel's Vision of the Cherubim, and Isaiah's Vision of the Seraphim. (Isa. vi.) Section VII is on the three parts of the *Mercabah* or *Chariot*, viz., the Firmament, the Throne, and the Rainbow. Maimonides further considers that "All the figures in this Vision refer to the Glory of the Lord; to the Chariot, and not to Him Who rides upon the Chariot; for God cannot be compared to anything."

Maimonides finally remarks that the Jewish Sages "clearly stated that the Divine Chariot includes matters too deep, and too profound for the ordinary intellect."

This pious Hebrew Rabbi concludes his Treatise with the following prayer: "May God grant us, and all Israel with us, to attain what He promised us: 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped'; 'The people that walked in darkness have seen a great light: they that dwell in the shadow of death, upon them hath the light shined' (Isa. xxxv. 5; ix. 2)."

The French translation of this work concludes with the two following religious reflections:

"Dieu est proche de tous ceux qui l'invoquent avec sincérité, sans se détourner."

*See Chapter XVI, for the different meanings of *Ophan* and *Galgol*, the two words used by Ezekiel, for "Wheel."
†*Op. cit.*, p. 251.

"Il se laisse trouver par tous ceux qui le cherchent, et qui marchent droit devant eux sans égarer."*

[God is nigh to all those who call upon Him in sincerity, without turning aside. He is found (lit. permits Himself to be found) of all those who seek Him, and who walk straightforward without wandering.]

David KIMCHI† (A.D. 1160-1240), was the most celebrated member of a Jewish family, at Narbonne. Of his personal life, nothing is known; but he enjoyed a great reputation; for he was chosen arbiter in the controversy between the Spanish and the French Jews, caused by the doctrines of Maimonides. "For six hundred years, he has been acknowledged as the greatest Jewish grammarian, lexicographer, and Biblical Commentator." Besides his Commentary on the Psalms, he wrote Commentaries upon Genesis, and all the Prophets.

Kimchi, speaking of the Cherubim, quotes Ibn Ezra; and he further states that the term *Cherub* was a general term, and embraced all the Cherubic forms mentioned in the Old Testament; but that the Cherubim in the Pentateuch, had the likeness of a *man*.

Isaac ABARBANEL (A.D. 1437-1508), a Portuguese Jew, was distinguished as a Statesman, Theologian and Commentator. He was one of the first to see that for Biblical exegesis, it is necessary to study the social environment of ancient times; and he applied his practical knowledge of statecraft, to the elucidation of the Old Testament. In the XVIIth and XVIIIth centuries, he was much quoted by learned Christian authors, such as Buxtorf. Like every true Jew, he lived in the earnest expectation of the advent of the Messiah. Persecuted in Portugal, he fled into Castile; and subsequently to Toledo, where he occupied himself with Biblical studies, and produced an extensive Commentary which is still valuable.

Abarbanel was quoted as a great authority, in the '*Disputation concerning the Cherubim*,' held in 1696, under the presidency of Vitringa.† Hermannus Frix, the chief speaker in the "Disputation," gave Abarbanel the first place among Jewish interpreters, and alluded to his three interpretations of the Cherubim:

(1.) The Four Cherubic Symbols signify "angelos spirituales stantes in domo Dei" (ministering angels standing in God's house); and Michael, Gabriel, Uriel and Raphael are mentioned by name.

**Le Guide des Égarés*, par Moïse ben Maimoun, dit Maimonide. Traduction française par S. Munk, Professeur au Collège de France. 1866.

† Sometimes written *Kimhi*; but pronounced *Kimchi*.

‡ *Disputatio de Cheruborum*. See Appendix II.

The *Wheels* meant "intelligence without bodily substance. By some, they are thought to be superior in rank to the Living-Creatures, by others to be inferior, since it is said, 'the spirit of the Living-Creatures was in the wheels'."

(2.) Abarbanel's second exposition seems to be physical, and refers the four Cherubic Symbols to the four elements, as taught in the Medieval Schools.

(3.) Lastly, he interprets them as the four world-wide Monarchies; Babylonian, Persian, Grecian and Roman:

"The wheels are these Empires; the Living-Creatures are their Governors, such as Nebuchadnezzar and Alexander; or rather, the heavenly spirits working in these Governors."

Abarbanel is supposed to have derived this interpretation from Rabbi Kimchi; but though interesting, it is incorrect; for it is a most incongruous hypothesis, that the Four Cherubim—forming part of "the glory of the God of Israel"—should represent four heathen Monarchies.

The late venerable Dr. Adler, chief Rabbi in London, favoured the Author with the following remarks:

"Our knowledge touching the Cherubim is very limited. According to one tradition, the Cherubim were the figures of youths. An account of the statements respecting them, contained in Rabbinical books and in the Apocrypha, is to be found in the *Jewish Encyclopædia* (Vol. IV. p. 13), under the article 'Cherubim'."

To this work, we have already referred, quoting passages which throw light on the Cherubim, from a Jewish point of view.

An eminent Hebraist states that "the Cherubic emblems are the foundation, root, heart and marrow of the Tabernacle, and so of the whole Levitical service."*

In conclusion, we may venture to observe that the Jewish Commentators are disappointing; for their remarks are often imaginative or literal, rather than lucid or explanatory; while their comments afford little spiritual light, and supply only tentative interpretations of the Cherubim. Nevertheless, we express our grateful acknowledgments, for the learned and devout studies on the "Cherubim of Glory," written centuries ago by Jewish Worthies, and which have come down to us in the good Providence of God. Every moral effort for the glory of God or wrought in His service, is indestructible, and will obtain a Divine recognition, when all will be rewarded according to their works.

**Hebrew Lexicon*, p. 301. Rev. John Parkhurst.

II. Ancient and modern CHRISTIAN THEORIES of the Cherubim, may now be reviewed.

(1.) (a) The Cherubim have been regarded by some Christian Commentators, as representatives of *Creation*, symbolizing the four principal attributes of the Creator; His Omnipotence, Omnipresence, Omniscience, and Pastoral Providence, typified respectively by the Lion, the Eagle, the Man, and the Ox.*

"The Cherubim, as *Creation* epitomized, are the Living-Creatures in whom the Glory of God is manifested: hence, they appear as the very Throne of God."†

(b) A somewhat similar interpretation of the Cherubim, is that they represent the *powers of Nature*.

"In a work published fifty years ago,‡ the theory is advanced that the Cherubim and the 'flaming sword' (Gen. iii. 24) symbolized thunder-clouds and lightning: and the same opinion has since been held by Golziher, Kuenen, W. Robertson Smith, Cheyne and others."**

Some ancient Christian writers (like the Jews), gave the Cherubim a cosmic application, regarding the *Four Living-Creatures* as symbolizing four heavenly spheres.

(c) Many Christian Expositors consider that the Cherubim and the Wheels symbolize the operations of *Divine Providence*, as manifested in Nature. In this view, the Living-Creatures are regarded as heavenly spirits; and the Wheels, as indicating great movements—in the world and in the Church—which accomplish the hidden decrees of the Creator.

(2.) A second Christian theory states that the Cherubim are *Angels*. This is the most popular interpretation, and is upheld by many ancient and modern Divines, as well as by Jewish Rabbis.

The early Fathers of the Church agreed generally, in regarding the Cherubim as *Angels*; for Theodore of Mopsuestia, who denied this theory, seems to have been singular in his opinion.††

Pintus, a Roman Catholic Monk, who wrote a Latin Commentary on Ezekiel (A.D. 1582), considered that the Living-Creatures were the Archangels: Michael, Gabriel, Uriel and Raphael. Cocceius thought that the Wheels were Angels.‡‡

**Ency. of Biblical Literature*. Kitto.

†*Commentary on Ezekiel*, p. 503. Hengstenberg.

‡*The Genesis of the Earth and of Man*. R. S. Poole.

***Nineteenth Century*, 1901, p. 338.

††See Petavius. *De Angelis*. Lib. ii, cap. 3. *Catholic Dictionary*, revised by T. B. Scannell, D.D.

‡‡Several angelic interpretations of the Cherubim are quoted in the Latin Treatise published in Holland, entitled *Curus Cherubimorum Hieroglyphicus*. Appendix II. See also summary of the various interpretations, in Chapter VI, p. 105 *infra*, for other advocates of the Angelic theory.

The Cherubim are regarded by many, as representative *Angels* who minister to God,* and who superintend the operations of Nature.† Poets in general, including Shakespeare and Milton, seem to have accepted the Angelic application.

The crucial difficulty as to this theory, arises when we consider the Cherubim as the Four compound Living-Creatures, seen in the Vision of the Prophet Ezekiel; and as the Four distinct *Zoa*, seen in the Visions of the Apostle John, after the Ascension of our Lord.

Ezekiel, in his Vision of the Cherubim, saw *Living-Creatures*. Either he saw nothing but moving forms, visible to his spirit by revelation; or he saw *creatures* of God. In this latter alternative, either he saw a man, in whose head, the faces of three other creatures of earth were united; or he saw *Angels*, under these forms. We know, from the Scriptures, that by Divine permission, *Angels* have occasionally assumed the human form; but we have no Sacred record of *Angels* or men being permitted to assume the forms of birds and beasts. If Ezekiel and St. John saw four *men*, these men must have had *transfigured* bodies; for mortal bodies are incapable of such transformations.

Two questions arise: First, Did God employ *Angels* or men, in these Visions? Or secondly, Were these Visions simply revelations, conveyed by the Holy Ghost to the spirits of Ezekiel and St. John.

Scripture records that in some supernatural mode, through the "disposition" or arrangement of *Angels* (εἰς διαταγὰς ἀγγέλων, Acts vii. 53), God revealed the details of the Tabernacle to Moses; hence, living *Angels* may have represented the Cherubim over the Ark. Ezekiel and St. John may have seen Visions of the eternal worship of God, as set forth by *Angels*.

The *Incarnation* of the Son of God introduced a mighty change in God's method of revelation to *men*; and after this great event, *Angels* would not be employed to represent the relation of the Cherubim to Christ, and to His Church; for in these relations, *Man* now takes the place of *Angels*, in representing the Divine Cherubic powers.‡ The shadows of the old Law are now transformed, by the Holy Ghost, into the realities of the Church, the Body of Christ.

*The *Mohammedans* (and the commentators on the *Koran*) translate the word "Cherubim" into Arabic, as *Karibin* (literally "those who are near"); this word being used for those *Angels*, around the throne of God, who "celebrate the praise of their Lord, and believe in Him, and ask pardon for those who believe." The *Karibin* are said to be of the highest rank, and the first created *Angels*, of whom there are 70,000 ranks, round the throne of the Lord." *Dictionary of Islam*, p. 50. T. P. Hughes, B.D., M.R.A.S.

†*The New English Dictionary*. Oxford.

‡See Chapter I, p. 9. *supra*.

The writer of two articles in *The Quarterly Journal of Prophecy* (1851, 1853),* rejects the above theories: viz., that the Cherubim manifest the *Divine attributes*; or that they represent *Holy Angels*; though he considers the latter hypothesis, the more plausible.

(3.) A third and very popular theory regard the Cherubim, as symbolizing the *Four Evangelists*.

This current interpretation first appeared in the IInd century (A.D.), in the writings of Hermas; and it was adopted by Irenæus, Athanasius, Augustine, Gregory, and many other Theologians.†

Victorinus (A.D. 290) was one of the earliest Commentators who adopted this view, which was also accepted by Jerome, in the IVth century ‡; by Primasius in the VIth century; and by Bede, A.D. 674-735.

Subjoined are several ancient Lists, of the various applications of the Four Symbols to the Four Evangelists.

In *List I*, St. Matthew is represented by the Symbol of the Man; St. Mark, by the Lion; St. Luke, by the Ox; St. John, by the Eagle.

This assignment of the Symbols is accepted by Victorinus, Epiphanius, Hieronymus (Jerome), Theophilus, Sedulius, Grégory the Great, Claudius of Turin, and by nearly all the later theologians in the Roman and Greek Churches; and this application of the Four Cherubic Symbols has been commonly adopted, and has been generally followed in sacred works of Art.**

The poems of Adam of St. Victor, on the Four Living-Creatures or Cherubim, may here be noticed. Like Jerome, he calls the Four Evangelists, "*Quadriga Domini*" (the Chariot of the Lord). The following extract is from his second poem, *De SS. Evangelistis*; and his assignment of the Cherubic Emblems, agrees with the present List I.

Original Latin.

Pellens nubem nostræ molis,
Intuetur jubar solis
Joannes in aquilâ;
Supra celos dum conscendit,
Summi Patris comprehendit
Natum ante sæcula.

English Translation.

John, our earth's clouds dissipating,
And his gaze with sunbeams sating,
As an Eagle is portrayed,
Who, as o'er the heavens he flieth,
God the Father's Son, descrieth,
Born before the worlds were made

*Vol. III. p. 338; and Vol. V. p. 158.

†"From the time of Irenæus, the Four Gospels were associated in Christian thought, with the Four Cherubim of Ezekiel, and with the corresponding Living-Creatures (Zōz) of the Apocalypse." *The Gospel according to St. Mark*, p. xxxiv. H. B. Swete, D.D., Regius Professor of Divinity, University of Cambridge.

‡*Prolep. ad Evangelia.*

**See Note on p. 108, *infra*.

Original Latin.

Est leonis rugientis
Marco vultus, resurgentis
Quo claret potentia:
Voce Patris excitatus
Surgit Christus, laureatus
Immortali gloriâ.

Os humanum est Matthæi,
In humanâ formâ Dei
Dictantis prosapiam:
Cujus genus sic contextit,
Quod a stirpe David exit
Per carnis materiam.

Rictus bovis Lucæ datur,
In quâ formâ figuratur
Nova Christus hostia:
Arâ crucis mansuetus
Hic mactatur, sic et vetus
Transit observantia.

English Translation.

Like a roaring Lion appearing,
Mark is pictured, thus declaring
Christ, the risen Saviour's might;
Who from death again reviveth
At His Father's word, and liveth,
Glory-crowned, in endless light.

Human form of Matthew telleth,
For he, God as Man, revealeth,
Tracing out His pedigree:
He connects each generation,
Till of David's race and nation
Christ, when born in flesh, we see.

As an Ox, Luke's form is painted,
'Neath which figure is presented
Christ, as new oblation sent:
On the Altar-Cross, all-lowly,
Is He slaughtered, and thus wholly
Passes the Old Testament.*

In *List II*, St. Matthew is set forth by the Man; St. Mark, by the Eagle; St. Luke, by the Ox; St. John, by the Lion.

This somewhat unusual assignment is endorsed by Irenæus, Ambrose, Andrew of Cæsarea, Anastasius Sinaita, Theophylact, and by other Greek Theologians.

In *List III*, St. Matthew is set forth by the Lion; St. Mark, by the Man; St. Luke, by the Ox; St. John, by the Eagle.

Primasius adopted this arrangement, and Bede followed him; but the latter was attacked for deviating from List No. I, which was the current Cherubic application in the early Western Church.

List IV sets forth St. Matthew as symbolized by the Man; St. Mark, by the Ox; St. Luke, by the Lion; St. John, by the Eagle.

In *List V*, Berengarius gives the following interpretation:
"Quidem vero alium ordinem sequentes, per leonem Matthæum, per vitulum Marcum, per hominem Lucam, per aquilam vero Joannem designatum fuisse putant";† which may be rendered in English as follows: "But some following a different order, think that Matthew

**The Liturgical Poetry of Adam of St. Victor*. Translated by the Rev. D. S. Wrangham, M.A.

†*Geschichte des Neutestamentlichen Kanons*, p. 258, et seq., 1883. Professor Theodor Zahn, Erlangen.

was designated by the Lion, Mark by the Calf, Luke by the Man, and John by the Eagle.*

Augustine finds the Lion in St. Matthew, the Man in St. Mark, the Calf in St. Luke, and the Eagle in St. John; and he complains of the puerility of deciding the character of a Book, from the opening sentences, and not from the general purpose of the writer. He justifies his assignment of the Man to St. Mark, because this Gospel sets forth the human life of Christ, rather than His royal descent or His priestly office.

The following table will show the extent of these variations:

	<i>Irenæus.</i>	<i>Victorinus.</i>	<i>Augustine.</i>	<i>Athanasius.</i>
<i>St. Matthew</i> .	Man	Man	Lion	Man
<i>St. Mark</i>	Eagle	Lion	Man	Calf
<i>St. Luke</i>	Calf	Calf	Calf	Lion
<i>St. John</i>	Lion	Eagle	Eagle	Eagle

Thus, while in three, out of the four lists, St. Matthew is symbolized by the Man, St. Luke by the Calf, and St. John by the Eagle; St. Mark is represented by each of the four Symbols, in turn. The Man, the Eagle, and the Calf, are applied respectively, to two different Evangelists, in the above four lists. "This fact illustrates the difficulty which the ancient Church experienced, in forming a definite judgment as to the place and office of St. Mark's Gospel."*

Among later writers, Rev. Isaac Williams, Rev. Thomas Scott and Bishop Wordsworth ascribe unanimity to the saying, that in the Cherubim or Four Living-Creatures, "The ancient Church beheld a figure of the Four Gospels"; although (as we have seen) there is great discordance in the special application of the Four Symbols to the Four Evangelists.

The first ancient list given above is usually accepted; but as we shall see, there are spiritual reasons why it cannot be correct.

List V suggests the *true* spiritual application of the Four Symbols, in assigning the *Lion* to St. Matthew, the *Ox* to St. Mark, the *Man* to St. Luke and the *Eagle* to St. John; as will be seen by the following brief analysis of the special characteristics of the four several Gospels.

In the Gospel of St. Matthew, the Lord is set forth as *King*; for His genealogy is traced in the Royal line of David, to whose throne He is heir.

St. Matthew is the only one of the Four Evangelists, who mentions the incident of the three wise men, or Kings of the East, coming to

**Op. cit.* Preface, p. xxxii Rev. H. B. Swete, D.D.

offer their gifts to the new-born "*King of the Jews*"; and he records that the Lord began His preaching with the exhortation: "Repent: for the kingdom of heaven is at hand." This expression "*the Kingdom of heaven*," is characteristic of St. Matthew, occurring 31 times in this Gospel, and it is not found in the other Gospels. The seven parables, in Matt. xiii, form a series connected with "the Kingdom of heaven;" this phrase being repeated seven times. Therefore, the royal Lion is the most fitting emblem of this Gospel. "The symbol of the *Lion* is suitable to St. Matthew, as Augustine suggested in the Vth century."*

The *Lion* is not an appropriate symbol of St. Mark (though assigned to him by ancient tradition); for in his Gospel, we trace the character of a *Servant*, rather than that of the King; and therefore, no genealogy of our Lord is given in this Gospel, as in that of St. Matthew.

In St. Mark's Gospel, certain omissions are salient; for it contains no allusion to Christ's miraculous birth, or to the adoration of the wise men, or to Christ's infancy and boyhood at Nazareth. St. Mark begins with a record of active service or ministry, as the principal phase of our Lord's life. The word *εὐθεως* ("straightway") occurs frequently in this Gospel; and implies earnest activity. In the A.V., it is variously translated, "straightway," "forthwith," and "immediately"; it occurs 80 times in the New Testament, being found 40 times in the short Gospel of St. Mark.

The *Ox*, being "strong to labour," is the emblem of service, and therefore suitable to St. Mark.

In St. Luke's Gospel, the *Human* side of Our Lord's character comes into prominence; and His genealogy as the Son of *Adam*, is recorded. St. Luke furnishes most details of the events antecedent to the actual birth of our Lord, especially concerning His mother, His circumcision and presentation in the Temple, and His boyhood. Our Lord's distinctive testimony, in the synagogue of Nazareth, to the character of His Evangelistic work, is recorded by St. Luke, who alone records Christ's instructions to the Seventy on their Evangelistic Mission. In this Gospel, special emphasis is laid on the prayers offered by our Lord, as perfect Man, continuing "all night in prayer to God"; and in Christ's miracles of raising the dead, certain tender human traits are recorded. Even on His way to the Cross, He exhibited sympathy for the Daughters of Jerusalem, because of their impending sorrows (Luke xxiii. 28); while His perfect manhood is proved by His eating with His disciples, "after he rose from the dead" (Luke xxiv. 41-43; Acts x. 41).

**The Four Gospels*, p. 53. Rev. Andrew Jukes.

Thus, the emblem of a *Man* is most appropriate to St. Luke.

With very few exceptions, authorities are agreed that the *Eagle* is the symbol of St. John; for he is the chief witness to the Divinity of our Lord, and the writer of the wonderful, prophetic Book of the Apocalypse.

In the Gospel of St. John, we see Christ as "the Son of God." Omitting the birth of Jesus, as "the Son of man," St. John commences his Gospel with the words: "In the beginning was the Word, and the Word was with God, and the Word was God." For Christ was the Creator of all things, "the light of men," in whom "was life;" and He was "the only begotten Son, which is in the bosom of the Father." His wonderful teaching addressed to Nicodemus, is narrated by St. John, as also His discourse on the heavenly mystery of the "bread of life" (John vi. 48). St. John records the Divine valediction, which Christ addressed to His disciples; and also His prayer to His Father, "as high priest over the house of God," before His wondrous Passion. Of all the Cherubic Emblems, that of the soaring *Eagle* must therefore be assigned to St. John.

The Rev. Andrew Jukes (writing on the *four* aspects of Christ in the Gospels) considered that St. Matthew represents the Lord, as King, as the *Son of Abraham* (symbolized by the Lion); that St. Mark represents the Lord as the *servant of God* (symbolized by the Ox); that St. Luke portrays the Lord as the *Son of Adam* (symbolized by the Man); and that St. John reveals Him as the *Son of God* (symbolized by the Eagle). This classification, identical with List V, is the most spiritual and correct.*

This thoughtful writer gives "the Divine Key" of the application of the four emblems to the Four Evangelists; viz., the order of the four *Zoa* in Rev. iv: (1) the Lion; (2) the Ox; (3) the Man; and (4) the Eagle; symbolizing respectively, St. Matthew, St. Mark, St. Luke and St. John.

The application of the Four Living-Creatures to the Four Evangelists, is generally accepted throughout the Catholic Church; though it seems not to have been current until after the removal of Apostles.

Although this theory originated before the gift of prophecy was quenched in the Church, yet it acquired currency after prophecy had ceased; hence, it cannot claim the sanction of Apostolic or Prophetic authority, in the primitive Church.

To interpret the Four Cherubim of Ezekiel's transcendent Vision, as emblems of the Four Gospels, is an application that seems inadequate;

*The characteristic Differences of the Four Gospels. 1886.

for how could these Living-Creatures, forming part of "the glory of the God of Israel," be represented antitypically, by rolls or books, even if inspired? Dr. Swete terms this an "early but unfortunate identification" of the *Zoa* with the four Gospels.*

This interpretation may have arisen from a devout intention of regarding the Cherubim as a type of the Incarnation, recognizing that each Evangelist gave a beautiful word-picture of one phase of the perfect life of the Incarnate Son of God. No doubt, this was the object of the Four Evangelists, in writing their several Gospels; for there must be a close connection between Him who was THE WORD, and the written Word of God; so close, that it is occasionally difficult to separate the one from the other.

The application of the Cherubim to the *Four Evangelists*, is more rational and spiritual; for we may discern certain resemblances between these four inspired *men*, and the characters of the Four Living-Creatures.

In view of the antiquity and universality of this application of the Cherubim to the Four Evangelists; it behoves us to receive such a catholic tradition with respect, though convinced of its inadequacy.

Chapter X shews the connection between the Four Evangelists and the *Fourfold Ministry*; proving that there may be a measure of truth in this application of the Four Cherubim to the Four Evangelists.

SUPPLEMENTAL NOTE TO CHAPTER V.—A quaint Medieval Treatise has been brought to the Author's notice, written by Solomon, Bishop of Basra (on the Euphrates), cir. A.D. 1222; and entitled, *The Book of the Bee*.

This peculiar title is explained in the following prefatory statement: "Trusting in the power of our Lord Jesus Christ, we begin to write this book of *gleanings*, called *The Bee*. The subjoined extracts illustrate the prevalent ideas concerning the Cherubim in the Dark Ages.

"The Cherubim are an intellectual motion (or movement) which bears the Throne of the holy Trinity; they are ever watchful of the classes of themselves, and those beneath them. As concerning the epithet 'full of eyes,' which is applied to them, the eyes indicate the mystery of the revelations of the Trinity. Their head, and the foremost and highest amongst them, is Gabriel, who is the mediator between God and His Creation."

"Some say that the Cherub (Gen. iii. 24) was one of the heavenly hosts, of the class of the Cherubim; and others say that he did not belong to the spiritual powers, but was a terrible form endowed with a body. So also the spear point and the sword were made of fire extended like a sharp sword, which went and came round about Paradise to terrify Adam and his wife."

"All the classes of angels dwelt in the upper heavens; but when the firmament was made, they all came down below it, with the exception of three classes—the Cherubim, Seraphim, and Thrones—who remained above it. These surrounded and supported the Shekinah of God, from the beginning of the world until our Lord ascended into heaven; and after the Ascension, behold they surround and support the throne of the Christ God, Who is over all until the end of the world."

"The fathers, when they have been deemed worthy to see our Lord in a revelation, have seen Him in heaven, surrounded by the Cherubim and Seraphim."†

*Op. cit. Rev. H. B. Swete, D.D.

†pp. 9, 11, 23. Translated from the Syriac, by E. A. W. Budge, M.A., Keeper of Egyptian and Assyrian Antiquities, British Museum.

CHAPTER VI.

CHRISTIAN CONJECTURAL INTERPRETATIONS OF
THE CHERUBIM.

"THE ZOA (Zōa) ARE THE SPHYNX OF THE BIBLE."

Commentary on the Book of the Revelation. Lange.

ANALYSIS:—

I. Conjectural Interpretations of the Cherubim, by

- (A) EARLY CHRISTIAN FATHERS;
- (B) MEDIEVAL DIVINES;
- (C) THE REFORMERS, and their contemporaries;
- (D) LATER THEOLOGICALS.

II. Classification of the various Interpretations.

III. These numerous discordant Interpretations should lead all men to desire that the "light and truth" of the Spirit of God, may be ministered, through the Ordinances of the Christian Church.

THE Rabbinical, and the *general* Christian theories of the Cherubim having been considered, we may review some of the *special* Interpretations advocated by leading Christian Theologians: viz., by the early Fathers of the Church, the Medieval Schoolmen, the Reformers, and later Divines.

Although the Cherubim, in their practical application, are almost unknown in the Church Catholic, and are seldom alluded to in the pulpit; yet, during the last four or five centuries, they have received much earnest consideration from scholastic Biblical Students, and from Commentators.

Hence, the paradox is intelligible, that while the Church, as a whole, has forgotten the Cherubim, there is a mass of Cherubic literature, which can be exhumed from Theological Libraries; though this amount is small, compared to what might have existed, had the subject been studied as an integral part of the revealed Truth of God.

The following Chronological List of Interpretations of the Cherubim, may be prefaced by a brief quotation, illustrating the discordant opinions of Commentators, and the difficulty they experienced in their attempt to find a satisfactory solution of the Cherubic mystery.

"Robinson looks upon the Cherubim as symbolic representations of the Divine attributes; Bloomfield, as symbolic emblems of the Divine nature, denoting the supreme government of the Deity over all Creation; Wemyss, as symbols of God's regal glory; Parkhurst, as symbols of the Trinity, and of the human nature of Christ; Lowman, Pierce, and Macknight, as symbols of the excellence of God's servants; Taylor and Newcome, as symbols of God's manifested perfections; Dr. Adam Clarke, as emblematical representatives of redeemed and glorified man; Barnes, as symbolical beings, representative of four attributes of God—His power, intelligence, vigilance and energy."*

Another writer remarks:

"As to the interpretations of the Four Zoa, their number is legion."†

The following detailed Chronological List, extending over nearly 2,000 years, is of unique interest.

(A.) CONJECTURAL INTERPRETATIONS OF THE CHERUBIM,
BY EARLY CHRISTIAN FATHERS.

(1.) HERMAS (IInd century), author of "*The Shepherd*," was the first to interpret the Cherubim as Symbols of the Four Evangelists.

(2.) JUSTIN MARTYR (A.D. 100-165) thought Ezekiel's Cherubim symbolized Nebuchadnezzar; for he, though a *Man*, was driven out as a beast, and ate grass like an *Ox*, his hair becoming like that of a *Lion*, and his nails as the claws of an *Eagle*.‡

(3.) IRENÆUS (A.D. 115-209), Bishop of Lyons, regarded the Cherubim as symbolic of the four quarters of the globe; of the four elements, earth, air, fire and water; of the four winds; of the four Evangelists; and of the four universal covenants of God with man,** viz., with Adam, Noah, Moses and the Apostles.†† (See Chap. V. *supra*.)

(4.) CLEMENT of Alexandria (cir. A.D. 150-212) interpreted the Cherubim as symbols of "*the doxologizing spirits who worship God*."

(5.) TERTULLIAN (cir. A.D. 160-230) supposed that the Cherubic figures, including the flaming sword, denoted the torrid zone; and with reference to the Cherubim over the Ark, he writes: "Those golden figures, each of them with six wings, signify the two

*Christ in the Pentateuch, p. 144. Partridge, 1869.

†The Revelation of Jesus Christ Expounded. Rivington, 1861.

‡J. Thomasius records: "Hanc visionem accommodant alii ad Nebuchadnezzarem, Chaldeorum Regem, cujus ungues crevere sicut Aquile, capilli ut Leonis, et qui instar Vituli herbas est depastus." From "*De Curri Ezechielis*." Quaest. XLIX, Section VII. See Appendix II.

**Adv. Hæres. III.

††Cornelius a Lapide. Op. cit. Vol. VII, p. 711, c: 716, B.

hemispheres."* Tertullian may have derived this interpretation from Philo Judæus. (See p. 65, *supra*.)

(6.) ORIGEN (A.D. 185-254) interpreted the Cherubim as representing the four faculties of the human soul: "*Homo* est vir rationalis (reasonable); *Leo* irascibilis (impulsive); *Bos* concupiscibilis (animal); *Aquila* conscientia (moral)."[†]

(7.) DIONYSIUS, Bishop of Alexandria (cir. A.D. 200-264), Origen's pupil, stated that "The Living-Creatures have attained wisdom; because the Cherubim are interpreted as 'fulness of Knowledge' "[‡]

(8.) NOVATIAN (cir. A.D. 251), a Latin Father, in his treatise *De Trinitate*, stated that the Cherubim represent the animal creation, subject to the Providence of God.

(9.) ATHANASIUS (cir. A.D. 296-373), the great vindicator of the orthodox doctrine of the Trinity, taught that "The Cherubim and Seraphim—as higher than all, and nearest to God—learn from God immediately, and instruct the inferior Angelic orders." He also applies the Cherubim to the Four Evangelists. (see Chap. V, *supra*, p. 78.)

(10.) VICTORINUS (end of IIIrd century), Bishop of Petau, the earliest Commentator on the Apocalypse, wrote as follows: "The Evangelists express, in their Gospels, their similitudes to the Four Living-Creatures; while the Logos Himself, our Lord Jesus Christ, bears the same *fourfold* likeness. When He preached, He was, as it were, a *Lion*; He was made *Man* to overcome death, and to set all men free; when He offered Himself a victim to the Father, on our behalf, He was a *Calf*; when He ascended into the heavens, extending His wings and protecting His people, He was named a flying *Eagle*."

(11.) GREGORY NAZIANZUS (cir. A.D. 330-389), Archbishop of Constantinople, regarded the Cherubim as emblems of the Four Archangels who stand before God (viz., Michael, Gabriel, Raphael and Uriel**), representing respectively, the justice, the strength, the benevolence and the wisdom of God.

(12.) JEROME (A.D. 331-420), amongst his voluminous labours, wrote a Commentary on the Book of Ezekiel, and applied the Four *Zoa* to Christ personally, saying that the Four Living-Creatures represent Christ, "Who roars as a Lion, flies as an Eagle, learns as a Man, and offers Sacrifice as an Ox. For Christ is a *Man* in His birth,

**Ante-Nicene Christian Library*. Vol. XII.

†*First Homily on the Book of Ezekiel*.

‡*Exposition of Psalms*.

**See also Chapter V, *supra*, p. 72.

an *Ox* in His death, a *Lion* in His resurrection, and an *Eagle* in His ascension."*

(13.) AMBROSE (A.D. 340-397), Bishop of Milan, interpreted the Cherubim as symbolizing the four cardinal virtues; prudence, by the Eagle; fortitude, by the Lion; temperance, by the Ox; and justice, by the Man.[†]

(14.) CHRYSOSTOM (A.D. 347-407), Patriarch of Constantinople, scarcely noticed the Cherubim; but in his Commentary on the Epistle to the Hebrews, asked "What are the Cherubim of glory?" He inferred that they were not merely visible images, but were a sort of enigma (*ἀνιγμᾶ*), "of which (St. Paul says), we cannot now speak particularly" (Heb. ix. 5).

(15.) AUGUSTINE (A.D. 353-430), Bishop of Hippo near Carthage, writes, "The Cherubim are the seat of the glory of God; and they are interpreted as the fulness of knowledge." He also regards them as Symbols of the Four Evangelists.[‡]

(16.) POLYCHRON (*ob.* A.D. 428), Bishop of Apamea on the Orontes, agreed with Gregory Nazianzus, and said that the Four Cherubim represent Four Orders of Angels, who preside over the Church and over the world; their names being "Michael, Gabriel, Raphael, and Uriel," to whom the four virtues, "justice, fortitude, beneficence and wisdom" are allotted.

(17.) JOHANNES CASSIANUS (cir. A.D. 360-433), a monk of the Egyptian desert, and founder of many monasteries in France, asserted that the Cherubim signify the multitude of knowledge; and that they protect the Mercy-seat of God, from all assaults of spiritual wickedness.**

(18.) THEODORET (A.D. 420-458), a celebrated Biblical Commentator, remarks that the word "Cherubim," rendered into Greek, means the plenitude of knowledge. He states that the Cherubim are the principal Angels^{††} that stand before God; and he also suggests that "the Eagle signifies prophecy; the Man, teachers; the Lion, kingship; the Calf or Ox, priesthood, given to the Synagogue, by God."^{‡‡}

** "Qui fremit ut leo, volat ut aquila, discit ut homo, immolat ut sacerdos. Christus enim, de quo loquitur, homo est nascendo, vitulus moriendo, leo surgendo, aquila est ascendendo." But Jerome also applies the Cherubic symbols to the Four Evangelists, assigning the Man to Matthew, the Lion to Mark, the Ox to Luke, and the Eagle to John. Cornelius a Lapide. *Op. cit.* Vol. VII, p. 716, A.

†*De Virginitate*.

‡See Chapter V, *supra*, p. 78.

***Conferences*, p. 440.

††Theodoret, quoted by Cornelius a Lapide, *Op. cit.*, Vol. VII, p. 715, B.

‡‡ "Aquila significabat prophetiam, Homo doctores, Leo regnum, Vitulus sacerdotium, Synagoga a Deo datum."

(19.) SEDULIUS, a Christian Latin poet of the Vth century, attributes the Cherubic Emblems to the Four Evangelists, in the following hexameters :

"Hoc Matthæus agens, *Hominem* generaliter implet :
 Marcus ut alta fremit vox per deserta *Leonis* :
 Jura sacerdotis Lucas tenit ore *Juveni* :
 More volans *Aquilæ* Verbo petit astra *Johannes*."

The above lines may be rendered, "Matthew generally bears the character of the *Man* : Mark roars in the desert, like the deep voice of the *Lion* : Luke observes the duty of the Priest, under the type of the *Ox* : John flying, after the manner of the *Eagle*, seeks the Heavens in the WORD."

(20.) ANDREAS, Bishop of Caesarea (VIth century), like Ambrose, interpreted the Cherubim as representing the four cardinal virtues.

(21.) PRIMASIUS (VIth century), Bishop in North Africa, was the author of a Commentary on the Apocalypse, and favoured the current view, that the Four Living-Creatures represented the Four Evangelists.

(22.) Pope GREGORY the Great (A.D. 540-604) composed twenty-two Homilies on the Book of Ezekiel, interpreting the obscure images, according to the principle that everything relating to the Temple of God, was emblematic of those who should, in a later age, become God's Temple, through the Holy Spirit.* "What," he asks, "but the Four Evangelists, is meant by the Four Living-Creatures ? The number of all perfect men, is well expressed by the Four Evangelists ; because all who became perfect afterwards in the Church, learnt the rule by which they were perfected, from the teachings of these Evangelists."†

(B.) CONJECTURAL INTERPRETATIONS OF THE CHERUBIM, BY MEDIEVAL DIVINES.

(23.) The Venerable BEDE (A.D. 673-735), the great Ecclesiastical Historian of England, considered that "The Living-Creatures, at one time, denote the Evangelists ; at another, the whole Church—whose fortitude is represented by the *Lion* ; her sacrificial offering, by the

*Gregory the Great, his place in history and in thought. F. Homes Dudden, B.D.

†"Quid enim per quatuor animalia, nisi quatuor evangelistæ signantur ? Nec immerito per evangelistas quatuor perfectorum omnium numerus exprimitur, quia omnes qui in Ecclesia modo perfecti sunt perfectionis suæ rectitudinem per eorum Evangelium didicerunt." *Homilies on Ezekiel* by Gregory the Great. *Patrologie*. Tom. 76. Migne.

Calf ; her humility, by the *Man* ; and her sublimity, by the flying *Eagle*."*

(24.) ALCUIN (A.D. 735-804) was born in York, and was the most learned man of his age. When returning from Rome, in 781, he met Charlemagne, at whose invitation he attached himself to the Frankish Court (at Aix-la-Chapelle), which, under his influence, became a school of culture for the rude Carolingian Empire. In 796, he became Abbot at Tours, where he died. He wrote a Commentary on the Apocalypse, and adopted the traditional view of the Cherubim, regarding them as symbols of the Four Evangelists. He states :

"There is no doubt that these Four Living-Creatures typified the Four Evangelists : Matthew, because he begins his Gospel with the birth (of Christ) as Man, is well represented by the *Man* ; Mark, because he begins with the cry in the wilderness, is well represented by the *Lion* ; Luke, because he begins his Gospel with sacrifice, is well shewn by the *Ox* ; and John, because he begins his Gospel with the Divinity of Christ, is worthily set forth by the *Eagle*."†

(25.) HAYMO (A.D. 778-853), a monk of the monastery of Fulda, and the administrator of the Bishopric of Halberstadt, says that "the Cherubim represent not only the Gospels, but the Lord Jesus Christ, and all His Saints."

(26.) ARETHAS, Bishop of Caesarea in Cappadocia (Xth century), interpreted the Cherubim as the four elements ; earth, air, fire and water. "The Lion typifies fire ; the Ox, earth ; the Man, air ; the Eagle, water."‡

He also applies them to the Four Evangelists : "Thus the whole Church pictures the Four Evangelists, viz., Matthew, as a Man ; Mark, as a Lion ; Luke, as an Ox ; John as an Eagle."***

(27.) ADAM OF ST. VICTOR (XIIth century) was considered, by Archbishop Trench,†† the greatest and most fertile hymnologist of the Middle Ages. Very little is known of his life ; but he was probably a native of Brittany. He studied at Paris, and entered the religious

*Commentary on the Apocalypse, translated from the Latin.

†"Nulli dubium est quin per hæc quatuor animalia quatuor figurentur Evangelistæ. Denique quia ab humana generatione cœpit, recte per hominem Matthæus ; quia a clamore in deserto, recte per leonem Marcus ; quia a sacrificio exorsus, bene per vitulum Lucas ; qui vero a divinitate cœpit, digne per aquilam Joannes." *Commentaria in Apocalypsin*.

‡"Leo significat ignem, bos terram, homo aerem, aquila aquam." *Catena Aurea*. Commentary on the Gospels from the Fathers, collected by Thomas Aquinas.

***Ita tota Ecclesia pingit quatuor Evangelistas, scilicet, Matthæum, quasi hominem ; Marcum, quasi leonem ; Lucam, quasi bovem ; Joannem, quasi aquilam."

Cornelius a Lapide, *Op. cit.*, Vol. VII, p. 699, A.

††Sacred Latin Poetry. p. 64, Trench. See Appendix I.

foundation of St. Victor (then in the suburbs of Paris), in which he continued until his death, which occurred between A.D. 1172 and 1192.

It is remarkable, that the chief Latin Hymn-writers were Frenchmen of the XIIth century : to wit, Hildebert, the two Bernards, Marbod, and Peter the Venerable.

Clichtoveus, a theologian of the XVth century, was the first to compile the hymns by Adam of St. Victor. This list was assumed to be complete; but about 1850, M. Gautier, while searching in the Imperial Library at Paris, discovered 69 additional hymns or poems, making the total of 106 extant hymns, by this writer.

Adam of St. Victor applies the four Cherubic emblems to the Four Evangelists, in the commonly accepted order.*

(28.) JOACHIM of Foris (A.D. 1145-1201), Abbot of a Cistercian Monastery in Calabria, wrote a work on the Apocalypse, which attracted the attention of three successive Popes; and which interpreted the Cherubim as four special Ordinances: pastoral (*pastorum*); diaconal (*diaconorum*); doctrinal (*doctorum*); and contemplative (*contemplantium*);† answering to Ox, Man, Lion, and Eagle.

(29.) Thomas AQUINAS (A.D. 1226-1274), 'the Prince of Scholastic Theologians,' known as the '*Doctor Angelicus*,' applies the Four Living-Creatures to the Four Evangelists, because the characters of the *Zoa* are seen in the respective Gospels; and he adds: "*Christus etiam per hæc animalia intelligitur.*" (Christ also is represented by these Creatures.) He applies the Lion to St. Mark, because of his boldness in setting forth the Resurrection; the Ox to St. Luke, who describes the Passion of our Lord; the Man to St. Matthew, who gives the Lord's genealogy; and the Eagle to St. John, who dwells more than the others, on the Divinity of the Lord.‡

(30.) DANTE (A.D. 1265-1321), "that singular splendour of the Italian race,"** represents the triumph of "the Church Militant," in a sublime pageant (taken from the Vision of Ezekiel); Dante gives a curious, distorted explanation of the Four Living-Creatures, in his *Divina Commedia*. "Dante's commentators," said Venturi, "suppose these symbols to be the Four Evangelists; but he himself supposes them to be the four principal doctors of the Church; others consider the *four* to be James, Peter, John and Jude."††

*See p. 76, *supra*, for his Latin poem on the Evangelists and their symbols.

†*Exposition of the Apocalypse*. Florentiæ, 1549.

‡*Commentary on the Apocalypse*.

**Boccaccio.

††*Purgatorio*, Cant. XXIX. Carey's Translation, Vol. II, 1831: compare Longfellow's Translation and Notes, p. 449.

(31.) Nicholaus DE LYRA (d. A.D. 1340), born at Lyre in Normandy was the author of a monumental work of Biblical exegesis, before the revival of classical learning. He explains the Cherubim as Symbols of the four Patriarchal Churches, to wit:

The Church of Jerusalem as the Lion, because of its constancy.

„	Alexandria	„	Man,	„	human learning;
„	Antioch	„	Ox,	„	obedience;
„	Constantinople	„	Eagle,	„	heavenly contemplation.

(C.) CONJECTURAL INTERPRETATIONS OF THE CHERUBIM, BY THE REFORMERS.

(32.) John WYCLIFFE (cir. A.D. 1325-1384), "the morning star of the Reformation" (Rector of Lutterworth, Leicestershire), was condemned as a heretic, by the Council of Constance (A.D. 1415), which ordered his bones to be exhumed and burnt, and the ashes to be cast into the river Swift. His translation of the Bible into English (from the Vulgate), was finished in A.D. 1382. In his Prologue to the Gospels, the following passage occurs: "thei (the Four Evangelists) ben as foure whelis in the foure horsid carte of the lord that berith him about by preching of the gospel. also the foure gospellers ben undurston dun bi foure figuris of goostli priuyte (spiritual mystery). matheu is undurston dun bi *man*, for he dwellith principlai aboute the manheed of crist. mark is undurston dun bi a *lioun*, for he tretith of cristis risynge aghen. luyk is undurston dun bi a *calf*, and treteth of preesthood. ioun is undurston dun bi an *egle*, and writeth *hooli priuytees* (mysteries) of the godhead. forsothe crist whom these gospellers discryuen, was a *man* borun of the virgyn; he was a *lioun* in risynge aghen. he was a *calf* in offrynge *either diyng on the cross*. and he was an *eagle* in ascensiuon."

Wycliffe saw, in the life of Christ, four great incidents symbolized by the Four Living-Creatures; the Man referring to His human birth; the sacrificial Ox, to His death on the Cross; the Lion, to His Resurrection; and the Eagle, to His Ascension into heaven.

(33.) SAVONAROLA (A.D. 1452-1498), the Italian Reformer and Martyr, noted for his bold Evangelistic orations, was excommunicated by the Church of Rome, A.D. 1477, and burnt at Florence, A.D. 1498.

He writes:

"*In medio eius similitudo quatuor animalium.*

Questi animali vedemo di sopra come sono facto

Dicono alouni che significano li quatro regni:

Ch'io ti diffi contro li guidi.....

Altri dicono che sono li quatro evangelisti.

Credete mi che li quatro libri siano animali."*

The following is the English rendering :

" In the midst of it (the Vision), was the likeness of four animals.

Some say that they signify the four Kingdoms :

I differ from these interpreters.....

Others say they are the four Evangelists.

Believe ye that the four *Books* (Gospels) are these animals."

Thus Savonarola applies the Cherubim rather to the Gospels, than to the Evangelists.

(34.) Desiderius ERASMUS (A.D. 1466-1536) was a pioneer of the Protestant Reformation. He translated the New Testament into English ; and in his paraphrase of the Apocalypse, he writes :

" *The four sundry beastes* are interpreted by some of the old doctours (but not by all), to signify the *iiii* Evangelists. They may betoken the *iiii* special mysteries of the christen fayth : As the manhood of Christe may be signified by the face of a *man* : And the passion and death of Christe, by the *calfe* appoynted to be slayn and offered : And the resurrection from death, by the *lyon* ; And the ascension into heaven by the *eagle*."

(35.) ÆCOLAMPADIUS (A.D. 1482-1531), a distinguished Reformer of Basle, interpreted " the Living-Creatures with their wheels and machinery for motion, as representing the progress of the Church—suffering, as yet, under corruption ; but waiting and groaning for the redemption of the body."

(36.) Martin LUTHER (A.D. 1483-1546) was a monk, but subsequently became the pillar of the Reformation of the XVth century. In his Commentary on Psalm xviii, he alludes to the Cherubim as follows : " The Vision of Ezekiel is nothing else but a revelation of the Kingdom of Christ, here upon earth, in all the four quarters of the whole world."

(37.) John CALVIN (A.D. 1509-1564) was a zealous Reformer ; and in his lectures on Ezekiel,† alluded to the various opinions on the Cherubim, as follows :

*Commentary on Ezekiel.

†" Calvin was a voluminous writer, and his last word was on the Book of Ezekiel, on which he delivered sixty-five Lectures. When this last Lecture was completed, that most illustrious man became so much worse, that he could not proceed further in his explanations of Ezekiel. This is the reason why he stopped at the end of the xxth chapter, and did not complete the work so happily begun." *Translator's Preface* to Calvin's works.

" The obscurity of this Vision so deterred the Jews, that they forbad every attempt to explain it...Now if anyone asks if the Vision is lucid, I confess its obscurity, and that I can scarcely understand it. Some think that four *passions* are here intended, viz., fear, hope, sorrow and joy. Some understand by the four animals, the four seasons of the year, and think that the power of God, in the government of the whole world, is here celebrated. Some think it a description of the glory of God in the Church, and that the *Animals* are here to be taken for the perfect, who have already made greater progress in faith ; and the *Wheels*, for the weak and undisciplined... *All these I reject*...It seems to me sufficiently plain that God signifies *angelic inspiration* by the Four, and extends it to the four regions of the earth."

(38.) Bishop JEWEL (A.D. 1522-1571), ' The Father of English Protestants,' considered that " the image of the Cherubim represented Angels."

(39.) Benedictus ARETIUS (ob. A.D. 1574), Professor of Theology at Berne, expounds the Cherubim as representing our Lord, in the *four* great events of Redemption : His Incarnation, typified by the *Man* ; His Passion or Sacrifice, by the *Ox* ; His Resurrection, by the *Lion* ; and His Ascension, by the *Eagle*. He also speaks of ' *four* ' as the number of perfection, and as representing the four quarters of the world, expressive of the whole.

(40.) Hector PINTO (ob. A.D. 1584), a learned Portuguese Divine, educated at Coimbra and Salamanca, became a Professor of Divinity in the University of Coimbra.

For upholding the cause of the House of Braganza, he was incarcerated by Philip II of Spain, in a monastery near Toledo, where he died. He wrote Commentaries on Isaiah, Jeremiah, Ezekiel, Daniel and Nahum, also *A Picture of the Christian Life*.

He alludes to the four streams of Paradise, as representing the Four Evangelists ; and he applies the four Cherubic symbols to the Four Evangelists ; the Man to Matthew, the Lion to Mark, the Calf to Luke, and the Eagle to John. His Commentary on Ezekiel, is in Latin (800 pages, folio, in double columns),† and it contains many precious thoughts ; as he is one of the few who applied the symbols of the Cherubim to the Fourfold Ministry (see Chapter X. *infra*) ; and he was much quoted in the Disputation held, under Vitringa, in 1696.

*Lectures on Ezekiel, No. II, John Calvin.

†Ezechielem Prophetam Commentaria. 1584.

(41.) Juan MALDONATO (A.D. 1533-1583), a Spanish Jesuit, and laborious Biblical Commentator, thinks that "the Cherubim represent four ancient heathen Kingdoms, Chaldean, Persian, Greek and Roman"; in other words, the Babylonian (the Lion); the Medo-Persian (the Ox); the Greek (the Man); and the Roman (the Eagle). These four World-Empires, were set forth in the Metallic Image, seen by Nebuchadnezzar, and interpreted by Daniel.* In this interpretation, Maldonato agrees with the Rabbi Abarbanel. (See Chapter V. p. 72, *supra*.)

(42.) Luis de ALCAZAR, another Spanish Jesuit (A.D. 1554-1603), interpreted the Living-Creatures as symbols of the four virtues of the Apostles, viz., "magnanimitas, beneficentia, æquitas, sapientia" (magnanimity, benevolence, equity and wisdom);† he also applied the Cherubim to the Prophets: Isaiah, Jeremiah, Ezekiel and Daniel.

(D.) CONJECTURAL INTERPRETATIONS OF THE CHERUBIM, BY LATER THEOLOGIANs.

(43.) Johann ARNDT (A.D. 1555-1621), a Lutheran Divine (author of a devotional book, which for a while, almost rivalled "The Imitation of Christ" by Thomas à Kempis), interprets the Cherubim as setting forth the Lord, in His four acts of Redemption: in His Incarnation; Sacrifice and Death; Resurrection; and Ascension.

(44.) Thomas BRIGHTMAN (A.D. 1555-1607), an influential Puritan Minister, was regarded as one of the fathers of Presbyterianism in England. He wrote many theological treatises; but his principal work was "*Apocalypsis Apocalypseos*," published in Latin, at Frankfort, Heidelberg, Amsterdam and Leyden. He suggests that *Ministers* are the true solution of the Cherubim; and he refers to the Fourfold Ministry of Apostles, Prophets, Evangelists and Pastors, mentioned by St. Paul.‡

(45.) Cornelius a LAPIDE (Corneille van Steen, or de la Pierre; A.D. 1568-1637), a native of Belgium, was brought up as a Jesuit, and became Professor of Sacred Exegesis at Louvain, and afterwards at Rome, where he died. His Commentary on the Old and New Testaments, full of erudition and piety, was published at Antwerp, in 1681, and at Venice, in 1730, in ten volumes.**

*Cornelius a Lapide. *Op. cit.*, Vol. VII, p. 712, H.

†*Commentary on the Apocalypse*.

‡For further details, see note at end of Chapter X.

**The quotations in this Treatise are from an edition published in Venice, in 1761.

Cornelius a Lapide asks: "Quid sint quatuor Cherubim?" And quoting Dionysius, Theodoret, Polychron and Alcazar, he says they are "Angeli principes Deo astantes" (principal Angels standing before God); and that they set forth the "four orders of Angels—principalities, powers, virtues and dominions."*

In his prefatory remarks to the Vision of Ezekiel, he says: "The Four Living-Creatures represent Four Cherubim, i.e., Chief Angels who are, as it were, attendants on God; therefore also, they bear four of His attributes: the face of a *Man*, representing God's goodness; the face of a *Lion*, His strength; the face of an *Eagle*, His wisdom and providence; the face of an *Ox*, His justice and care. The *Man* represents the Incarnation of Christ; the *Ox*, His sacrifice; the *Lion*, His resurrection; and the *Eagle*, His ascension into heaven."†

(46.) Hugo GROTIUS (A.D. 1583-1645), a talented Dutch statesman and theologian, one of the greatest men of his age, considered that the Cherubim symbolized the four great Apostles: Peter, fervent as the *Lion*; James (the Lord's brother), patient as the *Ox*; Matthew, kindhearted as the *Man*; Paul, swiftly moving about, as the *Eagle*.

(47.) Joseph MEDE (A.D. 1586-1638), fellow of Christ's College, Cambridge, author of *Clavis Apocalyptica* ("a man almost inspired for the solution of the Apocalyptic mysteries"), regards the Cherubim "as the four representatives of the *New Testament Church*; even as the standards of the four camps of Reuben (the *Man*); Judah (the *Lion*); Ephraim (the *Ox*); and Dan (the *Eagle*), were symbolic of the Old Testament Church."‡

(48.) Hieronymus PRADUS (*cir.* 1593), a learned Jesuit and author, regards the Cherubim as the four protecting Archangels of the Church (Michael, Gabriel, Raphael and Uriel); and also as representations of Christ; the *Eagle* setting Him forth as the Word of God; the *Lion* representing Him in His strength, rising as victor from the dead; the *Man* setting Him forth as the Father of the age to come; and the *Calf* symbolizing Him as the Prince of Peace reconciling us to God, by His death. Again, Pradus applies the Cherubim to the Four Evangelists, quoting Athanasius, Jerome, Augustine, Ambrose and

**Hieroglyphica ex IV Prophetis collecta breviter explicata*. Vol. VII, p. 710, F.

†"Quatuor animalia representant quatuor Cherubinos, id est, Principes Angelos, qui sunt quasi stipatores Dei; unde et quatuor ejus insignia gestant, de quibus subdit... Facies hominis representans Dei bonitatem; facies leonis Dei fortitudinem; facies aquilæ ejusdem sapientiam et providentiam; bovis, ejusdem justitiam et cultum... Homo representat Christi incarnationem, bos immolationem, leo resurrectionem, aquila ascensionem in cælum." *Op. cit.*, Vol. VII, p. xii.

‡*Clavis Apocalyptica*, Latin Edition A.D. 1632; English Translations, 1633 and 1843.

Anselm : and he assigns the Man to Matthew ; the Lion to Mark ; the Ox to Luke ; and the Eagle to John. He also alludes to the Fourfold Ministry of Apostles, Prophets, Evangelists and Pastors. (See Chapter X, *infra*, Concluding Note.) His voluminous work has been pronounced to be "the best commentary on Ezekiel ever written."^{*}

(49.) William GREENHILL (A.D. 1591-1671) matriculated at Oxford, when thirteen years of age. In 1654, he was appointed (probably by Cromwell) Vicar of the old parish Church of Stepney, but he was ejected in 1660, after the Restoration.

He published five series of lectures on the Book of Ezekiel (A.D. 1645 and 1662) ; which were republished, in one volume, in 1839.

His first remarks : "What these Living-Creatures are, is the great dispute among expositors" ; and he then gives eleven interpretations, and concludes thus : "By the Cherubim we are to understand the Angels, which have a great part, under God, in the government of the world."

"The Four Living-Creatures were four Angels (four Archangels ?) as some conceive, Michael, Gabriel, Raphael and Uriel, which were chief over the whole host of Angels ; but that is not the sense ; neither that God uses only *four* Angels in His service ; for many thousands are employed. But *four* relates to the *object*, viz., the world, which is distinguished into four parts, East, West, North and South, and is under the observation and operation of the Angels."

(50.) Samuel BOCHART (A.D. 1599-1667), a French Protestant Theologian, supported the view that the Cherubim do not represent the Godhead Personally ; but the attributes and perfections of the Blessed Trinity.

(51.) Johannes COCCEIUS (A.D. 1603-1669), Professor of Theology at Leyden, regarded the Cherubim as representatives of the Church.

(52.) Jacobius THOMASIUS (A.D. 1622-1684), Professor of Theology at Leipzig, applies the Cherubic Symbols to Christ, as follows : "CHRISTUS—natus est ut *Homo* ; (He was born as a *Man* ;

passus est ut *Bos* ; He suffered like an *Ox* ;

resurrexit ut *Leo* ; He rose from the dead like a *Lion* ;

ascendit ut *Aquila*." He ascended to heaven like an *Eagle*.)

Thomasius also, in some Latin hexameters, assigns the Cherubim to the Four Evangelists, in their usual applications : the *Man* to Matthew ; the *Lion* to Mark ; the *Ox* to Luke ; and the *Eagle* to John.

^{*}In *Ezechielem* : 3 tom. fol. Romæ. Published 1593, 1596, 1604.

(53.) Matthew POOLE (A.D. 1624-1679) was educated at Cambridge, and became rector of St. Michael Le Querne, London ; but he was ejected, owing to the Act of Uniformity. His "*Synopsis Criticorum*" (5 vols. folio) is a monument of learning, which has served many generations of students.

His remarks on the Cherubim are as follows : "The most probable sense is that they represented the *Ministers* of the Church, who are Living-Creatures, whose place is betwixt God and His Church."

(54.) Simon PATRICK (A.D. 1626-1707) was Rector of Covent Garden, during the year of the Plague, and remained at his post, when many of the clergy fled from the City. He was appointed Bishop of Ely ; and was well-known as a Commentator. He interpreted the Cherubim as "representing the hosts of Angels who attend on the Divine Majesty ; and as Ministers who execute His pleasure."

(55.) Jacques B. BOSSUET (A.D. 1627-1704), Bishop of Meaux, an eloquent controversialist and preacher, thus expounds the mystery of the Living-Creatures, applying them to the Four Evangelists :

"Par ces quatre animaux mystérieux, on peut entendre les quatre Evangelistes ; et on trouvera, au verset suivant, la figure des quatre animaux, par ou les Pères ont estimé que le commencement de leur Evangile était désigné."^{*} ("By these four mysterious animals, one may understand the Four Evangelists ; and one will find, in the following verse, the figure of the four animals, from which, the Fathers have conjectured that the commencement of their Gospels was outlined.")

(56.) Pasquier QUESNEL (A.D. 1634-1719), a French Jansenist† Theologian, published an edition of the works of Pope Leo the Great, which, by reason of its Gallicanism, was placed upon the Index. He fled to Brussels, where he published eight volumes, entitled *Reflections Morales sur le Nouveau Testament*, containing 101 propositions which were condemned, by Rome, as heretical, A.D. 1693.

His remarks on the Cherubim, are as follows : "The immense and profound *Sea* of the Divine Truths of all times—past, present, and to come—becomes as it were transparent *as crystal*, and is seen through, by the four Evangelists (*Zōz*), by the light of God. The combats and the victories of Jesus Christ, are represented by the *Lion* ; the sacrifice of His sufferings and of His death, by the *Calf* ; the Divinely human works of His mortal life, by the *Man* ; and the Divine mysteries of

^{*}*L'Apocalypse avec explication*. Rev. iv, 6. 1689.

†The principal points which the Jansenists insisted on, were : (1) The doctrine of grace, as opposed to the Jesuit doctrine of works ; (2) A more rigid and puritanic morality ; (3) The authority of the Bible ; (4) Great attention to Education.

His eternal birth, and of His heavenly and glorious life, by the *Eagle*. This is the subject of the Four Gospels, the object of our faith here on earth, and the sacrifice continually offered to God in heaven."*

(57.) Sir Isaac NEWTON (A.D. 1642-1727), the discoverer of the law of gravitation, and the greatest of Philosophers, was a devout student of the Holy Scriptures. He suggests that the Living-Creatures represent the people of Israel in the wilderness, and he thus alludes to the Cherubic ensigns of the four camps: "All the four beasts signify together the twelve tribes of Israel, out of whom the 144,000 were sealed."†

(58.) Campegius VITRINGA (A.D. 1659-1722), born in Friesland, in Holland, was the Professor of Oriental Languages and Theology, in the University of Leyden. He interprets the Cherubim as symbolizing all the Doctors, Evangelists, Ministers and Elders of the Church; and as representing the general body of believers.

Under the presidency of Vitringa, an important Theological Disputation was held, in 1696, on the nature of the Cherubim; and the result was summarized as follows:

"Wherefore, since those Living-Creatures, which the Scriptures call *Cherubim* and *Seraphim*, may signify the Ministers of God upon earth, as well as those in the Heavens, we must determine from the details of the Scriptural passages, which of these two interpretations, or whether both at the same time, ought to be applied to this or that passage."‡

Vitringa refers the *Zoa* to the Four Evangelists, quoting "Irenæus, Athanasius, Hieronymus, Augustinus, Ambrosius, aliique Prado laudati, et recentiores, Lutherus, Osiander, Pintus, Pradus, Cocceius."

Vitringa also refers to the *Wheels* as symbolizing the Church; "Per rotas vero Ecclesiam cum ipsius profectis, quorum Paulus quatuor genera recenset, *Apostolos, Prophetas, Evangelistas, et Pastores*."*** This application of the *Wheels* of the Cherubim to the Four Ministries is almost unique, but it is incorrect.

The Disputant thus sums up the interpretations: (1) "By the Living-Creatures and the *Wheels*, are meant Ministers so closely joined

**The New Testament with Moral Reflections on every Verse*. Vol. IV, p. 570. Translated into English from the French, 1725.

†*Observations upon the Apocalypse of St. John*. Sir Isaac Newton. The inscription on his statue, in the ante-Chapel, Trinity College, Cambridge, is "Qui genius humanum ingenio superavit." (Who in intellect surpassed the human race.)

‡Translated from the original Latin. *De Naturâ Cheruborum et Rotarum*. For further details, see Chapter X, and Appendix II.

***See concluding Note in Chap. X, *infra*.

together that the Spirit can pass from the one to the other, and from them to others." (2) The Cherubim signify "Ministers of God, in the Church, who serve God by promoting His Kingdom on earth, as Angels do in heaven."

(59.) Matthew HENRY (A.D. 1662-1714), the well-known Commentator, states that the Cherubim "signify the *Ministers of the Gospel*, not only because of their situation nearer to God (between Him and the Elders); but also on account of (1) their many eyes, denoting sagacity, vigilance and circumspection; (2) their *fourfold* character of courage, patient labour, prudence, and sublime speculation; and (3) their continual employment in the worship and praise of God."

(60.) Antoine CALMET (A.D. 1672-1757), a French Benedictine Abbot, and a Theologian (whose writings were esteemed by both Romanists and Protestants), acknowledged the insoluble mystery of the Cherubim, in these words: "So great obscurity had hitherto overwhelmed this allegorical representation (notwithstanding it has been the theme of many learned men), that the most ingenious should not flatter himself with succeeding at once, in explaining it."

(61.) Johann Albrecht BENGEL (A.D. 1687-1752), a Lutheran Divine, the first Protestant author who expounded the New Testament critically, writes: "These four beasts are living emblems and ornaments of the Throne, denoting a nearer admission than the twenty-four Elders."*

(62.) John GILL, D.D. (A.D. 1697-1771), in a Sermon on the Cherubim, at an Ordination Service (1766), remarked: "The Living-Creatures (in the Visions of Ezekiel and John), called the Cherubim... will appear to be proper emblems of the Ministers of the Gospel, by considering their names and number, and their several parts which are described in particular."

(63.) John WESLEY (A.D. 1703-1791), the Founder of Methodism, noted for his unwearied labours, writes concerning the Cherubim as follows: "They are doubtless some of the principal Powers of Heaven; but of what order, it is not easy to determine. It is very probable that the twenty-four Elders may represent the Jewish Church. But the Living-Creatures seem to represent the Christian Church. Their number also is symbolical of Universality, and agrees with the Dispensation of the Gospel, which extends to all Nations under Heaven."†

(64.) Thomas NEWTON (A.D. 1704-1782), Bishop of Bristol, a popular writer on the Prophecies, expounds the "Four Living-Creatures

**Gnomon of the New Testament*, p. 220.

†*Commentary on the Bible*, Rev. iv, 6, 7.

as representing the heads of the whole congregation of the faithful, in the four quarters of the world; resembling the four standards or ensigns of the four divisions in the Camp of Israel, according to the traditional descriptions given by Jewish writers.*

(65.) Johann David MICHAELIS (A.D. 1717-1791), Professor of Oriental languages at Göttingen, thought that the four *Zoa* were the "thunder horses" of Jehovah, like the horses of Jupiter among the Greeks.

(66.) The Rev. John PARKHURST, M.A. (A.D. 1728-1797), fellow of Clare Hall, Cambridge, completed his celebrated "*Hebrew and English Lexicon, without points*," in 1762. In his article on the Cherubim, extending to sixteen pages, he asks: "Of what were they emblematic? Those in the Holy of Holies were emblematic of the ever-blessed Trinity, in Covenant to redeem man, by uniting the human nature to the second Person." He advances six reasons why they cannot have been Angels, and discusses the four compound Cherubic Living-Creatures in great detail.

(67.) William NEWCOMBE (A.D. 1729-1800), Archbishop of Armagh, writes: "Cherubim cannot represent Jehovah, because they offer worship in heaven (Rev. iv. 8, and v. 8, 9). They cannot always represent Angels alone; because they were redeemed to God by the blood of the Lamb, and are distinguished from Angels (Rev. iv. 9, 11). I am of Taylor's opinion† that, in the Apocalypse, they represent the people or the body of the Church of God on earth. They seem to foreshadow the glorified state of Christ's redeemed in heaven."‡

(68.) Johann Gottfried von HERDER (A.D. 1744-1803), one of the most influential German writers, regards the Cherubim as having originally been fabulous monsters, keeping watch at the closed gate of Paradise, like the griffins who were guardians of certain precious treasure.

(69.) Rev. Thomas SCOTT (A.D. 1747-1821), author of a "Biblical Commentary for Families," suggests that in Ezekiel's Vision, the Cherubim were emblematic of the hosts of Angels, ministering to God: but that, in the Apocalypse, they are Ministers of the Gospel, hieroglyphically described by the Apostle John; and that "they could not be Angels, because they adore Christ, as their Redeemer."

(70.) Dr. William HALES (A.D. 1747-1831), who compiled a Chronology which is still a standard work of reference, writes: "The Four Living-Creatures represent the whole congregation of the faithful,

*Dissertations on the Prophecies, p. 514.

†Hebrew Concordance.

‡The Prophet Ezekiel, p. 13.

in the four quarters of the world; or the Catholic Church, which daily offers up praise and thanksgiving to God."

(71.) Rev. William KIRBY, M.A., F.R.S. (A.D. 1759-1850), a celebrated English Naturalist, thinks that the Cherubim "are symbols not solely of physical, but of all governing powers... those powers that rule under God, either in His physical Universe; or which, with regard to our planet, have power in His Church, or over His people."*

(72.) Ernst F. Carl ROSENMÜLLER (A.D. 1768-1835), Professor at Leipzig, and a Biblical critic, states: "The Cherubim, as described by Ezekiel, were fictitious animals. They were placed by God, as the guards of Paradise. Hence, the Cherubim became symbols of secret places, which it was not lawful to approach."† This Author considers the Cherubim as emblems of the Divine attributes of God; of His slowness to anger, and of His speed to love.

(73.) The Rev. G. Stanley FABER, B.D. (A.D. 1773-1854) considers that the Cherubic animals, and the twenty-four elders, must be types of "the great body of the faithful."‡

(74.) Johann August W. NEANDER (A.D. 1789-1850), Professor at Berlin, and a celebrated Church historian, in speaking of the Cherubic Symbols, alludes to the *fourfold* stamp, impressed upon Christianity, exemplified primarily in the Four Evangelists; and secondarily, in the four great writers of Epistles—James, Peter, Paul and John.**

(75.) Rev. John KEBLE, M.A. (A.D. 1792-1866), Professor of Poetry at Oxford, and author of the "Christian Year," writes: "For these same Living-Creatures, running to and fro, in so wonderful a way, what are they, but the four holy Evangelists in the first place; and, in the next place, the whole multitude of saints on earth, gathered as it were, in bands under the Evangelists, from the four quarters of the world (east, west, north and south), and who seek to be perfect according to the truth of Christ's Gospel?" He also thinks that "The Living-Creatures are the Gospels, and the men who try to live by them."††

(76.) Rev. E. B. ELLIOTT (A.D. 1793-1875), the great Apocalyptic expositor, states that "The four *Zoa* represented the Angelic intelligences, admitted nearest to Jehovah's presence and counsels."‡‡

(77.) Rev. Isaac WILLIAMS (A.D. 1802-1865), connected with the Oxford movement, author of some of the "Tracts for the Times," refers to the Four Living-Creatures "as symbolic of the Four Gospels."

*Bridgewater Treatise. No. VII, p. xcix-ci.

†Scholia in Ezekielum.

‡The Origin of Pagan Idolatry, Vol. III, p. 634.

**History of the Church, Vol. II, p. 3.

††Sermons Parochial and Occasional, No. XLVIII, p. 551.

‡‡Horæ Apocalypticæ, Vol. I, p. 89.

He further adds, "This is the Catholic interpretation, which we must take as the basis of all others, or co-ordinate with them."*

(78.) Ernst HENGSTENBERG (A.D. 1802-1869), a Lutheran Divine, and 'Professor Extraordinarius' of Theology, at Berlin, held that the living forms of the Cherubim were the representation of all that was living on the earth; that they represent the animal Kingdom, in a concentrated form; and that the Wheels set forth the powers of Nature, being "the sum of earthly life."†

(79.) Johann Peter LANGE (A.D. 1802-1884), Professor of Theology at Zurich, in referring to the Four Living-Creatures in the Apocalypse, suggests that "The germ of the representation, of the Four fundamental forms of Divine Providence, is contained in Genesis iii. 24." He designates the Cherubim, "the Sphynx of the Bible."‡

(80.) Rev. F. Denison MAURICE (A.D. 1805-1872), Professor of Moral Philosophy at Cambridge, construes the Cherubim as "four types met with in the Worship and Art of all Nations of the earth"; the Lion being the type of the first Asiatic conqueror; the Calf, the type worshipped by the Egyptian and the Hindoo; the Human figure constituting the ideal of the Greek; and the Eagle, the emblem of the dominion of Rome.**

(81.) Dr. Julius FÜRST (1805-1873), Professor of Hebrew at the University of Leipzig, and the author of a celebrated Hebrew Lexicon, writes under the word *Cherub* :

"The four faces are those of a Man, a Lion, an Ox, and an Eagle; Kingly power manifesting itself in strength (Am. iii. 8), or Divine rule typified by the *Lion* (Prov. xix. 12); the Divine power of vision into the far distance, set forth by the *Eagle* (Job xxxix. 29); Divine intelligence and insight, set forth by the *Man* (Job xxxii. 8); the creation and preservation of the world, set forth by the *Ox* (Prov. xiv. 4)."††

(82.) Patrick FAIRBAIRN, D.D. (A.D. 1805-1874), formerly Principal of The Free Church College, Glasgow, explains the Cherubim as symbols of "redeemed and glorified humanity." "From the first, they gave promise of a restoration to the fallen. Thus, the Cherubim are associated first (in Genesis), with a barrier against return; and finally (in the Apocalypse), with the working out of a glorious restoration."‡‡

This view is adopted by Jamieson, Macdonald and Candlish.

*Commentary on the Apocalypse.

†Commentary on Ezekiel, pp. 507, 513, 527.

‡Commentary on the Book of the Revelation, p. 154.

**Speaker's Commentary.

††Hebrew and Chaldee Lexicon to the Old Testament, pp. 694-696.

‡‡Typology of Scripture, p. 31.

(83.) Christopher WORDSWORTH (A.D. 1807-1885), Bishop of Lincoln, suggests that "the Cherubim represent the *quadriform character of Christ*, as declared in the Four Gospels diffused in the four quarters of the earth; the prominence given to the Cherub, in its quadriform universality, may thus be accounted for."* The Bishop also states that the Four Living-Creatures, in a primary sense, represent the Four Gospels, and in a secondary sense, the universal Church of Christ everywhere; and that "there is a Divine truth in the opinion, that these Fourfold Cherubim represent the whole glorified society of Believers."† The Bishop further mentions the fact that "the *Four Gospels* were placed on *Thrones*, in the ancient Councils of Christendom."

(84.) Richard Chenevix TRENCH (A.D. 1807-1886), Archbishop of Dublin, and distinguished for his poems and literary works, applies the Four Cherubic Emblems to the Four Evangelists, in his notes on the Latin Poems by Adam of St. Victor. The Archbishop adopts the interpretation of this Hymnologist, and applies the Cherubic symbols to the Four Evangelists, in the generally accepted order. After reviewing the various applications of the Cherubic Symbols to the Four Gospels, he remarks: "One might be tempted, by these variations, to dismiss the whole matter as an idle play of fancy; and yet, there was more than this, and indeed a deep insight into the nature of the Gospels... at once *Four*, and *One*, an *εναγγέλιον τετραμορφον* (Irenæus), *τετραγώνον* (Origen), setting forth, in *Four* aspects,... the life of Christ."‡

(85.) Rev. John EADIE, D.D., LL.D. (A.D. 1810-1876), Professor of Biblical Literature, at Glasgow, offers the following interpretation: "This emblematic union of all powers of life in the Cherubim (connected with man's fall and expulsion, and with his recovery and salvation), by their position on the Mercy-seat, may foreshadow that ultimate perfection, which redeemed humanity shall reach, when it shall be 'equal to the angels,' and live in immediate communion with God."***

(86.) Canon T. R. BIRKS, M.A. (A.D. 1810-1883), second wrangler at Cambridge, and frequently the 'select University preacher,' remarks that the Cherubic emblems appear to represent redeemed humanity, in its noblest attainments. "The Living-Creatures take precedence even of the crowned Elders, in their ceaseless worship.

*Commentary on Ezekiel.

†Commentary on the New Testament. Vol. V, p. 160.

‡Sacred Latin Poetry, pp. 62-70.

**Biblical Encyclopaedia.

They seem to denote four classes among those blessed saints, who occupy the foremost places in the Kingdom of Glory."*

(87.) Henry ALFORD (A.D. 1810-1871), Dean of Canterbury, well known for his scholarly edition of the Greek Testament, beholds in the Four Cherubic forms, the representatives of God's sentient Creation.†

(88.) Franz DELITZSCH (A.D. 1813-1890), a Lutheran Theologian, formerly Professor at Leipzig, regards the Cherubim as the bearers of Jehovah's Chariot, the guardians of Jehovah's Presence and Glory, and therefore pre-eminently, as *Watchers*.

(89.) Dr. Charles John VAUGHAN (A.D. 1816-1897), late Master of the Temple, concludes that "When we add together the generous boldness of the *Lion*, the enduring industry of the *Ox*, the soaring aspiration of the *Eagle*, and the touching sympathy of the *Man*, we have, in one whole, that character which is most fit to take up its abode in God's Presence, and with ceaseless praise, to declare His glory."‡

(90.) George SMITH (fl. A.D. 1850), member of the Royal Asiatic Society, and author of "The Doctrine of the Cherubim," discusses the three prevalent opinions concerning Cherubic symbolism. First, that the Cherubim represent the Divine Persons or attributes, which he refutes; secondly, that the Cherubim are Angels, which he considers to be unsupported by Holy Scripture; and the third theory (which he advocates), is that "they were typical or representative of the true Church, i.e., the faithful believers in the great Atonement." He shows that Cherubim were always connected with a visible revelation of the Divine Presence; and were associated with the Incarnation, and sacrificial Atonement. He also interprets the location of the Cherubim at the East of Eden, as an act of grace, indicating the hope of renewed access to the "tree of life," by the mercy and forgiveness of God, through "the seed of the woman," the promised Sacrifice and Deliverer.

(91.) Dr. Moses MARGOLIOUTH (A.D. 1820-1881), author of many works on Hebrew, and on Jewish topics, considers that the Vision of the Cherubim at Chebar, represents the Church, at the close of her militant career, and on the eve of her triumphant existence.

(92.) Ernest RENAN (A.D. 1823-1892), French Philosopher and Orientalist, Professor of Hebrew in the 'Collège de France,' thinks that the Cherubim symbolize the principal attributes of Divinity: Wisdom, Omniscience, and creative Omnipotence.

**Horæ Evangelicæ*, p. 339.

†See also Dean Alford's *Hulsean Lectures*. Vol. I, Lecture II. 1841.

‡*Lectures on the Revelation of St. John*, p. 131.

(93.) Dr. Edward RIEHM (A.D. 1830-1888), Theological Professor in Heidelberg, gives up the solution of the problem, in his Treatise on the Cherubim, intimating that he has not been able to discover their signification.

(94.) Rev. Henry Barclay SWETE, D.D. (b. A.D. 1835), Regius Professor of Divinity in the University of Cambridge (in his recent work on the Apocalypse), writes: "The four forms suggest whatever is noblest, strongest, wisest and swiftest in animate Nature... Nature, including Man, is represented before the Throne, taking its part in the fulfilment of the Divine Will, and the worship of the Divine Majesty... The *Zoa* represent Creation, and the Divine immanence in nature."*

(95.) An anonymous Author (fl. A.D. 1851) insists that "the Cherubim are not representatives of Angels; but that in Paradise, in the Tabernacle, in the Temple, in the Vision of Ezekiel, and in the Apocalypse, they were *men*, and nothing but men; and that the Cherubim are symbolic of Ministries, and are to be found in men."†

(96.) Rev. Charles TAYLOR, D.D., LL.D. (b. A.D. 1840), Master of St. John's College, Cambridge, edited "The Shepherd" of Hermas, stating: "Like (as) the Word is enthroned upon the four-faced Cherubim, (so) is the Universal Church, on her bench with four feet. To understand these as Symbols of the Four Gospels, gives point to the comparison of them, with the four elements, which has been thought to be unmeaning."‡

(97.) The Right Rev. William BOYD-CARPENTER, D.D. (b. A.D. 1841), late Bishop of Ripon, thinks that "These 'Living-Beings' are representative of animated Nature, as the *Four Beings* which hold a primacy in the world: among created beings, *Man*; among birds, the *Eagle*; among cattle, the *Ox*; among untamed animals, the *Lion*."

(98.) Rev. Alexander KIRKPATRICK, D.D. (b. A.D. 1849), late Master of Selwyn College, Cambridge, and "Lady Margaret Professor" of Divinity, suggests that Ezekiel's "complex and mysterious Vision (of the Cherubim) symbolized the Divine Omnipotence, Omnipresence, and Omniscience. The Vision also represented the unceasing activity of Jehovah's power in the world."**

(99.) G. H. PEMBER, M.A. (d. 1910), author of "The Great Prophecies of the Centuries," gives the following explanation of the

**The Apocalypse of St. John*, p. 71. 1906.

†*The Cherubim of Glory, or the Oneness of Man with God*, Nisbet & Co.

‡*The Shepherd of Hermas*.

***Doctrine of the Prophets*.

Cherubim: "We have already seen that during the six days, God created six tribes of living creatures to inhabit the earth: the fish, the fowls of the air, the cattle, the creeping things, the beasts of the earth, and man. The *four tribes*, specially included in the Covenant with Noah (*viz., man, the fowls, the cattle, and the beasts of the earth*), are those which are indicated by the forms of the Cherubim."*

Of the six tribes of animated creatures, Mr. Pember *excludes* the two orders of fishes and creeping things, so as to reduce the *six*, to *four* orders, to bring them within the terms of the Covenant, in its application to the Fourfold Cherubim.

The following Authors are arranged according to the *Chronology* of their *Works*:

(100.) S. R. BOSANQUET, M.A. (A.D. 1871) suggests that "the Cherubim symbolize the redemption of mankind, through the mediation of God the Son Incarnate among men, and through the influence of the Holy Ghost."†

(101.) Rev. J. Gosset TANNER, M.A. (1875) writes: "An important truth, which is brought before us by the quadriformity of the Cherubim, is the compactness and harmony of the Church of Christ."‡

(102.) The Right Rev. H. E. RYLE, D.D. (1898), late Bishop of Winchester, formerly Hulsean Lecturer at Cambridge, and now Dean of Westminster, remarks: "The Cherub, as one of the powers of heaven, in Poetry, impersonated the storm-clouds that do Jehovah's bidding; in Ezekiel's Vision, there are Four such Cherubim, corresponding to the four quarters of the sky. The Cherub represented, pictorially, the majesty and attributes of God, and was employed to express more vividly, the Divine Glory as revealed to men."***

(103.) Rev. William MILLIGAN, D.D. (A.D. 1901), Professor of Divinity in the University of Aberdeen, writes: "Taking the Living-Creatures together, in all their parts, they are an emblem of *Man*: associated on the one hand, with the material Creation; on the other, with the various tribes of animals, by which it is inhabited; but all redeemed, transfigured, perfected, delivered from the bondage of corruption, and brought into 'the liberty of the children of God'."††

**Earth's Earliest Ages*, pp. 174, 175.

†*The successive Visions of the Cherubim*, p. 5, Hatchard, 1871.

‡*The Church in the Cherubim*, p. 204.

****Article in the Dictionary of the Bible*, edited by Rev. James Hastings, M.A., D.D.

††*The Book of the Revelation*.

(104.) Rev. A. Smyth PALMER, D.D. (A.D. 1909), Vicar of Holy Trinity, Woodford, suggests that the Four Cherubim represent the four winds, or that the winds represent them. He writes: "I have brought together sufficient evidence, for the conclusion that (the Cherubim) were, in the earliest stage of Semitic belief, personifications of the four winds of heaven, on which the God of the firmament, rode forth, using them as His vehicle or means of manifestation." This author regards the Cherubim as the storm-winds; and the Seraphim as the lightnings.*

(105.) Wm. Ferrar FENTON (d. 1911) devoted fifty years of his life to the study of Hebrew and Greek, that he might make the Holy Scriptures more intelligible to English-speaking Nations. He renders the Hebrew word *chayoth* (usually translated "Living-Creatures," Ezek. i), as '*Beings*,' which term implies life; and he also calls them *men*.†

II. The various Cherubic Interpretations, which have been adduced above, may be *approximately* classified in the following twelve divisions:

(The numbers in brackets, after the Authors' names, denote their order in the previous chronological list.)

VARIOUS INTERPRETATIONS.	ADVOCATES OF THE VARIOUS INTERPRETATIONS.
1. That the Cherubim represent the Almighty, or His attributes:	Bochart (50), Parkhurst (66), Rosenmüller (72), Renan (92), Kirkpatrick (98), Bishop Ryle (102).
2. That the Cherubim typify Christ, in His great act of Redemption:	Victorinus (10), Jerome (12), Haymo (25), Wycliffe (32), Aretius (39), Arndt (43), Pradus (48), Thomasius (52), Quesnel (56), Bishop Wordsworth (83).
3. That the Cherubim represent the Angelic Hierarchy:	Athanasius (9), Gregory Nazianzus (11), Polychron (16), Theodoret (18), Bishop Jewel (38), Cornelius a Lapide (45), Greenhill (49), Bishop Patrick (54), E. B. Elliott (76).

**Nineteenth Century*, Feb., 1901 and Oct., 1909.

†*The Bible in Modern English*. Wm. F. Fenton.

VARIOUS INTERPRETATIONS.	ADVOCATES OF THE VARIOUS INTERPRETATIONS.
4. That the Cherubim represent Man, and his powers :	Origen (6), Anon. (95), Milligan (103), Fenton (105).
5. That the Cherubim are Sym- bols of the <i>Four Evange- lists</i> or Gospels :	Hermas (1), Irenaeus (3), Augus- tine (15), Sedulius (19), Primasius (21), Gregory the Great (22), Bede (23), Alcuin (24), Adam of St. Victor (27), Thomas Aquinas (29), Savonarola (33), Erasmus (34), Pinto (40), Bossuet (55), Keble (75), Isaac Williams (77), Archbishop Trench (84).
6. That the Cherubim represent the Church, or Ministers in the Church :	Joachim de Foris (28), Ecolam- padius (35), Brightman (44), Mede (47), Poole (53), Vitringa (58), Matthew Henry (59), Dr. John Gill (62), Thomas Scott (69), Kirby (71), Neander (74), Dr. Taylor (96), Tanner (101).
7. That the Cherubim represent the whole body of believers —the <i>redeemed and glori- fied Church</i> :	Cocceius (51), Archbishop New- combe (67), Hales (70), Faber (73), Fairbairn (82), Eadie (85), Birks (86), Vaughan (88), George Smith (90), Margoliouth (91).
8. That the Cherubim symbol- ize <i>Creation</i> , and the <i>Powers of Nature</i> :	Novatian (8), Arethas (26), Heng- stenberg (78), Fürst (81), Alford (87), Swete (94), Bishop Boyd- Carpenter (97), Pember (99), Smyth Palmer (104).
9. That the Cherubim refer to the <i>Four Camps of Israel</i> :	Sir Isaac Newton (57), Bishop Newton (64).
10. That the Cherubim set forth the <i>Four Cardinal Virtues</i> :	Ambrose (13), Andreas (20), Alcazar (42).

VARIOUS INTERPRETATIONS.	ADVOCATES OF THE VARIOUS INTERPRETATIONS.
11. Miscellaneous interpreta- tions of the Cherubim :	Justin Martyr (2), Clement of Alexandria (4), Tertullian (5), Dionysius Alexandrinus (7), Cassianus (17), Dante (30), De Lyra (31), Luther (36), Maldonato (41), Grotius (46), Bengel (61), Wesley (63), Michaelis (65), Herder (68), Maurice (80), De- litzsch (88), Bosanquet (100).
12. That the Cherubim are an insoluble mystery :	Chrysostom (14), Calvin (37), Calmet (60), Lange (79), Riehm (93).

III. In the above compilation of the various Interpretations of the Cherubim, we have been struck with their number and discordance. Though many more Authors might be quoted, we have selected the opinions of men celebrated for their scholarship, writings, or piety, in Ecclesiastical History, and who have taxed their mental faculties, in seeking to discover the solution of the Cherubim.*

With rare exceptions, none of the above interpretations suggest the true solution of the Cherubim; yet each of these twelve classifica-
tions contains some element of TRUTH :

- (a) that the Cherubim have a relation to God, and show forth the
Glory of His attributes :
- (b) that the Cherubim find their antitype in the Lord Himself,
and in His cardinal acts of Redemption :
- (c) that the Cherubim are Angels :
- (d) that the Cherubim symbolize the Four Evangelists (or the Four
Gospels) :
- (e) that the Cherubim typify Ministers in the Church :
- (f) that the Cherubim represent the redeemed and glorified Church :
- (g) that the Cherubim are personal attendants on God :
- (h) that the Cherubim set forth the four spiritual and intellectual
powers of man.

Each of these numerous theories, like rays shining through a prism,
conveys some ray of light; yet severally, and in their totality, they
fail to afford a perfect spiritual interpretation of the Cherubim.

*Supplemental Interpretations of the Cherubim, will be found in Appendix IV.

The One Hundred Conjectural Interpretations adduced above, are not all entirely distinct; for some approximate others; some, however, are fanciful; and a few ridiculous. This list is not by any means exhaustive; and it is a painful irony, concerning such a Divine and spiritual subject, to apply the proverb, "So many men, so many opinions" ("*Quot homines, tot sententiae*").* This diversity is a condemning phenomenon.†

How can we account for this great discrepancy in interpretations, this absence of unity, and of spiritual discernment? The Lord Jesus Christ, after His Resurrection, left the earth, in order to receive the Holy Ghost Whom He would impart to His Church, to "guide (her) into all truth" (John xvi. 13). The Holy Ghost was given to illumine the written Word, for the edification of the Church; and the interpretations given by the One Spirit, could not be discordant; for they must necessarily be characterized by unity, being derived from *One Divine Source*.

The light and guidance of the Holy Spirit was promised to the Church, as a Body; and not to individual members, isolated from that Body. But the Spirit has been grieved; and the Body, being without cohesion, has been rent with schisms and heresies. The flock of Christ has become scattered, like wandering sheep; each sect seeking doctrine and light for itself, apart from the unity of the Church Catholic.

The *true solution* of the mysteries of God, which human reason cannot find out by searching, must emanate from God Himself, through the Divine Ordinances which Christ has set in His Church, especially those of Apostles and Prophets. Through these means—not in the arena of religious controversy—the light of God must be received. Perceiving the confusion and blindness, which blight the greater part of the Catholic Church, we should cry: "'O send out Thy light and Thy truth, let them lead' us; and may Thy Holy Spirit reveal all Thy Divine mysteries to the Church of Christ."

*Terence.

†For a Chronological List of the Authors quoted in this Chapter, see Appendix III. Some of the early Fathers of the Church suggest two or more interpretations of the Cherubim; and as only one for each author is given in the summary in Chapter VI, pp. 105–107, this fact may explain any apparent differences or inconsistencies.

"THE CHERUBIM OF GLORY,"

AND

THEIR MANIFESTATION IN THE CHURCH OF CHRIST,
AS FORESHADOWED IN THE VISIONS OF EZEKIEL.

PART II.

"THE GLORY OF THE LORD."

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PART II.

"THE GLORY OF THE LORD."

CHAPTER VII.

EZEKIEL'S FIRST VISION OF "THE GLORY OF THE LORD."

"THIS WAS THE APPEARANCE OF THE LIKENESS OF THE GLORY OF THE LORD."
Ezek. i. 28.

"EZEKIEL WAS AN EYE-WITNESS OF VERY GREAT MYSTERIES . . . FOR HE DESCRIBES THE CHERUBIC CHARIOT OF GOD, AND THE FIRMAMENT OVER IT, THE THRONE UPON THEM, AND HIM THAT SHEWETH HIMSELF ON THE THRONE."

Gregory of Nazianzus (A.D. 330-391), Archbishop of Constantinople.

ANALYSIS :

Introductory Note.

When the Lord revealed this complex Theophanic Vision for the first time to mortal man, He conferred a peculiar honour on the prophet Ezekiel.

The date of the first Cherubic Vision, seen by the Prophet when he was a captive in Chaldea.

- I. The *Accessories* of the Vision : the Whirlwind "out of the north" ; the great Cloud ; the infolding Fire.
- II. The *Four Living-Creatures* who emerge out of the midst of the fire. Their heads, faces, wings, feet, hands, eyes, and speed of flight.
- III. The *Beryl Wheels* : ten particulars recorded by the Prophet.
- IV. The Upper or *Shekinah* Glory, consisting of the *crystal Firmament* supporting the *Sapphire Throne* ; and the *Man* having "the appearance of fire," with the encircling *Rainbow*.
- V. The pervading Presence of the *unifying Spirit*.
- VI. The *relative position* of the Cherubim and the Wheels, in this heavenly Organism.
- VII. Two Jewish ideas of the composite Cherubic Glory : a *Throne*, and a *Chariot*.

The effect of this Vision upon the Prophet.

Analogy between the descriptions of "the glory of the Lord," in Psalm xviii, and in Ezekiel i.

Poetic allusions to the Cherubim, by Milton and by Bishop Bickersteth.

INTRODUCTORY NOTE.

THE VISION OF EZEKIEL is a heavenly Theophany, beyond the grasp of man's finite intellect; therefore, in endeavouring to realize the Vision, human measurements may be applied, for the following reasons:

(1.) The Son of God, as Man, is the *central Figure*, and constitutes the *standard* by which all relative details must be gauged. Even at the right hand of God, the Lord is still Incarnate; and judging from His appearance on several occasions after His Resurrection, His stature was that of an average man. The Lord will remain MAN, for ever; and God will eternally rule the Universe by JESUS CHRIST, in Whom "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

(2.) The four creatures (the Lion, the Eagle, the Man, and the Ox), who form the composite Cherubim, appear to be of the same proportions as those creatures, now living upon the earth.

(3.) As "the glory of the LORD" is ultimately seen within the *Oracle* of the Millennial Temple (the dimensions of which are recorded, Ezek. xli. 4), this location may suggest a scale of mensuration.

Even the measurements of the jasper wall of the "New Jerusalem," were "according to the measure of a man, that is, of the angel" (Rev. xxi. 17); hence, we may apply the same human scale, to the measurements of Ezekiel's heavenly Vision.

This Theophany being a *Vision*, explains the recurrence in the sacred text, of the qualifying expression, "the appearance" (Ezek. i): "their appearance was like burning coals of fire"; "like the appearance of lamps"; "as the appearance of a flash of lightning"; "the appearance of the wheels"; "the likeness of a throne, as the appearance of a sapphire stone"; "the likeness as the appearance of a man," "as the appearance of fire"; "the appearance of his loins"; "as the appearance of the bow . . . in the day of rain"; "the appearance of the brightness round about"; and to sum up, "This was the appearance of the likeness of the glory of the LORD."

This word "appearance" is found only twenty-seven times in the Old Testament; but it is repeated twenty-one times in the *Book of Ezekiel*; occurring twelve times in the Prophet's description of his first Vision. (Ezek. i. *passim*.)

THE Vision of "the glory of the LORD," beheld by the prophet Ezekiel, doubtless surpassed in beauty and complexity, the revelations vouchsafed by the Spirit of God, to any other saint under the Mosaic Covenant.

No details are given in Scripture, of the Cherubim at the gate of Eden; and but few, of the Cherubim over the Mercy-seat; but now, wonderful representations of the Cherubim are revealed, in the complex Glory of the Lord, "the God of Israel." Numerous vivid details concerning "the cherubim of glory," are beheld by mortal man, for the first time; and a peculiar honour is conferred by the Lord, on Ezekiel, who is thus, as it were, receiving an earnest of "a prophet's reward."

Certain attendant circumstances may be noted, by way of preface.

(1.) *The date of the Vision.* The dates of most of the prophetic Visions, in Holy Scripture, are recorded. Isaiah's Vision of the Glory of the Lord with the Seraphim, was revealed "in the year that king

Uzziah died" (Isa. vi. 1). Again, the prophet Jeremiah testified to Israel, saying: "From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me" (Jer. xxv. 3). Ezekiel, later, gives the date of his Visions of the Millennial Temple (Ezek. xl. 1); and the Prophet Daniel records the chronology of his several Visions. Similar precision may be observed in the Prophecies of Hosea, Amos, Haggai, and Zechariah.

In like manner, Ezekiel records the date of his first Vision of the Cherubim, viz., "in the *thirtieth year*, and in the fourth month, in the fifth day of the month, which was the fifth year of king Jehoiachin's captivity" (Ezek. i. 1, 2).

As regards the exact meaning of "the *thirtieth year*," various theories exist. Origen and Gregory the Great apply it to the Prophet's age; for at the age of thirty, the Levites (and the Priests by inference) entered upon their sacred duties; and this view is endorsed by Professor Hengstenberg and Dean Plumptre. Ewald, Rosenmüller, Michaelis, and Commentators generally, consider that this date is to be reckoned from the era of Nabopolassar, the father of Nebuchadnezzar, who began to reign 625-624, B.C. Jerome and Grotius supposed that the date meant the thirtieth year, from the discovery of the Book of the Law, in the reign of Josiah. With this last view, the *Targum* (or Chaldee Paraphrase) coincides.

According to the two latter theories, the date of the *commencement* of the "thirty years" would be *cir.* 624, B.C.; and thirty additional years would make the date of the first Vision of Ezekiel, 594, B.C., i.e., some eight years before the final destruction of the Temple of Solomon, in 586, B.C.

This glorious Vision constituted the inauguration of Ezekiel into his Prophetic Ministry, which continued for twenty-two years (i.e., on the above hypothesis), until 572, B.C.

(2.) The Vision of the "glory of the LORD" was seen by Ezekiel, when he "was among the (Jewish) captives by the river of Chebar," about 200 miles north of the city of Babylon, in the province of Chaldea.*

*"Chebar" may also be rendered *Chabor*, this being the same word (in the Hebrew) as *Habor*, in 2 Kings xvii. 6; xviii. 11. *Commentary on Ezekiel*, Bishop Wordsworth.

"In Ezra ii. 59, and Neh. vii. 61, the word 'Cherub' is the name of a locality, on the river Chebar, where there was a colony of Jewish exiles." (First.) This place may have been so named, in memory of Ezekiel's Vision.

The river Chebar (which had previously been sought for in vain) has lately been discovered, by Professor Hilprecht, in the *nar Kabari*, of ancient Nippur, identified with the modern river, the *Shatt-en-Nil*, which passes through the ruined city. (Jan., 1914.)

In the Old Testament, a river was often associated with a Prophet of God. The Nile was connected with Moses; the Jordan, with Elijah, Elisha, and John the Baptist; the Euphrates, with Jeremiah whose prophetic roll was cast into the river by Seraiah (Jer. li. 61-64); and the Ulai and the Hiddekel, with the saintly Daniel. (Dan. viii. 2; x. 4.)

(3.) What was the social standing of the Prophet who beheld this Theophany?

Ezekiel was a Priest. The fourfold anointing oil (composed of myrrh, cinnamon, calamus and cassia) had been poured upon his head; and therefore as a priest, his "lips should keep knowledge." (Ex. xxx. 23, 24; Mal. ii. 7.) He had trodden the Courts of the Temple at Jerusalem, and had slain the appointed sacrifices; he may have entered into the Holy Place and offered the Fourfold Incense, in the routine of the twenty-four courses of the Priests. Being a Prophet, as well as a Priest, he would be familiar with sacred symbolism.

The name *Ezekiel* or *Jehezkel*, signifies one whom "God will strengthen"; and the Vision came to the Prophet, while he was among his fellow-exiles who needed strengthening in faith and hope, when they were suffering in Babylonia, through expatriation and captivity.

The prophetic experience of Ezekiel offers a general contrast to that of Jeremiah; for whereas Ezekiel's mission begins with a Vision of Glory, and ends with a Vision of the return of the Glory into the Temple of the Lord; Jeremiah's prophetic career begins and ends with suffering. Hence, the two great themes of the prophetic Scriptures, "The sufferings of Christ, and the glory that should follow" may be illustrated by the respective experiences of these two Prophets. (1 Pet. i. 11.)

(4.) This Vision of "the glory of the LORD" was vouchsafed to one solitary man; and on Ezekiel's testimony alone the Church receives the mysteries revealed to this Prophet. Such appears to be God's way of imparting Divine revelations to mankind; employing "witnesses chosen before" of Him (Acts x. 41); thus subjecting the majority of mankind to a trial of faith. Moses was the only recipient of the revelations given in the Mount of God; Elijah, for the most part, stood alone; and Elisha was the sole witness of Elijah's translation. The Vision given to St. Paul at his conversion, and also his subsequent revelations, rest on his unsupported testimony; while the most wonderful Book in the Bible, "The Revelation of Jesus Christ," was revealed to one solitary man, the aged John, when he was an exile in the isle of Patmos.

It is recorded, that "the word of the LORD came expressly unto Ezekiel," and that "the hand of the LORD was... upon him" (i.e.,

that he was under great spiritual power); and also, that "the heavens were opened, and (the Prophet) saw visions of God" (Ezek. i. 1, 3). This is a testimony to the supernatural character of his Vision. No mortal man can know, save by revelation, what transpires in heaven; but God at His good pleasure, can "open the heavens," and make the invisible visible; as He did in the case of the proto-martyr Stephen. (Acts vii. 55, 56.)

I. The Accessories of Ezekiel's Vision of "the glory of the LORD."

(1.) The awe-inspiring phenomenon, heralding this Theophanic Vision, was a Whirlwind, "a whirling or rushing wind" (*Heb.*), the presage of a great storm.*

Although wind is invisible, yet its effects are visible and powerful, as seen in "breaking the cedars of Lebanon," or in making the sea "to boil" like a cauldron. (Job xli. 31.)

A whirlwind is produced by the meeting of two opposite currents of air, which acquire a rotatory motion, in their struggle to pass each other. The phenomenon witnessed by Ezekiel, seems to have been rather a storm or hurricane, than a mere whirlwind. The prophet Nahum describes these adjuncts of the Majesty of God, saying, "The LORD hath His way in the whirlwind and in the storm" (Nah. i. 3). Such a whirlwind would naturally produce a great noise; and the Lord, when speaking of the wind, emphasizes this effect, saying, "Thou hearest the sound thereof" (John iii. 8).

The destructive track of a tropical hurricane, is often rendered visible in the distant landscape, by a narrow streak of arid devastation, amidst the adjoining luxuriant verdure.

The Whirlwind in the Vision of Ezekiel, was not a destructive tempest, but an obeisance of Nature to the "glory of the God of Israel," which emerged from the dark storm-cloud.

(2.) The next circumstance, recorded by the Prophet, is the direction whence the Whirlwind rushed.

Not from the East, the place of Sunrising, nor from the sunny South, nor from the balmy West, did the storm approach; but "out of the north," the region where mighty glaciers chill the arctic atmosphere. The advent of this Whirlwind from the North, was somewhat abnormal; for we read in Scripture, of the "whirlwinds of the south"; and that "out of the south cometh the whirlwind" (Zech. ix. 14; Job xxxvii. 9).

*The different names of characteristic whirlwinds are as follows: in South America, a whirlwind is called a Pampero; in the West Indies, a Tornado; in the East Indies, a Cyclone; and in the Chinese seas, a Typhoon.

Although the 'Northern Lights' illuminate the sky with their polychromatic streamers; yet coldness and death are the usual associations of the North.

(3.) In conjunction with the mighty whirlwind, looms "a great (dark) cloud," contrasting with the background of the blue sky, and driven along with tempestuous velocity.

A cloud often indicated the presence and guidance of God; as at the Exodus of the Israelites out of Egypt, in their passage through the wilderness, and at the giving of the Law on Mount Sinai.

(4.) A striking accessory of the Theophany seen by Ezekiel, is "a fire infolding itself." The Hebrew word *חֵלֶן*, is rendered in the R.V. (marg.) "flashing continually"; that is, emitting quivering flashes of forked, zig-zag lightning.*

"A brightness was about" this incandescent furnace, "as the colour of amber,† out of the midst of the fire" (Ezek. i. 4).

Out of this fire, flashed lightnings; so that these combined, natural phenomena convey the idea of a great thunderstorm, setting forth the majesty of the Divine Presence.

Nature is summoned to glorify her Great Creator; and her most sublime homage is seen in a terrific storm.

Speaking generally, the Vision of "the glory of the LORD," as seen by Ezekiel, may be grouped into three parts. First, on the summit, in the Shekinah, encircled by the Rainbow, the *Man* is seen on the Sapphire Throne, above the crystal Firmament; secondly, under Him, flash the blazing *Cherubim*, the Throne-bearers of the King; and thirdly, under or by the sides of the Cherubim, appear the complex beryl-coloured *Wheels*.

In considering this Vision, we shall follow the sequence revealed to the Prophet; first, the Living-Creatures; secondly, the complex *Wheels*; and thirdly, the *Man* on the Sapphire Throne surrounded by the Rainbow.

II. "Out of the midst" of the infolding fire, "came the likeness of *Four Living Creatures*," who were "like burning coals of fire, and like the appearance of lamps" (Ezek. i. 5, 13).

*Hebrew Lexicon of the Old Testament, p. 544. Oxford, 1910.

†Gesenius renders the Hebrew word, '*chasmal*' (amber, A.V.), as "brass made smooth, i.e., polished." Bochart explains it as a compound of brass and gold. The Septuagint, the Vulgate, and the R.V. (marg.), translate it "electrum," which is a metal compounded of four parts of gold with one of silver, conveying the idea of splendour. Amber, as it is now known, is a yellow fossil gum-resin, found on the shores of the Baltic.

The *unity* and *plurality* of the Cherubim, are evidenced by their description being first in the *singular*, and secondly in the *plural*; for Ezekiel says, "This is the *living creature* that I saw under the God of Israel... and I knew that *they were the cherubim*" (Ezek. x. 15, 20).

One of the composite Living-Creatures may therefore be described, as a representative of the Four. (Ezek. i. 5-14.)

Each Living-Creature* had the general "likeness of a man," implying that the body was of human form, standing erect on *two* feet; and *not on four*, like a quadruped. (Ezek. i. 5.) The head of each Living-Creature with the heads of the three other Cherubim, formed a support to the Firmament, and the Sapphire Throne of the King.

The most striking characteristics of each Cherub, were its *four* dissimilar *faces* (not *four heads*) of the Lion, the Eagle, the Man, and the Ox. Prominence is assigned to the face of the *Man*, for Man is the head of the terrestrial Creation. Character is principally displayed in the face or countenance; and for this reason, the faces of the Cherubim require special notice.

On the right side of the composite head, was the face of a *Lion*. His tawny face and glaring eye, with their shaggy environment, formed a striking contrast to the intelligent face of the *Man*. (Ezek. i. 10).

On the left side of the head of the Living-Creature (or *Zo-on*), was the face of an *Ox*, who is remarkable for his lustrous eyes, his broad nose, and branching horns.

The fourth face was the feathered visage of an *Eagle*, with piercing eyes, and hooked beak.

The four faces, united in the head of the Living-Creature, are taken from the existing animal kingdom, being selected from the highest order of vertebrates; the *Lion* from the *carnivora*; the *Eagle* from the predatorial birds, the *raptora*; the *Man* from the highest order of *mammalia*; and the domestic *Ox*, from the *ruminantia*. These Four Creatures present a diversified idea of power. What a weird group is formed by these four representative faces, a "fourfold-visaged Four,"† united in one head!

Each Living-Creature had *four Wings*, symbolical of speed and quasi-ubiquity. (Ezek. i. 6.) In the successive revelations of the Cherubim, the number of their wings varied. In the Mosaic Tabernacle, each of the Cherubim had *two* wings; and the two large olive-wood Cherubim of Solomon, had severally *two* wings; but in the Apocalypse,

*The Septuagint renders "Living-Creature" in Ezek. i. by *Zōon* (*Zo-on*), the same word which is used in the Apocalypse. (Rev. iv. 6.) See p. 15, *supra*.

†Paradise Lost. Bk. VI. l. 845. Milton.

the *Zoa* had "each of them six wings"; whereas each of the Living-Creatures, in Ezekiel's Vision, had *four* wings. One pair of wings, probably springing from the "back" of the *Zo-on* (see Ezek. x. 12), was "stretched upward" (*divided above*, marg.), "and under the firmament were their wings straight," forming a level surface, and acting as a partial support to the Throne above. The remaining pairs of wings "covered their bodies" (Ezek. i. 11, 23).*

The Cherubim could raise, stretch, and vibrate their pinions; and when they moved their fiery wings in rapid flight, the Prophet "heard the noise of their wings, like the noise of great waters, as the *voice of the Almighty*" (Ezek. i. 24), which is often likened to *thunder*. (Job xxxvii. 5; Psa. xxix. 3.) This sound was so remarkable, that two more similes were added, namely, "as the voice of speech," even "as the noise of an host," signifying the sound of a tumult, or the clamour of an army.

When these Living-Creatures "stood, they let down their wings," and a profound silence would then ensue, the more impressive after the previous thunder-like noise.† (Ezek. i. 24.) Hence, the Man on the Sapphire Throne, could now speak audibly to the Prophet

The *length* of the wings of the Living-Creatures, may be estimated in proportion to the Most Holy Place, where the Vision is subsequently seen. Probably, therefore, their wings could not be larger than those of Solomon's Cherubim, which were each five cubits in length.‡ If all measurements are to be reckoned "according to the measure of a man" (Rev. xxi. 17), the glorified Man being the centre of the Vision, each of the four wings might extend about six feet.

The *Feet* of the Living-Creatures "were straight, and like the sole of a calf's foot,"** that is, *cloven*. This characteristic marks the

*"Wing," in the Hebrew singular, is כַּנָּף, *Kanaph*; but the dual form, כַּנָּפִים, *Kanaphim*, is usually employed, because the wings were in pairs. This word in the dual form, is used with reference to the Seraphim. (Isa. vi. 2.)

†This silence may receive an illustration from Astronomy; for although the earth travels, in its orbit, more than 1000 miles a minute, it is supposed to move "in solemn silence." Yet according to the beautiful imagery of the Poet, there might be a harmony of sound, even a "music of the spheres," for

"There's not the smallest orb . . .
But, in its motion, like an angel sings
Still quiring to the young-eyed Cherubim."

Merchant of Venice, Act. V, Sc. I. Shakespeare.

‡On the length of the cubit, see Note in Chapter XXIII, *infra*.

**In describing the feet of the Cherubim, the Septuagint calls them *winged*, καὶ περὶ τοὺς πόδας αὐτῶν. Ezek. i. 7; and Theodoret, in quoting this passage, uses the words, "at pennati pedes eorum" ("but their feet were winged").

bovine family, classified as "clean," under the Jewish Law. (Lev. xi. 3; Deut. xiv. 6.) These cloven feet of the Cherubim, "sparkled like the colour of burnished brass" (literally, "polished copper"), glowing as if they were on fire. (Ezek. i. 7.)

As each Cherub had *two "hands of a man"* under (his) wings" (Ezek. i. 8); the four *Zoa* would have a total of *eight* hands. How marvellous is the mechanism of the hand with its five prehensile fingers! A volume has been written on the human hand; and yet the subject remains unexhausted.*

The *Eyes* are an exceptional characteristic of these Living-Creatures, for "their whole body, and their backs, and their hands, and their wings . . . were full of eyes round about" (Ezek. x. 12). The eye, more than any other member of the body, might be taken as the symbol of light, for knowledge is principally received through this organ of vision. The human eye offers the nearest approach, in the creature, to Omnipresence. This was the mystic symbol of the Presence of the Deity, in the hieroglyphics of Egypt; and of vigilance, in the mythological fable of Argus, with his hundred eyes. Great are the marvels of the human eye: the moveable eyelids, the fringing lashes, the cornea, the retina, the coloured and varying iris, the light-admitting pupil, the self-adjusting lenses, all testify to its magic beauty; while the crowning attribute of vision, and the power of expressing the hidden feelings of the spirit, attest the surpassing glory of this living kaleidoscope.

The following panegyric on the structure and functions of the eye, is quoted from a recent lecture in the Science Museum, South Kensington.

"The eye is the most perfect instrument we could conceive, for the manifold purposes for which it is used. No instrument of human manufacture, could compare with it, in applicability to the solution of all kinds of problems, involving action. Among other things, the eye is a microscope, a telescope, a camera, a range-finder, a photochrome, a self-adjusting lens, a cinematograph, and a stereoscope."†

What a unique and supra-natural idea is conveyed by the term, "*full of eyes*," which expresses a more intensified life, than the mere statement that the Cherubim were *covered* with eyes. If their bodies and wings were "*full of eyes*," we may estimate the number of eyes, in each Cherub, at some thousands. In considering the eyes, the wings, and the flashing movements of the Cherubim, these Living-Creatures may well be regarded as the highest type of created life.

**The Hand: its Mechanism and Vital Endowments, as evincing Design*. Bridge-water Treatise, 1834. Sir Charles Bell.

†Professor Stirling, June 20th, 1912.

Although there are four separate Creatures, they form *one* Fourfold living Organism. Thus, there are Four Living-Creatures possessing, in all, sixteen faces and sixteen wings; eight hands under their lower wings; and eight feet; while their eyes, which fill every part of their bodies and wings, are innumerable!

We may now glance at the mutual relationship of the Four composite Cherubim.

In the Living-Creature confronting the Prophet, the face of the *Man*, looking towards the South, would come first into view; and since each of the quadriform Living-Creatures, looks in the same direction, the *Man*-like faces, in the three remaining Cherubim, would look toward the South; for they turned not as they went. The four *Ox*-like faces would then face the East, while the four *Lion*-like faces would look towards the West, and the four *Eagle*-like faces, would be turned towards the North.

The incredible speed, with which the Cherubim could fly hither or thither, even to the bounds of Creation, at the will of the enthroned Man, is a matter of wonder. These Living-Creatures "ran and returned as the appearance of a flash of lightning" (Ezek. i. 14); but they must not be dissociated from the Divine Man, from Whom their life and energy proceed.

The speed of light is marvellous; for light travels at the rate of 186,000 miles (or a distance equal to seven times round the world), "in a moment of time."

Greater speed than that of the Angel Gabriel's flight (mentioned by Daniel),* is indicated by the lightning speed of the Cherubim of Glory. The Lord alludes to His lightning-like appearance, when He declares: "The Lord... shall suddenly come to His temple"; "for as the lightning cometh... so shall also the coming of the Son of Man be" (Mal. iii. 1; Matt. xxiv. 27).

III. The *complex Wheels*—the third part of the Vision of "the glory of the LORD"—form, with the Cherubim, the basis of this supernatural Theophany.

*The Prophet Daniel gives some clue to the rapidity of Angelic movements; for he twice relates that, while he was speaking, "the man Gabriel... being caused to fly swiftly, touched (him) about the time of the evening oblation." Gabriel said that "at the beginning of (Daniel's) supplications the commandment came forth." Hence, we infer that Gabriel's flight (from the Presence of God in the highest heaven to Daniel on the plains of Chaldea) occupied six minutes, this being the time necessary for the utterance of the Prophet's recorded confession. (Dan. ix. 4-23; Luke i. 19, 26.) The writer of an interesting work, assigns a longer duration to Gabriel's flight. *Primeval Man Unveiled, or the Anthropology of the Bible*, pp. 164-5. 1871.

"The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel" (Ezek. i. 16).

A wheel is a mechanical device for facilitating swift progression, and it generally consists of a central hub or nave, revolving on an axle. From the outer circle of the nave, bars of wood called spokes, shoot out like rays, their ends being fixed in a rim (technically termed a *felly* or *felloe*) made of several pieces of wood, bound together by a band or circumference of iron, called a *tyre*, which keeps the felly and the inner spokes clenched as a whole.

Wheels are first mentioned in Holy Scripture, when "the LORD... troubled the hosts of the Egyptians," in the Red Sea, and detached the wheels from Pharaoh's war-chariots. (Ex. xiv. 24. *cir.* 1500, B.C.)

The inspired description of the wheels, for the bases of the Lavers which Hiram made for the Temple of Solomon, may cast light on this subject. "Under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. The work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their *spokes*, were all molten" (1 Kings vii. 32, 33). Hence, according to analogy, we may conclude that spokes existed in the Cherubic Wheels.*

From the Scriptural account of the Wheels in Ezekiel's Vision, we glean the following particulars:

(1.) The *number* of the Wheels was *four*. Although the first expression is "one wheel... by the living creatures" (Ezek. i. 15), in the next verse, the word is plural, "wheels," which in Ezek. x. 9, are called "*the four wheels*."

(2.) They are seen *upon the earth*, in the first instance; but they are "lifted up into the air," in their subsequent motions, though Wheels are naturally associated with the earth or ground.

(3.) The *material* of which these Wheels were made, was exceptional; not being of wood, or brass, or gold, or silver; but "like unto the colour of a *beryl*," which is a precious stone. They may therefore be termed "*beryl wheels*," although they are not said to be formed of, but only to resemble, beryl. This hard and translucent gem is allied to the emerald, which is its rarest and purest form; the beryl being an amorphous emerald, and the emerald a crystallized beryl. The emerald is noted for its bright green colour; the beryl, for its lighter

*Wheels with six spokes, are depicted on the early monuments of Egypt and Assyria.

sea-green hue;* while the familiar variety, known as aquamarine, is of a paler bluish tinge. The beryl was one of the stones in the High Priest's breastplate; and it formed one of the foundation stones in St. John's Vision of the New Jerusalem. The Hebrew word for *beryl* is "Tarshish" (*stone of Tarshish*, Ezek. x. 9; marg., R.V.); hence, some Commentators infer that it came from Spain and was the Spanish topaz. There is often a difficulty in identifying precious stones mentioned in the Bible, or by ancient authors; and a diversity of opinion exists, as to the nature of this stone. Theodore uses the word hyacinthus or jacinth, as the equivalent of beryl. Keil considers the stone to be the chrysolite of the ancients, which is the modern topaz. Many think that the diamond is meant; others, that it may be the precious opal. If, like the diamond, the beryl were clear, and full of prismatic colours under the rays of light emanating from the central Man, another element of beauty would be added to the whole Theophanic organism.

(4.) These Beryl Wheels were not single, but *compound*. The Prophet describes their appearance as "a wheel in the middle of a wheel" (A.V.), or "a wheel within a wheel" (R.V. Ezek. i. 16). Thus, by each of the Four Cherubim, there would be two Wheels of different dimensions, forming one complex Wheel; the smaller being "in the middle," or within the circumference of the larger Wheel. Both Wheels would thus be concentric, and in one plane; and this hypothesis has been favoured by many Jewish Rabbis.

The inner and the outer Wheels might have different rates of revolution; for the inner Wheel might revolve with greater rapidity than the outer; though both would necessarily have one common centre. The inner Wheel could not have been used for progression; for it would not touch the ground.

The revolutions of the outer Wheel, might be dependent upon the action of the inner Wheel; if so, the Wheels must have been intimately connected; though possibly, they might occasionally have had an independent action.

Difficulties (which cannot be explained) may be suggested, as to the varying speed of the revolutions of the duplex Wheels around a common axle; but it must be remembered, that we are considering, not material entities, but a *supra-natural* and spiritual Vision.

Two concentric, vertical Wheels, in the same plane, afford a simple solution of their description as recorded in Holy Scripture; for it is always desirable to adhere to the literal meaning of the inspired words,

*"The beryl is of a sky-blue colour mixed with green." Bishop Lowth.

in the original language; and to adopt the most obvious theory which they suggest.

With regard to the expression, "a wheel within a wheel," the word "*within*" has a simple meaning, and need not signify two vertical wheels of equal size, at right-angles; though this view is usually adopted by Commentators.

These intersecting Wheels would then outline skeleton spheres, as represented in a Jewish edition of *Mendelssohn on Ezekiel*. The brass meridians, attached to geographical globes, furnish a familiar illustration of wheels at right-angles.

A remarkable Phenomenon was seen in Mesopotamia, in the year 1907, reproducing the compound Wheels, and partially illustrating the first Vision of Ezekiel. Strange to say, it appeared on the banks of the *Kabbar*, the ancient "Chebar." A detailed account of this rare Phenomenon, will be found in Appendix V.

(5.) The *movement* of the Wheels is next described: "When they went, they went upon their four sides." This expression in the Hebrew, may also be rendered, "They moved themselves as they went along in all four directions,"* i.e., North, South, East, and West.

The *rotation* of the Wheels is implied, by the meaning of one of their original Hebrew names, which signifies "whirling." (Ezek. x. 9-13, R.V.)†

The *non-rotation* or *immovability* of the Wheels, would be inconsistent with the symmetry of the Vision, and with the Glory of this living structure; and the noise of the Wheels is described, by Ezekiel, as "*a noise of a great rushing*," which proves that the Wheels revolved on their axles. (Ezek. iii. 13.)

(6.) The *direction* of the Wheels, is the second detail connected with their motion. When they moved, "they went every one straight forward"; for "*they turned not when they went*." In the short description of the Wheels, this fact is mentioned four times (Ezek. i. 9, 12, 17; x. 11); and it cannot refer to the rotation of the Wheels; but evidently to the direction of the whole Cherubic Chariot.

This Chariot-Throne, with these four compound Beryl Wheels, could therefore move in any direction, without turning. Two of the duplex Wheels could move to the North and South; while the two other transverse compound Wheels could move to the East and West; for one complex Wheel was on the North, and one was on the South; while similar Wheels were on the East and West.

*Literal translation of Ezek. i. 17, by the Rev. Gerald Friedlander, 1914.

†On the meaning of the two Hebrew words for Wheel, *Ophan* and *Galgol*, see Chapter XVI, *infra*.

(7.) The *rings* of the Wheels were stupendous. The original Hebrew word, translated "*rings*" (A.V.), or "*felloes*" (R.V. marg.), might be rendered "rims" or "circumferences." (Ezek. i. 18.)

The great height of the rings of the Wheels towering aloft, would excite awe. The Prophet felt dwarfed as he gazed on these rings, and trembled at the immense size of the Wheels, which he describes as "dreadful," perhaps fearing that he might be crushed by them as they advanced.

(8.) But the most striking peculiarity of the Wheels, was their being "*full of eyes*," which would no doubt add to the terror they inspired. We read expressly that the "*rings*" (strakes, marg. Ezek. i. 18.) were "full of eyes." How unearthly the whole structure must have looked, with the "*rings*" (or felloes) of these four compound Wheels, "full of eyes," like the Living-Creatures themselves! The enthroned Man, having the appearance of fire, was not "full of eyes"; but in the Apocalypse, the Lamb, representing the Man, has "*seven eyes*," indicating the perfection of sight and knowledge.

(9.) The ninth particular concerning the Wheels, is that they participated in the movements of the Living-Creatures.

"When the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up." When the living creatures "stood," the wheels "stood," "for the spirit of the living creatures was in the wheels." This latter fact is repeated *twice*. (Ezek. i. 19-21.)

The Cherubim thus exercised a permanent and predominant influence on the movements of the complex Beryl Wheels; for when the Cherubim stood still, the "rushing" revolutions of the Wheels ceased.

As the connection of the Wheels with the Cherubim, is treated in detail, in Chapter XXVIII, *infra*, it is unnecessary now to enlarge on this point.

(10.) The last detail mentioned concerning the Wheels, is their relation with the Cherubim through the *One Living Spirit*.

Thus it was not the spirit of the Wheels that was in the Cherubim; but "the spirit of the living creature was in the wheels" (Ezek. i. 20); though the Spirit was not primarily resident in the Cherubim, for He emanated from the Man on the Throne above, the Ruler of the whole Theophany. Let us honour the presence of the invisible, omnipotent, energizing, and gracious Spirit of God!

What phenomenal Glory must the Cherubim and the Wheels have displayed in this Vision amid the blaze of fire! Well might

Ezekiel quail, before the Divine majesty of this Theophany, and before the congeries of eyes, never beheld before by mortal man!

IV. The upper part of "the glory of the LORD" (i.e., the *Shekinah Glory*) is the spiritual zenith of the whole Theophany; and it includes (1) the crystal Firmament; (2) the Throne; (3) the Man; and (4) the Rainbow. (Ezek. i. 22-28.)

(1.) The basis of this section of the Vision, is the crystal *Firmament*. The Hebrew root of this word, signifies '*to beat out*,' as in the case of metals; and it occurs in Job xxxvii. 18, where it is rendered, "Hast thou spread out the sky?" Hence the word "firmament" conveys the ideas of expansion, durability, and strength. The same word is used in Gen. i. 6, where Moses speaks of the "firmament in the midst of the waters."

This word may indicate that Ezekiel, in his Vision, saw a kind of pavement, on which the Throne rested. A kindred idea was expressed by Moses, in his description of "the glory of the God of Israel": "Under His feet (there was) as it were a paved work of a sapphire stone" (Ex. xxiv. 10).

That the Firmament, seen by Ezekiel, was like a pavement or platform to the Throne, may be inferred from the words of the Lord, when He speaks of "the place of the soles of (His) feet," after the return of the Glory. (Ezek. xliii. 7.)

Ezekiel further describes the Firmament "as the colour of the terrible crystal." The Hebrew word for 'crystal,' may also mean 'ice,' (R.V. marg.) The pure ice of a glacier is remarkable for the azure blue of its terrible crevasses. Therefore, in Ezekiel's Vision, the pavement connecting the "*Shekinah*" with the Cherubim of Glory, may have had the appearance of crystal, or of the purest ice. This icy, crystal Firmament, supporting the Sapphire Throne over the central furnace, forms another beautiful feature, reflecting and refracting the surrounding light in this supra-natural Vision.

The Firmament was supported "upon the heads of the living-creature," (and was) "stretched forth over their heads above" (Ezek. i. 22)* Did this crystal Firmament pertain to the Cherubim, or to the Throne? The Living-Creatures occasionally appear, apart from the

*Sculptured human figures (employed in ancient Architecture as substitutes for pillars) supported, on their heads, the entablature of buildings. Such figures, in the forms of men, were called *Atlantes*, by the Greeks (from the mythological legend of Atlas supporting the world); and they were termed *Telamones* by the Romans. Analogous female figures are known as *Caryatides*, after the slaves of Caria. These are found in the Erechtheum, on the Acropolis of Athens, and also at Pompeii; and they have been reproduced in the architecture of all civilized Nations. Modern examples may be seen in the porches of St. Pancras' Church, London.

Man; but as the Throne of the Man rests upon the Firmament, which forms the basis of the upper Glory; this latter hypothesis seems the most congruous and reverential.

In solving this point, the Hebrew preposition (אֲלֵ) 'al' must be considered: it is sometimes translated *on*, and sometimes *over*. In the Septuagint, it is rendered either by ἐπὶ or ὑπέρ. 'Al' is first rendered "*over*," "over their heads," but secondly, "upon." (Ezek. i. 26.) The Firmament may therefore be assigned to the upper Glory (and not to the lower portion of the structure), when, on exceptional occasions, the Glory of the Lord is said to have "gone up" from the Cherubim.

(2.) Above this crystal Firmament, the Prophet beheld "the likeness of a *Throne*, as the appearance of a *sapphire* stone"; or, as the phrase has been rendered, "a sapphire stone in the form of a throne."* The expression in the original Hebrew, is suggestive of a seat suited to a chariot.

No details of this Throne are given, as of Solomon's Throne. (1 Kings x. 18-20.)

"A sapphire stone" conveys the ideas of rarity and beauty; for in value, the sapphire ranks next to the diamond, and is the queen of gems. Like all other precious stones, it is hard and transparent. The peculiar glory of the sapphire is its *blue colour*, like the colour of the heavens, described in poetry as "the deep sapphire sea of blue."

This blue Sapphire Throne reflects the dazzling brightness of the fire-clad Man above, of the glowing Cherubim beneath, and of the red-hot coals, in the midst of the Living-Creatures; while it rests on the crystal Firmament, which sparkles with prismatic colours.

The Throne of Judgment, seen in vision by the prophet Daniel, had a different appearance; for it was "like the fiery flame, and (the) wheels as burning fire" (Dan. vii. 9).

In the Psalms it is written, that "the LORD hath prepared His throne in the heavens" (Ps. ciii. 19). In like manner, in the construction of this Cherubic Chariot-Throne, there was abundant evidence of forethought and preparation.

(3.) The Throne was not empty; it was designed for occupation, to be the seat of a *living Person*, even of a *King*.

There was the "appearance of a *man*" upon the Throne. This Divine Man was *seated*—a position indicative of royal dignity, authority, and calm majesty—amid the thunderings, lightnings, and devouring fire. He can be none other than "*the second man*," the archetypal,

*The Holy Bible in Modern English. Farrer Fenton.

the "heavenly" Man, the *Theanthropos* (θεάνθρωπος), the Man in the image of God. (1 Cor. xv. 47-49.)

A well-known Poet describes this scene, as follows:

"And far above the Firmament, behold
The likeness of a sapphire Throne: and there,
Mysterious presage of the Incarnate, shone
The likeness of a Man. Human He was
In every lineament; yet likest God,
Flame-girdled, like a sardine stone afire—
Pure light, amid the impenetrable dark;
Insufferably radiant, till it wrote
Mercy's great symbol on the clouds of wrath;
And with its arch of softened rainbow-hues,
Gold, emerald, and vermilion, spann'd the Throne."*

The Royal Man is the focus of this Theophanic Vision, and the Divine Source of its life, action and glory. Fire radiates from Him, in all directions; for "from the appearance of his loins even upward, and from the appearance of his loins even downward, (the Prophet) saw as it were the appearance of fire," which is the bright symbol of the Presence of God. (Ezek. i. 27.)

"The appearance of the brightness round about" the Man on the Throne, was like an encircling aureola. (Ezek. i. 28.) Beneath His feet, was the crystal Firmament, forming the foot-stool of His Throne which rested, as it were, on the heads of the Four Living-Creatures or Cherubim; who may thus be justly designated 'Throne-bearers'.†

*Ezekiel. The Seatonian Prize Poem, Cambridge, 1854. E. H. Bickersteth (afterwards Bishop of Exeter). See also *Yesterday, to-day, and for ever*. Book ix. ll. 236-246.

†This expression 'Throne-bearers' was found on an ancient Chaldean Tablet (see *Nineteenth Century*, 1901, p. 342), and in a very old Aramaean inscription of Panamenu, VIIIth Century, B.C. *Light from the East*, p. 184, Rev. J. C. Ball.

The idea of living Throne-bearers recalls a wonderful modern scene, though poor in comparison with this Vision of Ezekiel. At the Feast of Easter, the Pope (the head of the Roman Catholic Church which numbers some 200,000,000 adherents) is carried into the grand Cathedral of St. Peter, on his portable throne (*Sedia Gestatoria*), upon the shoulders of twelve grooms arrayed in red damask emblazoned with the Papal armorial bearings; while the canopy over him, is supported by eight referendaries in Chancery, keepers of the Papal Seal. The Pope wears the tiara or triple crown on his head; while before him, two Chamberlains carry the two large fans of ostrich feathers, in which are set the eyes of peacock's feathers, as a symbol of that vigilance which is required of the Pontiff; and indicating that the eyes of all men are fixed upon him. The trumpet sounds; the large gates open; while, surrounded by kneeling thousands, he proceeds through the spacious nave, to the central throne. Having been enthroned, he there receives the obeisance of the Clergy; Cardinals kissing his hand; Bishops, his knee; and Priests, his foot. This pomp and magnificence are calculated to make a lifelong impression upon the spectators, notwithstanding the presumption and impiety of the scene.

The enthroned Man, from above the crystalline Firmament, would see (beneath Him) the wings and complex heads of the Four Living-Creatures, who were "full of eyes" looking in all directions, waiting upon the glance of Him Who sits upon the Throne. The Lord is not seen, in this Vision, sitting "between the cherubim" (Psa. xcix. 1); but as the Royal Man, *above* the Cherubim. His Throne is borne by this *tetrad* of Living-Creatures; not on their shoulders, the usual place for bearing burdens; but on their outstretched wings and on their heads, symbolizing their most profound allegiance.

(4.) An additional element enhances the sublimity and beauty of "the glory of the LORD," in this Vision. He Who sits on the Throne, is the King; and He is encircled by a supernatural Glory (beyond the reach of human art), even by the *sevenfold Rainbow*.

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" (Ezek. i. 28). The Rainbow is a vision of beauty and joy. Its seven blending colours are an object of wonder, alike to the young and old; for they are one of the mysteries of Creation, which required a *Newton* to interpret.* This Rainbow, over-arching the glowing furnace of Glory, cannot be circular, surrounding the whole Vision (including the Cherubim and the Wheels); for it is described as the special adjunct of the central Man; and it is like the "rainbow (which) was upon (or over) the head" of the "mighty angel (coming) down from heaven." (Rev. x. 1. ἵρις ἐπὶ τῆς κεφαλῆς. Gk.)

The fiery streams of light proceeding from the Man on the Throne, like the rays from the Sun, fall on the clouds, and produce this Rainbow, with its seven-fold "hues unworn," in brilliant contrast to the storm-cloud in the background. The colour of the innermost arc of the Rainbow, is violet, above which, range the semicircular bands of indigo; blue, green, yellow and orange, which are harmoniously crowned by a gorgeous red arc; the varied colours imperceptible blending off into each other, forming a *sevenfold* unity of majesty and beauty.†

**Opticks*, Book I. Part II. Prop. 9. Sir Isaac Newton.

†"With reference to this number *seven*, as illustrative of the harmony which pervades nature, attention may be drawn to the interesting fact, discovered by Sir Isaac Newton, that the *proportions* which the *seven colours* of the Rainbow bear to each other, correspond to the relative *proportions* of the *seven notes* of the natural scale of music; and further, that these proportions, in both cases, occur in exactly the same order." *Angels and Cherubim*, p. 274.

V. The general survey of this Divine Vision has now been completed. But the one grand, mysterious and invisible Source of the Glory, is the *Spirit of God*, Who proceeds from the heavenly Man Himself, Who is the secret Spring of the life, beauty, and union of the Theophany. The dwelling-place of the Spirit, must be *the Man*, in Whom the Spirit dwells *without "measure"* (John iii. 34). But the whole of the Organism (including the Cherubim and the Wheels) is full of the One Life-giving Spirit.

What a spectacle of mystery and awe is exhibited in this grand Theophany; for every element of the *sublime* is present, to wit—terror, obscurity, power, vastness, magnificence, light, fire, colour, sound, loudness, and suddenness; while the various colours, and the purity and brilliancy of the constituents, display transcendent beauty, inspiring hope and joy.* If all these elements, regarded separately, be so radiant; how brilliant must be their combination, when the glowing fire, the Beryl Wheels, the prismatic, ice-like Firmament, the blue Sapphire Throne, the Glory of the Man radiant with fire, and the seven-coloured Rainbow, blend into one polychromatic unity! The whole realm of Nature has been, as it were, laid under tribute for emblems of majesty and beauty, which are united to do honour to Him Who is the Lord of Creation, and Who has all its treasures and resources at His disposal.

VI. The *relative position* of the *Wheels* and the *Cherubim*, may now be considered. Many opinions have been expressed, as to the supposed *location* of the *Wheels*, which remains a difficult question. The Prophet states that there was "*one wheel upon the earth* by the living creatures" (Ezek. i. 15), i.e., *beside*, rather than underneath the Cherubim, who apparently do not stand upon the *Wheels*. (Ezek. x. 9, 19.) The original Hebrew bears out this meaning of "*beside*," or "*at the side of*." The *Wheels*, being of a great size, extend to a lower level than the feet of the Cherubim, and thus touch the ground.

The *Wheels* are seen upon the earth, in the first Vision of Ezekiel; and as the *soles* of the Cherubim's feet were visible (Ezek. i. 7), we infer that they were on a higher level than the *Wheels*.

Each *Wheel* was connected with one *Cherub*; for the Prophet records, I beheld "one wheel by one cherub, and another wheel by another cherub" (Ezek. x. 9); though this relationship was not individual, but corporate; for the Four Fourfold Cherubim, and the Four Complex *Wheels* together, formed one living unity.

**Treatise on the Sublime and Beautiful*. The Rt. Hon. Edmund Burke. A.D. 1756.

The position of the Four Living-Creatures, under the crystal Firmament, may now be defined; each of the Four Cherubim being located in the middle of one of the four sides of a square, equidistant from each other; while the crystal Firmament, or platform like blue glassy ice, rests upon their heads, and upon their outstretched wings.

The Cherubim have their upper wings outspread; so that the tips of two wings (each about six feet long) would meet at each of the four corners of the Firmament; for Ezekiel states that "under the firmament were their wings straight, the one towards the other," and also that "their wings were joined one to another" (Ezek. i. 23, 9). The original Hebrew conveys the idea of the upper wings of each Cherub, being on one horizontal plane; and this is a reason for not locating the Cherubim under the four corners of the Firmament, which would involve the upper wings of each Cherub being turned backwards, at right-angles.

"In the midst of the Living-Creatures," in a limited, quadrangular space, the Prophet saw "burning coals of fire," and "the appearance of lamps"* (torches, R.V.) going "up and down... and out of the fire went forth lightning" (Ezek. i. 13). Thus from the red-hot, glowing coals of fire in the central furnace, these quivering torches emitted flashes of a search-light brilliancy, in all directions.

This inspired Vision of "the glory of the Lord," should lead us to worship God, saying, "We give thanks to Thee for Thy great Glory; Glory be to God on high! *Gloria in excelsis Deo!*"

VII. Two magnificent Scriptural ideas are connected with Ezekiel's Vision of the Cherubim; viz., a *Throne* and a *Chariot*.

The Prophet's first Vision is called by the Jews, the "MERKABAH," literally "the Chariot," i.e., the Heavenly Throne; hence, "*Ma'aseh Merkabah*," signifies the Jewish lore concerning the heavenly Throne-Chariot. (Ezek. i. and x.) The Jews record that "Ezekiel, in his Vision, saw Jehovah riding on the Throne-Chariot, when departing from the doomed Temple at Jerusalem."

The Throne and the Chariot are prominent figures in the Jewish Commentaries on the Vision of Ezekiel; and they are emphasized by Maimonides, who designates this Vision, "the Chariot or team of Four." (See Chapter V, p. 71.)

Ezekiel's Vision was regarded by the Jews as a sacred mystery, and was known by the term "Merkabah," as early as the time of Ben Sirach. (cir. B.C. 180.)

*The same Hebrew word for lamps or torches (Ezek. i. 13), is used for Gideon's lamps or torches, in the account of Israel's deliverance from Midian. (Jud. vii. 16, 20.)

The Chariot is a familiar figure, which the Jewish Rabbis have associated with the Cherubim and the Wheels, in the Vision of Ezekiel; and in the Book of Sirach (xlix. 8), this expression occurs: "ἀρμα χερουβιμ," i.e., the Chariot of the Cherubim.

The Cherubic Glory of the Lord appears under the dual aspect of a *Chariot* and a *Throne*: not simply as a *Throne*; nor merely as a separate *Chariot*; but in combination, as a 'Chariot-Throne'; or, as some older writers term it, a 'Throne-Chariot.'

The Rabbis have always regarded the "*Ma'aseh Merkabah*," i.e., the *Throne-Chariot* in Ezekiel's Vision, as one of the "*Secrets of the Law*"; and they say that this mystery of the Heavenly Chariot is of profound significance, being incomprehensible to vulgar minds; and that no interpretations of this Vision should be communicated, except under stringent restrictions.*

"The Jews believe that Ezekiel will come again in the future; and unlock, for Israel, the (mysteries) of the *Merkabah*. On account of the Four Living-Creatures, who carry the Throne-Chariot, the *Merkabah* is also called *Tetramoulon* or *Quadriga*."†

This idea has been too much lost sight of by Theologians, in their exposition of this Vision; though many are the sublime allusions, in Holy Scripture, to the Chariot or Chariots of the Lord God.

Two of the early Latin Pamphlets on the Vision of Ezekiel (previously referred to), are entitled "*Currus*" (Chariot) and "*De Curru*."‡

Wheels naturally suggest the idea of a *Chariot*; while the flashing lightning speed of the Four Living-Creatures, bearing the Throne, may suggest horses of fire. The idea of a Chariot is connected with the Wheels, rather than with the Cherubim. The Wheels would form the substructure of the *Chariot*; and the Cherubim (notwithstanding their intermediate position) might be likened to *horses* of fire; while on the Firmament above, the Sapphire Throne would form the *seat* of the Chariot; the Man Himself being the *Charioteer*,** and directing the movements of the Cherubic Glory, according to His will.

According to the Jewish mystics, the world is governed by God, as the *Charioteer*; and the world is His *Chariot*.

**Jewish Encyclopedia*, pp. 235, 236; 498, 499.

†*Ibid.*, Vol. VIII, p. 499.

‡See Appendix II.

**Jerome, in his Commentary on Hosea, says that "Ezekiel saw the Lord sitting as a Charioteer, upon the Cherubim."

It is impossible to press these spiritual mysteries into the compass of natural figures; and there are many points, in a Chariot, which are difficult to reconcile with the Vision of Ezekiel.

The mystery of the Chariot, or *Merkabah*, is mentioned by Origen.*

Two dissimilar thoughts are associated with these two words, 'Chariot' and 'Throne.' The *Chariot* speaks of motion; though the movements of the Theophany, in the Visions of Ezekiel, are limited to Chebar, and to the environs of Jerusalem; but as the Cherubim move like a flash of lightning, they might instantaneously reach the farthest world in the stellar Universe. The Royal seat, which is over the heads of the Cherubim, is called a *Throne*, and speaks of rest and stability (Ezek. i. 26); and after the return of the Glory, the Lord calls the Temple "the place of (His) throne" (Ezek. xliii. 7). When the Lord shall have taken His Kingdom, the idea of His Chariot may become merged in that of His Throne.

In the description of Solomon's Temple, we find this expression, "the chariot of the cherubim," rendered in the Vulgate, "*Quadriga Cherubim*" (1 Chron. xxviii. 18); and in the bridal Psalm, the King is thus addressed, "Ride prosperously because of truth" (Psa. xlv. 4). "Thou didst ride," says Habakkuk, "upon thine horses and thy chariots of salvation" (Hab. iii. 8). The Psalmist also refers to "the chariots of God" as being "twenty thousand, even thousand of angels" (including no doubt, the Angelic Cherubim and Seraphim); and the context is associated with the same idea of salvation: "Blessed be the Lord...even the God of our salvation. He that is our God is the God of salvation" (Psa. lxviii. 17, 19, 20).

'The Chariot of the Cherubim,' with its Beryl Wheels, coming in a Whirlwind from the North, offers a striking parallelism to the "chariot of fire, and horses of fire," employed in the rapture of Elijah into heaven. Elisha, who witnessed this phenomenon, exclaimed, "The chariot of Israel, and the horsemen thereof" (2 Kings ii. 1, 12). Again, "horses and chariots of fire (encamped) round about Elisha" at Dothan, for his protection. (2 Kings vi. 17.) This figure of the Chariot is also associated with a Whirlwind, in other Scriptures; for it is written, "His chariots shall be as a whirlwind" (Jer. iv. 13); and again, "Behold, the Lord will come with fire, and with his chariots like a whirlwind" (Isa. lxvi. 15).†

**Contra Celsum*, Book VI, 18. See also Hastings' *Dictionary of the Bible*. Vol. I, p. 377, and Vol. V, p. 644.

†The prophet Nahum (ii. 4) gives a vivid description of the rushing movements of the Assyrian chariots. "The chariots shall rage in the streets, they shall justify one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." Chariots, drawn by four horses abreast, were used, by the Greeks and Romans, in the fierce contests of the circus, in which the speed and recklessness of the Charioteers (producing a noise like thunder), must have inspired the spectators with awe. Examples of great speed are furnished by the modern invention of motor-vehicles, which throng our streets, and increase the dangers of locomotion.

In Ezekiel's Vision, we behold the union of the *power* and "the *beauty* of the Lord" (Ps. xc. 17). Power and beauty are allied; for though power may contain more elements of the sublime, and may excite our awe; beauty inspires tenderness, and may win our love and confidence; for as the Psalmist exclaims, "O sing unto the Lord a new song...*strength* and *beauty* are in his sanctuary" (Ps. xvi. 1, 6).

These twin ideas of "*strength* and *beauty*" permeate the whole glorious Theophany. Strength and beauty are seen in the Man—"the king in his beauty" (Isa. xxxiii. 17)—in the Rainbow, in the Firmament, in the Cherubim, and in the Wheels; so that we cannot dissociate these two ideas, or apportion them exclusively to any part of the Vision. All external beauty is but a faint reflection of that "eternal loveliness" which exists in God, and which is manifested to Angels and to men, in the Person of Jesus Christ.

There is no element of change or decay, in "the glory of the Lord": it is the Glory of Him Who can say to His people, "the Lord shall be thine everlasting light"; for "the glory of the Lord shall endure for ever" (Isa. lx. 20; Psa. civ. 31).

A remarkable anticipation of the Prophet Ezekiel's Vision of the Cherubim, occurs in the description of the Majesty of God, by the inspired Psalmist of Israel. In this Theophany, there are similar accessories; the whirlwind and storm, the lightning, darkness, thunders, and thick clouds; similar to the whirlwind, storm, and "great cloud," which Ezekiel saw approaching "out of the north." The Psalmist records that Jehovah "bowed the heavens and came down"; this act being analogous to the opening of the heavens, when Ezekiel "saw visions of God." (Psalm xviii.)

Is there, in this Psalm, any indication of the action of the Lord as the Incarnate Son of God? Assuredly there is, for the Lord is personified, as *Man*; and His ears, nostrils, mouth, voice, eyesight (i.e. face), right hand, and feet, are all particularized. Although these figures of speech; when referring to God, may be termed *anthropomorphic*;* they are literally applicable to the Incarnate Son Who, in "the fulness of time," took upon Him the nature of man.

The next grand component of the Divine Glory, mentioned by the Psalmist, is the Cherub, on whom the Lord rode as on a Chariot; "He rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind" (Ps. xviii. 10).

**Anthropomorphism*, from *ἄνθρωπος* (man) and *μορφή* (form), is the assignment to God, of human members and qualities; and this figure of speech is founded on man's inability to conceive of beings superior to himself.

Jehovah is also represented as shooting out His arrows—His lightnings—from the surrounding darkness, like the lightnings which darted from out of the hot coals, in the midst of the Cherubim.

The Psalmist describes how "the LORD thundered in the heavens, and the Highest gave His voice" (Ps. xviii. 13); while the noise of the revolving Wheels, heard by the prophet Ezekiel, is compared to "the voice of the Almighty," which is represented by thunder. (Ezek. i. 24; see also John xii. 28-30.)

The whole Vision of the Psalmist, like that of Ezekiel, is aglow with fire: "There went up a smoke out of (the Lord's) nostrils, and fire out of His mouth devoured; coals were kindled by it" (Ps. xviii. 8). Mingled with this fire, were "hailstones," which have an affinity with the crystal, icy pavement. (Ezek. i. 22.)

Although no complex Wheels are mentioned by the Psalmist; yet he recounts many of God's Providential actions of deliverance, which are analogous to the movements of the Beryl Wheels, setting forth the wonderful Providence of God, in the salvation of His Saints. (See Chap. IX. p. 166.)

"The brightness that was before him," may have some affinity with the brightness and with the sevenfold Rainbow in Ezekiel's Vision; especially, as the Psalmist's Vision of brightness, is contrasted with the "dark waters and thick clouds of the skies," mentioned in the preceding verse. (Psa. xviii. 11.)

In this Psalm, the Lord is also alluded to as the *King*, Who may be identified with the Royal Man, "having the appearance of fire," seated on the Sapphire Throne, in the Vision of Ezekiel.

In the midst of this sublime display of Almighty power, the Lord is nevertheless described, by the Psalmist, as gracious and merciful: a Saviour, and a Hearer of prayer; thus vindicating His moral glory. Therefore, the Psalmist gives thanks unto the Lord, and magnifies Him, saying, "Great deliverance giveth he to his King; and sheweth mercy to his anointed, to David, and to his seed for evermore" (Psa. xviii. 50).

The above literal description of Ezekiel's first Theophanic Vision, may be supplemented by graphic portrayals of the Cherubim, written by two of our National poets.

England's great epic Poet, John Milton (A.D. 1608-1674), alludes to the Cherubim, as follows:

"The Fourfold-visaged Four,
Distinct with eyes, and . . . the living Wheels,
Distinct alike with multitude of eyes;

One Spirit in them ruled, and every eye
Glared lightning."*

"At last, surrounds (the shepherds') sight,
A globe of circular light,

That, with long beams, the shamefac'd night array'd.

The helméd Cherubim,

The sworded Seraphim

Are seen, in glittering ranks, with wings display'd;

Harping, in loud and solemn quire,

With unexpressive notes, to Heaven's new-born Heir."†

The second poetic description is from a modern poem, abounding in beautiful passages, and less pagan in its associations than 'Paradise Lost':

"As when, to the lone seer, by Chebar's waves exiled,
There came dense cloud and whirlwind from the North,
And fiery wreaths of flame, fold within fold,
And brightness, as of glowing amber, round
Those Living-Creatures inexpressible,
Of human form apparent, clad with wings
Of Seraphim, like burning coals of fire
Or lamps or lightnings, flashing to and fro,
Straight moving where the Spirit will'd: beneath,
Wheels rush'd, set with innumerable eyes.
Wheel within Wheel of Beryl, and instinct
With One pervading Spirit; and overhead
The firmament of crystal, terrible
In its transparent brightness stretch'd: they rose
And lo, the rushing of their wings appear'd
The roll of mighty waters, or the shout
Of countless multitudes: but when the voice
Of God, above them, sounded eminent,
Straightway they stood and droop'd their awful wings;
And far above the Firmament, behold
The likeness of a Sapphire Throne; and there,
Mysterious presage of the Incarnate, shone
The likeness of a Man."‡

*Paradise Lost. Book VI. ll. 841-845.

†Ode on the Morning of Christ's Nativity.

‡Yesterday, To-day and For ever, p. 287. The Right Rev. E. H. Bickersteth, D.D., late Bishop of Exeter. These lines were transferred with some modifications by the Author, from his Seatonian Prize Poem. See p. 127, *supra*.

A brief notice of the effect, produced by this overpowering Vision of "the glory of the LORD," upon the Prophet Ezekiel, may conclude the literal description of this Vision; for he testified, saying, "When I saw (the glory of the LORD), I fell upon my face" (Ezek. i. 28).

The Prophet was humbled and overwhelmed; and he showed his collapse, by an external sign common among the demonstrative Orientals, by falling on his face.

When Moses said to the Lord, "I beseech thee, shew me thy glory"; the Lord replied, "Thou canst not see my face: for there shall no man see me, and live" (Ex. xxxiii. 18, 20). This incident conveys an idea of the resplendent Glory of the living God, the full vision of which would cause the death of a man, in his present sinful and mortal state.

Prostration of body and spirit, during a vision of "the glory of the LORD," has been the experience of the greatest saints. Job, when he heard the voice of God, confessed, "Behold I am vile." "Now mine eye seeth thee. Wherefore I abhor myself" (Job xl. 4; xlii. 5, 6).

The Prophet Isaiah was overwhelmed when he beheld the Vision of "the glory of the LORD"; for he cried, "Woe is me! for I am undone; because I am a man of unclean lips, for mine eyes have seen the King, the LORD of hosts" (Is. vi. 5).

The saintly Daniel also, before he saw his great historic Vision, exclaimed, "my comeliness was turned in me into corruption, and I retained no strength" (Dan. x. 8). But the hand of the Lord touched him, and set him first on his knees, and then on his feet. Yet he "stood trembling," and "set his face toward the ground, and (he) became dumb," till the voice of the Lord graciously revived and encouraged him, saying, "O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong." Thus, the Lord repeated His cheering injunction, "Be strong"; and Daniel readily answered, "Let my Lord speak; for thou hast strengthened me" (Dan. x. 8-19).

At the Vision of the Transfiguration, on Mount Tabor, the three Disciples "fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid" (Matt. xvii. 6, 7).

St. Paul, at his conversion, was prostrated by the heavenly Vision, and "fell to the earth... trembling and astonished" (Acts ix. 3, 4, 6). So, likewise, the Apostle John, when he saw the Lord in Resurrection Glory, "fell at his feet as dead" (Rev. i. 17).

The above examples illustrate the overpowering effect of the Vision of "the glory of the LORD," on sinful man; but when the Saints shall have been raised from the dead, in the power of the Resurrection, they will be able to endure, and even to rejoice in, the Glory of God.

May the Lord hasten the time of this glorious experience!

CHAPTER VIII.

EZEKIEL'S THREEFOLD MISSION,
ASSOCIATED WITH
HIS VISIONS OF "THE GLORY OF THE LORD."

"NO MAN TAKETH THIS HONOUR UNTO HIMSELF, BUT HE THAT IS CALLED OF GOD."
Heb. v. 4

ANALYSIS:

After Ezekiel's prostration, caused by the dazzling Vision of "the glory of the LORD," the Spirit of God mercifully strengthened him, and set him on his feet to hear the voice of the Lord.

- I. The Lord commissions Ezekiel, *first* as a *Prophet* to the House of Israel. Before Ezekiel fulfils this Mission, the Lord commands him to eat the "roll of a book." The spiritual meaning of this symbolic act.
- II. Ezekiel, having eaten the roll, receives his *second* commission, that of a *Messenger*; and he is encouraged by the Lord, to fulfil this Mission, notwithstanding the rebellious spirit of Israel.
 - (a) Ezekiel's unwillingness to accept this Divine Mission. Examples of similar reluctance in other Prophets.
 - (b) Ezekiel's return to the captives at Tel-abib: his seven days' silence.
- III. After this interval, the Lord gives Ezekiel a *third* Mission, that of a *Watchman* to the House of Israel. Ezekiel, in this third Mission, may be regarded as a type of *Apostleship*, for the following five reasons:
 - (1) Apostles are the chief *Watchmen* of the Church of Christ;
 - (2) Ezekiel was *called* to this Office, by the Lord, *without any human intervention*;
 - (3) After receiving this call, he was expressly *sent forth*, by the Lord;
 - (4) Ezekiel was admonished (for the third time) to minister to rebellious Israel, "*all the words*" which the Lord would speak to him;
 - (5) Ezekiel was *given*, by God, as a Watchman to Israel: Ministers, especially *Apostles*, are "gifts" from God.
- IV. Ezekiel's threefold Mission associated with his successive Visions of the Divine Glory:
 - (1) Ezekiel's *first* Mission is the sequel to his first Vision of "the glory of the LORD";
 - (2) The Prophet's *second* Divine charge is associated with his second Vision of "the glory of the LORD";
 - (3) After Ezekiel's commission as a *Watchman*, he is brought into contact with "the glory of the LORD," for the *third* time.

Ezekiel was a type of Christ, the Incarnate Son of God, Who was not only "the Apostle," but also a Prophet, a Messenger, and a Watchman.

THE Prophet Ezekiel, overwhelmed by the Vision of "the glory of the LORD," lay prostrate on his face, until he heard the voice of the *Theanthropos* (the God-Man) speaking from the Throne. This voice was one of gentleness and mercy, but not of thunder: of sympathy, and power, but not of terrible majesty. The Heavenly Man

speaks, after the Cherubim have let down their rapidly-vibrating wings, and the Wheels have become motionless and noiseless.

Divine instructions are given to the Prophet, by the Royal Man speaking from the Sapphire Throne. (Ezek. ii. 1-10.) The action of the Lord towards mortal man, has ever been full of mercy and sympathy; "for he knoweth our frame; he remembereth that we are dust" (Ps. ciii. 14). "Dust and ashes" cannot endure the Vision of the Glory of God Who is like "a consuming fire"; wherefore, the Lord graciously strengthens the prostrate Prophet, saying, "Son of man, stand upon thy feet, and I will speak unto thee." Ezekiel then records, "the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me" (Ezek. ii. 2). Thus the revivifying effect, experienced by Ezekiel, was wrought by the action of the Spirit, proceeding from the glorified Man.

The same energizing influence was experienced by Isaiah, Daniel, and St. John; for though overwhelmed by "the glory of the Lord," they were severally strengthened by the Spirit, to hear the Lord's voice, and to receive His revelations.

Ezekiel was about to be inaugurated as a Prophet, a Messenger, and a Watchman to the House of Israel; and he must be Divinely appointed to this threefold Office.

There is a distinction between the nature and duties of these three commissions. A *Prophet* is one who receives Divine revelations, and to whom the words of the Lord are committed: and he is thus enabled to cast light on the present and future paths of the people of God. A *Messenger* is one who receives from the King, or from some person in authority, a message which he is to deliver to those to whom he is sent, and which may enjoin a definite course of action. While a *Watchman* is called upon to exercise vigilance, and to warn the people to escape from threatened danger or calamity. These three distinct phases of Ezekiel's Mission, may be plainly traced in the three charges given to him, by the Lord. (Ezek. ii. 3-8; iii. 4-11; 17-21.)

I. When the Lord gave Ezekiel his first Commission, that of a *Prophet*, He addressed him as "Son of man," for the second time. This expression, "Son of man," means literally, "*Son of Adam*," Heb. בן (ben), אדם (Adam). It is applied to Ezekiel, by the Lord, about ninety times; but always without the definite article. This title is also applied to the beloved Daniel. (Dan. viii. 17.)

In the four Gospels, this term, "Son of man" is definitely applied by Christ to Himself, *eighty* times; and by others to Christ, *twice* (John xii. 34); and the Lord is thus designated, once in the

Book of Daniel, and twice in the Apocalypse of St. John.* (Dan. vii. 13; Rev. i. 13; xiv. 14.)

There are three Hebrew words, in the Book of Ezekiel, which are rendered "*man*." "*Adam*" is the superior word, and refers to the race of Adam, as created in the likeness of God. (Gen. v. 1-3.) In the Lord's address to Ezekiel, as "Son of man," the Hebrew word "*Adam*" (אדם) is always employed; and this same word is applied to the Man on the Throne, in Ezekiel's first Vision of the Divine Glory, thus affording a hint of the future Incarnation of the Son of God.

The first Divine Ministerial charge given to Ezekiel, is equivalent to his Ordination as a Prophet; for the Lord commands him to preface his message to the children of Israel, with the words, "Thus saith the Lord God." And the Lord adds, "they, whether they will hear, or whether they will forbear...yet (notwithstanding their rebellion) shall know that there hath been a *prophet* among them" (Ezek. ii. 4, 5).

The Lord (the Man on the Throne) then describes the people to whom He sends Ezekiel, viz., "the children of Israel"; and He forewarns the Prophet of their refractory character, declaring that they are "a rebellious nation...impudent (*hard of face*, marg.) and stiff-hearted"; adding, "I do *send* thee unto them; and thou shalt say unto them, Thus saith the Lord God" (Ezek. ii. 3, 4).

The Lord does not disguise from Ezekiel, the difficulty of this Mission; for He likens the Jewish captives to "briers and thorns... and scorpions"; even as the Prophet Micah, some 150 years before, had complained: "The best of them is a brier: the most upright is sharper than a thorn hedge" (Mic. vii. 4). "Briers and thorns" are Scriptural figures of wicked men; for thorns lacerate, and scorpions sting, representing the malignant character of the rebellious Jews.

The Prophet Ezekiel is encouraged not to be "afraid of their words, nor dismayed at their looks"; but to speak the words of God, at all hazards. There is no record of Ezekiel suffering persecution, like the Prophet Jeremiah who was the victim of repeated conspiracies, and whose life was in perpetual danger. (Ezek. ii. 6-8.)

Ezekiel is now bidden to perform a symbolic act, in connection with his first commission. The Lord commands him, saying, "Thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I

*The designation of the Lord as "*the Son of Man*," occurs in the Gospel of St. Matthew, 32 times; in that of St. Mark, 15 times; in that of St. Luke, 23 times; and in that of St. John, 12 times; and with the exceptions stated in the text, it is not found elsewhere in Holy Scripture, save in the Book of Ezekiel.

give thee." And Ezekiel records, "When I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me. . . Moreover (the Lord) said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness" (Ezek. ii. 8-10; iii. 1-3).*

In like manner, the Psalmist declared that the statutes and judgments of the Lord, were "sweeter than honey and the honeycomb"; and again, he exclaimed: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. xix. 10; cxix. 103.) Although Ezekiel records that the roll "was in (his) mouth as honey for sweetness"; yet inferentially, it was bitter in his belly, for he "went in bitterness," even when carried away by the Spirit of God. (Ezek. iii. 14.)

This "bitterness" might be due to the character of the contents of the roll; for "it was written within and without (with) lamentations, and mourning, and woe," indicating the distress, famine, subjugation, and dispersion, which subsequently befell the Jewish Nation.

In the Apocalypse, St. John was warned that "the little book" which the angel gave him to eat, would be sweet as honey in his mouth, but bitter in his belly. This paradox indicates, that however pleasant the reception of a commission from God, may be; yet carrying it out into practice, may involve difficulty, self-denial and suffering.

Eating the "roll of the book," signified the spiritual assimilation of the Divine message; so that the prophet Ezekiel might "inwardly digest" it, and be able to deliver it to others, in its integrity. This act symbolized meditation on the Word of the Lord, as Jeremiah testified, saying: "Thy words were found, and I did eat them" (Jer. xv. 16). In the light cast upon St. John's analogous act, in the Apocalypse, this incident might signify the further proclamation of the Divine message to "many peoples, and nations, and tongues, and kings" (Rev. x. 9-11).

The parallel experience of these two Prophets, separated by centuries, manifests the unchangeable action of the Holy Spirit, both in the Mosaic, and in the Christian Dispensations.

*The fourth Latin Dissertation, described in Appendix II, on the Mission of Ezekiel, is entitled *Bibliophago* (βιβλιοφάγος), meaning *The Eating of the Book*. It extends to 150 pages; but we can here only briefly review this incident, in its relation to Ezekiel's Vision of the Glory of the Lord.

II. After Ezekiel (in his Vision) had performed the symbolic act of eating "the roll of the book," the Lord gave him a second commission—that of a *Messenger*—in these words: "Go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language. . . Had I sent thee to them, they would have hearkened unto thee" (Ezek. iii. 4-6).

It is a Scriptural axiom, that the faith and obedience of those who have had few spiritual privileges, may condemn those whose privileges have been greater. This truth was set forth by our Lord, when He upbraided "the cities wherein most of his mighty works were done, because they repented not" (Matt. xi. 20, 21; xii. 41, 42). Thus Ezekiel is sent, not to foreigners, but "to the house of *Israel*," whose rebellious character was again emphasized by the Lord. In order to enable Ezekiel to endure the opposition of his compatriots, God promises to make the prophet's "face strong against (the) faces" of his adversaries; and his "forehead strong against their foreheads," declaring: "As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house" (Ezek. iii. 9).

An exceptional honour is conferred on the man whom God employs as His *Messenger*, which is the meaning of the Greek noun *ἄγγελος*, angel, and the verb, *ἀγγέλλω*, I announce, or declare a message. The last Book of the Old Testament Canon, that of Malachi (the *Messenger* of Jehovah, *Heb.*), contained a prophecy of a future Messenger, viz., John the Baptist; concerning whom the Lord said, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. xi. 11). Yet John was a man of the desert, and he "did no miracle"; but he was "more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee" (Mal. iii. 1; Matt. xi. 9, 10).

In the same passage, even the Lord Himself is spoken of as "the messenger (or Angel) of the covenant" (Mal. iii. 1).

(a) The prophet Ezekiel, notwithstanding his personal associations with "the glory of the Lord," exhibits a strange *unwillingness* to undertake his Divine Mission. Ezekiel is candid, and he does not cloke his bitter feelings, nor his hot anger, evidencing almost a spirit of rebellion, against which he had been warned by the Lord. (Ezek. ii. 8.) He describes his feelings as follows: "So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit" (in *hot anger*, marg., Ezek. iii. 14). Thus, the self-sacrifice

of the Prophet was tested; and he became as it were, a living burnt-offering. Perfect obedience to the Lord's commands (which may be difficult to flesh and blood), involves self-denial, even absolute self-surrender.

The Prophet's exhibition of "hot anger," and his unwillingness to accept the office of a Divine Messenger, may excite astonishment. But Ezekiel might naturally feel some misgivings, at the thought of encountering "briers and thorns" and "scorpions." Alas! the same spirit of reluctance to perform the will of God, is felt by every one naturally; "for the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. v. 17). Divine grace, alone, can overcome man's weakness, love of ease, and natural rebellion.

The Bible gives a true representation of men, with all their natural infirmities; and this is one proof of the Divine origin of Holy Scripture; and it is a source of comfort, to those who desire to serve God, but who are struggling in the bonds of sin and mortality.

This spiritual and moral conflict is recorded in Scripture, as the experience of the most eminent Prophets, who were nevertheless the honoured servants of God.

Moses furnishes the first apposite example; for when the Lord would have commissioned him, to deliver his compatriots from Egyptian bondage, he almost declined the Mission. He pleaded his unworthiness, and insignificant personality, saying, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" A *second* time, he shrank, pleading ignorance; and he asked, "What shall I say unto them?" In utter despondency, he remonstrated a *third* time, saying, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee" (Ex. iii. 11, 13; iv. 1). For the *fourth* time, Moses demurred, bewailing his lack of fluency of speech, as an obstacle, saying, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue" (Ex. iv. 10). Lastly, objecting for the *fifth* time, Moses summed up his difficulties in almost a blank refusal, saying, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send" (Ex. iv. 13). Although Moses subsequently accepted this Office and Mission, yet some of the glory was taken from him, and put upon Aaron, who was then associated with him, as coadjutor. Nevertheless, Moses became the greatest hero and lawgiver, under the Old Dispensation: for "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10).

The same unwilling spirit was manifested, in some measure, by the great Prophet Elijah, when he became despondent after his victory on Mount Carmel. "He himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers" (1 Kings xix. 4).

A similar reluctance to fulfil the Office of a Prophet, was seen in the sorrowful Jeremiah, who said, "Ah, Lord God! Behold, I cannot speak: for I am a child"; and later, during his trials and persecutions, he exclaimed, "The word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. i. 6; xx. 8, 9).

A like spirit of refusal to act, as the Messenger of a gracious God, was conspicuous in the Prophet Jonah, who shrank from fulfilling his commission, and fled from his post of duty.

How humiliating are these examples of human infirmity, when contrasted with the life of the Lord Jesus, Who came to do His Father's will, at any cost; and Who could say "Lo, I come... I delight to do thy will... thy law is within my heart" (Ps. xl. 7, 8); and again, "I came down from heaven, not to do mine own will, but the will of him that sent me." (John vi. 38. See also Heb. x. 7, 9.)

The greatest Saints of God have fallen short, even in the graces and virtues in which they excelled; and they thus throw into relief, the spotless righteousness and obedience of Him Who is the Incarnate Son of God. But even He, three times in Gethsemane, "with strong crying and tears," said, "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. xxvi. 39; Luke xxii. 42). This was the victory of faith, obedience, and self-sacrifice, even unto death; for the Lord, as perfect Man, shrank from pain; though "for the joy that was set before him, (he) endured the cross, despising the shame" (Heb. xii. 2).

Notwithstanding Ezekiel's reluctance to fulfil his Mission, the grace and power of God were manifested in him; for the Spirit of God lifted the Prophet up, and by spiritual rapture, "took (him) away"; for "the hand of the Lord was strong upon" him. (Ezek. iii. 14.)

(b) After this supernatural, spiritual transport, Ezekiel next records: "Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar" (Ezek. iii. 15). The name of this place is prophetic, suggesting an ultimate restoration of the Jews; for

"Tel-abib" * signifies the "mounds of the ears of corn," reminding us of the prophecy of the Psalmist, that "There shall be an *handful of corn* . . . upon the top of the mountains," like the garnered Firstfruits of the great Harvest. (Ps. lxxii. 16.)

For *seven days*, Ezekiel sat by the river Chebar, among his fellow-captives, in silence and "astonishment."

This attitude of silent passiveness was an Oriental mode of expressing sorrow, as exemplified by the three friends of Job, who "sat down with him upon the ground, seven days and seven nights, and none spake a word unto him" (Job ii. 13).

The period of "seven days" was typical under the Law; for God commanded Moses to consecrate Aaron and his sons for *seven days*, and to forbid their leaving the Tabernacle during that time. (Lev. viii. 33, 35.)† Thus, after the precedents of the Mosaic Law, Ezekiel continued to sit in silence and humiliation for "seven days"; but on the eighth day, he experienced a feeling of exaltation and relief, when "the word of the Lord came unto" him.

III. The Lord, now gives a *third* charge to Ezekiel, and appoints him to a new Office, saying, "Son of man, I have made thee a *watchman* unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. iii. 17).

Ezekiel's commission as a *Watchman*, was distinct from his appointment as a *Prophet* or *Seer* (when he was to speak the words which he received from God); and from his Mission as a *Messenger*, when he was sent to the house of Israel with a message, saying, "Thus saith the LORD." None of these three responsible Offices (especially that of a Watchman) could be self-assumed; but they must be *lawfully* conferred by a recognized authority.

The Lord, at some length, expounds to Ezekiel his duty as a Watchman, saying, "Give them warning from me." Ezekiel is to "warn the wicked man" of the penalty of transgression; and the righteous man, of the danger of backsliding; that the Prophet himself, might be free from the charge of blood-guiltiness.

*Professor Hilprecht (the Director of the American explorations in Babylonia) has identified the site of *Tel-abib*, in the neighbourhood of Nippur. The archives discovered, prove that many Jewish exiles were settled around Nippur; and the large number of Hebrew bowls, found within a radius of five to ten miles, testify to a great Jewish settlement. The extensive hill of *Tel-abib*, or *Tel-abib*, lies about a mile to the East of the river *Shatt-en-Nil*, the ancient *Chebar*; a fact which agrees with Ezek. iii. 15, recording that the Prophet went from the Chebar to *Tel-abib*. *Explorations in Bible Lands*, p. 411. (A.D. 1903.) Dr. H. V. Hilprecht, Scientific Director of the Babylonian Expedition, University of Pennsylvania.

†The Altar, in the Millennial Temple, was also to be purified for *seven days*. (Ezek. xliii. 26.)

The original Hebrew word זָהָר (*zahar*), rendered "*warning*," is repeated fourteen times, in the Book of Ezekiel, in connection with the discharge of Ministerial duties. (Ezek. iii and xxxiii.) This root signifies *to shine, to be brilliant, to make to shine, to spread brightness*; and it denotes the act of the Watchman on the walls (when he sees the approach of the enemy), holding forth a bright torch or other shining beacon-fire from his watch-tower, to warn the City and the neighbouring towns.*

A Watchman is mentioned in Holy Scripture, in connection with King David's flight from his son Absalom. In this incident, the grouping of the King, the Watchman (mentioned no less than *five* times), the porter, and the runners, form an interesting picture of suspense. (2 Sam. xviii. 24-27.)

Again, in the Book of the prophet Isaiah, there is an allusion to a Watchman, who is represented as saying: "The morning cometh, and also the night." And the Lord, speaking through Isaiah, also declares: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night" (Isa. xxi. 6-12; lxii. 6).

In time of war, the office of a Watchman was most responsible; for he was located on a high tower, to keep a look-out; and if he saw armed men advancing, as in the case of Jehu, he promptly reported the alarming circumstance. Watchmen were also employed in the cities, to protect the inhabitants from robbers and from fire; and in the vineyards, they prevented thieves from stealing the fruit; while they frayed away the destructive wild animals, such as foxes and hyænas.

Hence, the special and great responsibility of this Office, is clear; because the safety, not to say the lives of many, would be dependent on the Watchman's conscientious discharge of his duty.

It was after this third and most onerous appointment, that Ezekiel was practically made a prisoner, and struck dumb—a paradoxical preparation for his threefold Office. After his mouth was re-opened, he was enjoined to speak only the words which were given to him by the Lord.

Ezekiel's appointment as "a *watchman* to the house of Israel," admits of a *Spiritual application*; for since the first Vision of Ezekiel has a *Pentecostal* application (as will be shewn later), it will be consistent to regard Ezekiel as a *Type of Apostleship*, for the following five reasons.

(1.) This office of Watchman, has its analogous application in the Christian Church; for all Christian Ministers are, or ought to be,

*See the *Hebrew Lexicons* of Gesenius and Fürst; and the *Commentary on Ezekiel*, by Bishop Wordsworth.

(more or less) Watchmen; but this duty devolves primarily upon *Apostles*, whom God has set "*first*" in the Church. (1 Cor. xii. 28.)

When St. Paul was at Miletus, he impressed upon the Elders of the Church of Ephesus, the duty of acting as Watchmen; saying, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers...Therefore *watch*" (Acts xx. 28, 31).

As the Watchmen, in the East, wait for the first appearance of the new moon, or for the rising of the *Sun*; so likewise, Apostles watch for the Coming of the Lord, warning the Christian Church, saying: "Behold, the bridegroom cometh; go ye out to meet him" (Matt. xxv. 6). Therefore Ezekiel, as a "*watchman* unto the house of Israel," is a type of the Office of Apostles, who act as Watchmen to the Spiritual Israel.

(2.) Ezekiel was appointed to this Office by a Divine call, *without any human intervention*. He had been anointed a Priest, in the usual course of the Temple ritual; but without external rites, he was ordained *by the word of the Lord*, to be a Prophet, a Messenger, and a Watchman. This direct Divine call is the distinguishing mark of the Apostolic Office; whereas, other Ministers should be set in their places, through Ordination by Apostles.

The Lord *calls* Apostles; and they receive no Ordination from man. A Divine vocation was exemplified, in the case of Jeremiah, who records, "Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. i. 4, 5).

St. Paul, speaking of his *call* to the Apostolate, declared that he was "an apostle, *not of men, neither by man*, but by Jesus Christ, and God the Father, who raised him from the dead" (Gal. i. 1).

Not only Apostles, but all Christian Ministers, whether Prophets, Evangelists, Pastors, or Deacons; and even underdeacons, choristers, acolytes or doorkeepers, are set in their places, by the act of some one in authority. Even the Lord Jesus Christ, the Head of His Body the Church, "glorified not himself to be made an High Priest" (Heb. v. 5). In the early Church, no candidate could enter into the Priesthood, unless "*called of God*," by the voice of the Holy Ghost, speaking through ordained Prophets. (Heb. v. 4; see also 1 Tim. i. 18; 2 Tim. i. 6.) The prophet Ezekiel, being *Divinely called*, was also, in this particular, a type of the Apostolic Ministry.

(3.) Ezekiel was not only called of God; but was *sent* on his Mission, by Divine authority.

The truth of Ezekiel being *Divinely sent*, is prominent in each of the Lord's three charges to the Prophet. In the *first*, the Lord plainly states, "Son of man, I send thee (as *Prophet*) to the children of Israel" (Ezek. ii. 3, 4). In the *second* instance, the Lord sends him as a *Messenger*, saying, "Son of man, go, get thee unto the house of Israel, and speak unto them" (Ezek. iii. 4, 11). And in the *third* charge, the Lord commissions him as a *Watchman*, saying "Son of man, I have made thee a watchman unto the house of Israel: therefore...give them warning from me" (Ezek. iii. 17).

The necessity of receiving a Mission *from God*, as an endowment for Ministerial service, is prominent throughout the Scriptures; for it is written, "no man taketh this honour unto himself, but he that is called of God" (Heb. v. 4). "The Lord of the harvest (must) *send forth* labourers into his harvest." No one ought to *thrust himself* into any place of responsibility in the Lord's vineyard. All who would serve the Lord acceptably, must learn the dignity of waiting on the Lord; in the attitude of "the man clothed with linen," who stood "beside the wheels" and the Cherubim. (Ezek. x. 6.) Centuries later, the Apostle to the Gentiles, expressed the same truth, saying, "How shall they preach, except they be *sent*?" (Rom. x. 15.) The Lord declared of the false Prophets, "I have *not sent* these prophets, yet they ran: I have not spoken to them, yet they prophesied" (Jer. xxiii. 21).

This truth of being *sent* by God the Father, and by the Lord Jesus Christ (the Head of His Body the Church), is essential to the Office of *Apostle*. No words could be more emphatic, than those spoken by our Lord to the Apostles, after His Resurrection: "As my Father hath sent me, even so send I you" (John xx. 21).

All true Mission originates in the Godhead, and springs from God the Father; for "of him, and through him, and to him, are all things" (Rom. xi. 36). Even "*the Son*" was "*sent* of the Father"; and therefore, He is called "*the Apostle*...of our profession" (Heb. iii. 1).

The Lord Jesus Christ repeated this truth, that He was *sent*, no less than *forty* times, as recorded chiefly by St. John. In twenty-four of these instances, the Greek word *pempo* (πέμπω) is used; but in sixteen other passages, the word *apostello* (ἀποστέλλω) is employed, which indicates the *Mission* of a delegate, and the *authority* with which he is empowered. In our Lord's valedictory address to His disciples, He alludes to this Mission from His Father, *five* times; and in His last intercessory prayer, *seven* times; the word *apostello* (ἀποστέλλω) being employed, in the latter instances.*

*The word "Apostle" is derived from the Greek, ἀποστέλλω, I send.

As the Prophet Ezekiel was not only called, but *sent* by God; he was also, in this third particular, a fitting type of Apostles.

(4.) Ezekiel is twice admonished, on his appointment as a Watchman, to *receive, from the Lord, all the words* with which he is to warn the rebellious children of Israel. The Lord said "Hear the word at my mouth, and give them warning from me" (Ezek. iii. 17; xxxiii. 7). The reception of words from the Lord, is necessary for *Apostles*. Christ, when praying to the Father for His Apostles, said, "I have given unto them the words which thou gavest me; and they have received them"; and again "I have given them thy word" (John xvii. 8, 14).

(5.) The Divine Mission of Ezekiel illustrates another Apostolic truth; viz., that all Ministers are *gifts* from God.

One original Hebrew word, used in Ezekiel's Commission as a Watchman, is significant. The Lord's words are rendered, in the A.V., "I have *made* thee a watchman"; whereas, the literal rendering of the Hebrew is, "I have *given* thee (to be) a watchman" (Ezek. iii. 17).

This aspect is true of *Apostles*; for they, more than any other Ministers, are *gifts* from the Father to the Son; but all Ministers in their measure, are God's gifts to the Church. (See Chap. X. pp. 184, 185.)

IV. Ezekiel's three Divine Commissions—as a Prophet, a Messenger, and a Watchman—were each specially associated with a manifestation of the Glory of the Lord with the Cherubim.

(1.) Ezekiel's first Commission, that of a *Prophet*, succeeded his first Vision of "the glory of the Lord"; when he was brought into contact with the Four Living-Creatures, the complex Beryl Wheels, and the God-Man.

(2.) Ezekiel having been commissioned, by the Lord, as His *Messenger* "unto the house of Israel," the Prophet was again brought into personal contact with the Glory of the Lord, as he testifies: "Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place" (Ezek. iii. 12). This passage alludes to "the glory of the Lord" as a whole; and to the "place" where it was manifested, possibly referring to its first appearance by the river Chebar, or to its normal position in the Temple.

But the Prophet now gives additional details of this Theophanic Vision; for he hears "the noise of the wings of the living creatures," who had not then "let down their wings" (Ezek. iii. 13; i. 25).

Ezekiel also heard "the noise of the *wheels*" (over against the Living-Creatures) whirling, and in rapid rotation; and he sums up these various sounds in one general statement, as "a noise of a great rushing."

(3.) After Ezekiel received his third Commission, that of a Watchman, he was bidden to go forth into the plain; and for the *third* time, he was brought into contact with "the glory of the Lord," in its totality, as he beheld it "by the river Chebar." Therefore, we may again picture the glorified Man on the Sapphire Throne, surrounded by the Rainbow, and supported on the Firmament, over the heads and wings of the Four quadriform Living-Creatures, and the complex Beryl Wheels. When the Man on the Throne speaks, and gives the threefold Commission to the Prophet, the Four Cherubim are present as witnesses, the Beryl Wheels being united with the Cherubim. Thus, the Four Living-Creatures were especially associated with the threefold Mission of Ezekiel, as committed to him by the Lord.

Ezekiel was again overpowered by the same feelings of awe and self-abasement, which he experienced when he first beheld "the glory of the Lord... by the river of Chebar." Once more, he fell on his face, before the wondrous Vision. But the Lord graciously had compassion on Ezekiel, who records: "the spirit entered into me, and set me on my feet" (Ezek. iii. 23, 24).

In Ezekiel's three Offices, a relation to *three*, out of the Four Cherubic Ministries, may be discerned; for his Office as Prophet would set forth the Ministry of the *Prophet*; his Commission as Messenger, that of the *Evangelist*; and his appointment as a Watchman, that of the *Apostle*; but the fourth Cherubic Office, that of the *Pastor*, is not evident in this phase of Ezekiel's Ministry of solemn testimony.

Thus Ezekiel, in each of his appointments as Prophet, Messenger and Watchman, was brought into contact with "the glory of the Lord."

In the inauguration of the two Prophets, Ezekiel and Isaiah, to their respective Missions, parallel features may be discerned, viz., their connection with the Glory of the Lord; their sense of unworthiness; their preparation for service; and their Divine appointment to their Office, through the immediate intervention of God. (Isa. vi. 1-9.)

It is interesting to find that the truth of Ezekiel being a type of Apostles, is not new; but was noted in one of the Latin Pamphlets, entitled *Bibliophago* (1720), lent to the Author, by the University of Utrecht.*

Ezekiel was not only a type of Apostles, but also a type of the Lord Himself, Who was the Apostle (i.e., the *Sent One* of the Father), and in Whom, all types find their embodiment; for He is God's Prophet, Messenger, and Watchman, to the glory of God the Father.

*See Appendix II, for a brief epitome of this Treatise.

CHAPTER IX.

THE SPIRITUAL INTERPRETATION OF THE FIRST
VISION OF EZEKIEL.

"THE LORD" SAID, "WRITE THE VISION, AND MAKE IT PLAIN . . . FOR THE VISION IS YET FOR AN APPOINTED TIME, BUT AT THE END IT SHALL SPEAK, AND NOT LIE: THOUGH IT TARRY, WAIT FOR IT." Hab. ii. 2, 3.

ANALYSIS:—Ezekiel's first Vision reveals Jesus Christ, the Son of God, as the Incarnate King over all created things in heaven and in earth. The true interpretation of this Vision is to be found in the *Incarnation* of the Son of God, and in the truth that the Cherubim signify *men* in the Church of Christ.

- I. The spiritual meaning of the *Accessories* of the Vision: (1) The Whirlwind; (2) The great Cloud; (3) The Fire; and (4) The North, whence this Vision came forth.
- II. The *threefold* structure of the Vision: The Man; the Cherubim; and the Wheels.
 - (1) The *Man*, with His adjuncts:
 - (a) The Man, the focus of the Vision, is the Incarnate Son of God. The doctrine of the Incarnation. The spiritual interpretation of (b) the Sapphire Throne; (c) the crystal Firmament; and (d) the Rainbow.
 - (2) The *Four Living-Creatures* or *Cherubim* symbolize Divine Ministry in men. The interpretation of their four faces, their wings, their straight feet, their divided hoofs, their hands, their innumerable eyes, their rapid movements, "their appearance like burning coals of fire, and like lamps." The interpretation of the lightning.
 - (3) The Complex *Beryl Wheels* typify the working out of God's eternal purpose in the Church, through His inscrutable Providence in the world.
 - III. The one pervasive *Spirit*, Who unites the Vision into a living unity. The Spiritual and Cherubic application of Psalm xciii. The resplendent Glory, seen in Ezekiel's Vision, symbolizes the reward of the Son of God Incarnate, after His meritorious work in the redemption of man.

EZEKIEL'S first Vision of "the glory of the LORD," having been described in the letter, the spiritual interpretation forms an appropriate sequel.

Ezekiel further designates this Vision, "the glory of the God of Israel" (Ezek. viii. 4; x. 19—20); and in the fuller light of the New Testament, we are taught that "the glory of God (shines) in the face of Jesus Christ," Who is the Revealer of the invisible Father. (2 Cor. iv. 6.) Speaking generally, two fundamental truths pervade this Vision of Ezekiel; viz., the Incarnation of the Son of God; and the action of the quickening Spirit. The Vision also reveals the truth that the

Cherubim signify *men* in the Church of Christ, which is a necessary corollary of the Incarnation of the Son of God. (See Section III, p. 160, *infra*.)

The Vision of Ezekiel is called "the glory of the LORD"; therefore, it must be connected first with *God*, and secondly with Creation, the masterpiece of which is *man*.

Furthermore, as Christ Himself declared that "Moses and the prophets" wrote of Him (Luke xxiv. 44; John v. 46); what can be more reasonable, than to expect to find *Christ* in this Vision, as well as in all other mysteries of Holy Scripture? (Luke xxiv. 26, 27.)

St. John, referring to the Vision of the Seraphim, as seen by Isaiah, writes: "These things said Esaias, when he saw his glory" (John xii. 41). Thus, St. John affirms that Isaiah's Vision of the Lord with the *Seraphim*, was a Vision of the Glory of Christ. Therefore, by parity of reasoning, and by prophetic analogy, the Vision of the Lord with the *Cherubim*, must also set forth the Glory of Christ, the Incarnate Lord. Thus, the *Incarnation* of the Son of God becomes the key-note to the true Interpretation of Ezekiel's Vision; and the highest intelligence of Angels or of men, could not suggest any solution more simple, more spiritual, or more consonant with the wisdom and power of God.

The Church as a whole, strange to say, manifests no desire to understand the mysteries of the Cherubim; although the Cherubic Emblems are to be found in thousands of sacred buildings, stained glass windows, and illuminated books. Except for the application of the Four Living-Creatures to the Four Evangelists, the Cherubim are regarded as abstractions, and are practically ignored. Put this human apathy reflects on the wisdom of God, Who would not have revealed, in such detail, truths, if they were abstract and unconnected with the Incarnate Lord, the Church of Christ, or the salvation of man.

Ezekiel's Vision, is called "visions of God" (Ezek. i. 1); for the Hebrew word, here translated "God," is אֱלֹהִים (*Elohim*), which is in the plural number, indicating the plurality of Persons in the Godhead. This Theophany is therefore full of the Glory of the indivisible Trinity; but Ezekiel's Vision may be specially regarded, as a revelation of the Kingly Glory of the Incarnate Son of God, Who is the central Figure in the Vision.

I. The *Accessories* of the Vision are described first, by the Prophet, and may therefore be first interpreted.

The preliminary fact recorded, is that "the heavens were opened;" an incident which will receive further illustration in the Pentecostal application of this Vision. (Chapter XI, *infra*.)

A Whirlwind, a great Cloud, and a Fire, herald this Theophany. All these adjuncts come from the North.

The rays of light cast by Holy Scripture, upon these symbolic figures, may be brought to a focus.

(1.) In the Whirlwind, God was wont to manifest His Presence; for "the LORD answered Job out of the whirlwind" (Job xxxviii. 1). It is also written, "The LORD GOD... shall go with whirlwinds" (Zech. ix. 14). In many languages, a single word signifies both *wind* and *spirit*; thus, in the Hebrew, רוּחַ (*ruach*) means either wind or spirit; in the Greek, πνεύμα (from the word πνέω, I blow, or breathe) signifies wind and also spirit; and the Latin, *animus*, comprehends both significations.

In Scripture, wind is an emblem of the action of the Spirit of God; and the Lord confirms this application when He says, "The wind bloweth where it listeth... but (thou) canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit" (John iii. 8).

The Whirlwind (on account of its motion, force, and powerful effects) symbolizes the descent of the Holy Ghost; and sets forth the Spirit's action, in lifting men up from earth into "heavenly places." The power of the Whirlwind was seen in the rapture of Elijah into heaven, and typifies the action of the Spirit of God. The preliminary Whirlwind in Ezekiel's Vision, signifies that the whole of this Vision is a revelation of the presence and power of the Holy Spirit.

In the natural world, a Whirlwind is composed of more than one wind, occasionally of "the four winds of the heaven" (Dan. vii. 2); and analogously, in the spiritual world, the Spirit of life inspires the Ministry of the Fourfold Cherubim, for the uplifting of the flock of God, into the heavenly regions where the Lord Himself abides.

(2.) Clouds, in Scripture, are frequently employed as symbols of the Presence of God. "The LORD said unto Moses, Lo, I come unto thee in a thick cloud" (Ex. xix. 9). A dense cloud covered Sinai for six days, and the Lord "called unto Moses out of the midst of the cloud" (Ex. xxiv. 16). The "pillar of cloud" in the wilderness, was a pledge of the Divine presence and guidance. On the mount of Transfiguration, "a bright cloud overshadowed" the disciples; and "a voice out of the cloud," testified to the Presence of God the Father. (Ex. xxxiv. 5; Num. xi. 25; Ps. civ. 3; Matt. xvii. 5; 1 Thes. iv. 17.)

"A great cloud" symbolizes the impenetrable character of the Divine Being; for "clouds and darkness are round about him" (Lam.

iii. 44; Ps. xcvii. 2); and in the Apocalypse, it is stated that Christ, at His Second Coming, will come "with clouds" (Rev. i. 7).

In the Tabernacle and in the Temple, God gave a proof of His Presence in the bright cloud, the Shekinah, which dwelt between the Cherubim.

Thus, clouds may conceal or reveal the Presence of God.

In another aspect, a great cloud, as a source of fertilizing rain, suggests associations with the Holy Spirit.

Clouds full of water, represent spiritual Ordinances or Ministries, dispensing the water of life, by the utterance of heavenly doctrine. (Deut. xxxii. 2.) "Clouds without water" (Jude 12) represent false Ministries, which do not convey the living Word of God, but the dust of human doctrine which is unrefreshing, and even stifling.

(3.) Fire is the next accessory in this Vision, described by the Prophet. Fire also is associated, in Holy Scripture, with the Presence of God. "A lamp of fire," passing between the divided pieces of Abraham's sacrifice, indicated the Presence of God, and the ratification of His Covenant with the Patriarch. (Gen. xv. 17, *margin*.) In the burning bush, God appeared to Moses. In fire, God descended on Mount Sinai; and, in an audible voice, He uttered the Ten Commandments "out of the midst of the fire" (Ex. iii. 2; xix. 18; Deut. iv. 12). The Lord was revealed to Israel, "in the pillar of fire by night" (Ex. xiii. 21, 22).

In the Law, fire from Heaven, as the token of Divine acceptance, consumed the first sacrifices offered upon the Brazen Altar; and also, the sacrifice of David, on Araunah's threshingfloor. (Lev. ix. 24; 1 Chron. xxi. 26; 2 Chron. vii. 1.) "The God that answereth by fire, let him be God," cried Elijah, on Mount Carmel; and when "the fire of the LORD fell" (consuming the sacrifice and the Altar), the people shouted "The LORD, he is the God" (1 Kings xviii. 24, 38). Fire is a multiple symbol of the nature and attributes of God; of His Divine Presence; of His devouring purity; and of His burning love; for "God is light" and "God is love"; though to the ungodly, He "is a consuming fire" (Heb. xii. 29).

Fire is also a recognized emblem of the Presence of the Holy Ghost. The fire, in Ezekiel's Vision, is represented as "infolding itself" (Ezek. i. 4); signifying the gathering of the members of the Church, into one Divine communion, into "the Apostles' doctrine and fellowship," which "is with the Father, and with his Son Jesus Christ," through the Spirit. (1 John i. 3.) Fire also represents the holiness of God, reflected in His Ministries, which like a fire, search and purify.

The flame of fire is "the colour of amber," and also of gold. This metal is the emblem of pure truth; and therefore, of Jesus Christ as the Truth of God. The "eyes" of Christ are described in the Apocalypse, "as a flame of fire" (Rev. i. 14).

The accessories of Ezekiel's Vision, the *Whirlwind*, *Cloud*, and *Fire*, are all acknowledged symbols of the Presence of the Living God. These three sublime portents form the background of this wondrous Vision. This mode of Divine manifestation, is seen in God's revelation of Himself to Job, and also to the Prophet Nahum (Job xxxviii; Nah. i. 3); and the Psalmist sings, "Our God shall come, . . . a fire shall devour before him, and it shall be very tempestuous round about him" (Ps. l. 3).

The same accessories were seen in the Vision of God's Glory, as revealed to Elijah, when "a great and strong wind (which) rent the mountains, and brake in pieces the rocks before the LORD," was accompanied by "an earthquake, (and) a fire". These prodigies were succeeded by the "still small voice," indicating the Presence of God. (1 Kings xix. 11, 12.)

(4.) The Whirlwind, the Cloud, and the Fire, are all seen coming "out of the north." "Cold out of the north," often arrests the sweet influences of Spring, binding them with icy bands, symbolical of death. (Job xxxvii. 9.) "The north," therefore, spiritually typifies the condition of man's carnal nature, which must be held in death, if men would behold the Glory of God.

But the Divine Glory is capable of manifestation, even out of the barrenness and death of fallen flesh. The Whirlwind from the North, is a type of the action of the Holy Spirit, Who brings life to fallen men, by leading them to the crucifixion of the flesh, that they may be made partakers of Christ's new, and resurrection life.

Hence, "fire out of the north" sets forth the self-sacrificing love of Christ, even unto death, and His triumph in Resurrection. Coming from the North may well denote the emerging from death, in Resurrection; for we "look for the resurrection of the dead," which is one fulfilment of the Vision. As "promotion cometh neither from the east, nor from the west, nor from the south" (Ps. lxxv. 6); it therefore comes from the North. This same truth, setting forth the death of the flesh as the basis of Resurrection, was seen in the daily Burnt Offering being slain on the North side of the Brazen Altar; which thus became a sacrifice of a "sweet savour" to God. (Lev. i. 9.)

The symbolism of the North, is analogous to that of Circumcision, which teaches the unprofitableness of the old nature, and the necessity of its death. (Rom. vi. 6; Eph. iv. 22.)

II. Ezekiel's Vision of "the glory of the LORD" reveals three salient components: (1) *The Man*; (2) *The Cherubim*; and (3) *the Wheels*; while the energizing *Divine Spirit* permeates this threefold, heavenly Organism.

A threefold structure characterizes the chief works of God, and shews forth the Glory of the indivisible Trinity. A threefold Divine Order was symbolized in the Tabernacle of Moses, in the Temples of Solomon and of Ezekiel; also in the three Dispensations, into which human history is divided (the Patriarchal, the Mosaic and the Christian); and even in the threefold nature of *man* (made in the image of God), consisting of "spirit and soul and body," according to the inspired analysis of the Apostle Paul. (1 Thess. v. 23.)

(1.) In the upper or "Shekinah Glory" of this Theophany, the *Man* on the *Throne* appears with the adjuncts of the crystal *Firmament* and the *Rainbow*.

A word of explanation may be offered on the use of the term, "*Shekinah Glory*."* This expression may be reverently applied to the upper part of the Vision: consisting of the *Man*, the *Throne*, the *Firmament*, and the *Rainbow*; this part by itself, being often designated "the glory of the LORD" (Ezek. x. 4, 18). The living Centre of the Glory, is the *Man* Who is full of the Spirit, and Who is the living *Shekinah*, the manifestation of the Glory of the invisible God. The *Cherubim* and the *Wheels*, together with the *Man* and His adjuncts, constitute "the glory of the LORD," as a whole; but the *Cherubim* and the *Wheels* (though always united) are never called "the glory of the LORD," when separated from the *Shekinah* or Upper Glory.

This sublime Vision is thus connected with God and with *Man*—with the greatest of all mysteries (next to the being of God), viz., the *Incarnation* of the Son of God; also with the second great mystery, the *Church*; and thirdly, with the great mystery of *Providence*. These mysteries are symbolized in the threefold Vision of the *Man*, the *Cherubim*, and the *Wheels*.

(a) The *Man* is the focus of the Vision; for around Him, the whole Organism is grouped; and He, through the Spirit, transfigures the *Cherubim* and the *Wheels* with life, motion and power. Hence, every detail of the Vision must harmonize with the predominant thought of *humanity*. True, the *Man* bears "the image of the heavenly," and is glorified in Resurrection life; but He is the same *Man* Who, some

*The word *Shekinah* etymologically means *dwelling* (see Chap. II, p. 19): hence, the expression "*Shekinah Glory*" is not tautological.

centuries later, became Incarnate, and "humbled himself," even to "the death of the cross," for us men and for our salvation. (Phil. ii. 8.)

He Who sits upon the Throne, has "the likeness as the appearance of a man" (Ezek. i. 26). Ezekiel employed qualifying expressions, because this Vision foreshadowed the Incarnation of the Son of God, some 600 years before the actual event. The word "appearance" can now no longer be used, for this Vision has become a reality. Christ's Incarnation, however, was always a reality with the Eternal Father; for in His sight, Christ was "the Lamb slain from the foundation of the world" (1 Pet. i. 19, 20; Rev. xiii. 8).

Thus, this fundamental truth, upon which our salvation and the stability of the New Creation depend, permeates the first Vision of Ezekiel, and is the essential element in "the glory of the LORD."

But Ezekiel's words show that this Man on the Throne, is *more* than man; for the Prophet also speaks of Him later, as "the God of Israel" (Ezek. x. 19).

The grand yet simple clue to the solution of the mystery of the Cherubim, is the Incarnation of the eternal Son of God, for this is the most wonderful work of God; and it were strange if Ezekiel's symbolic Vision of the glory of God, did not cast light on this primal mystery.

The doctrine of the Incarnation may be briefly formulated as follows: The Son of God, Who was very God of very God, became Incarnate by the Holy Ghost, of the Virgin Mary; and was made Man, "not by conversion of the Godhead into flesh, but by taking of the Manhood into God"; so that the Divine and human natures remained separate and unconfused, but united for ever, in ONE PERSON. The Catholic faith is, that Christ, being made Man, did not cease to be God; but abides for ever God and Man, yet one Christ. This comprehensive mystery embraces the revelation of the Godhead; and the truths of Atonement, Forgiveness, Sanctification, Resurrection, and Eternal Glory in the Kingdom of God. Some theologians err in seeking to magnify Jesus as revealed in *unfallen flesh*; whereas the Lord, though Himself ever sinless, took upon Him fallen flesh, and was "in all things," save sin, "made like unto his brethren" (Heb. ii. 17).

In Ezekiel's Vision, the heavenly Man—the God-Man—had the appearance of being on *fire*, "from his loins upward, and from his loins downward." In one aspect, the fiery flames symbolize the glory of His Resurrection-life. The loins are the seat of strength, having the power to bring forth seed, signifying the bringing "many sons unto glory." The fire ascending from His loins upward, indicates the love of Christ *ascending* to the Father; while the *descending* fire represents the

love of Christ to man, ever burning, purifying, and blessing. The Messenger of God, as prophesied by Malachi, is "like a refiner's fire, purifying the sons of Levi... as gold and silver" (Mal. iii. 2, 3).

No details of the *form* of the Man, Who has the appearance of fire, are recorded by Ezekiel; but they are disclosed in the Apocalyptic Vision, where the Lord is revealed in Resurrection Glory. (Rev. i. 13-16.)

In connection with the truth of the Incarnation—as set forth in the Vision of Ezekiel—there is one omission which is worthy of emphasis. In this revelation of "the glory of the LORD," there is *not* the slightest trace of any *woman, mother, or child*. The Lord, the Incarnate Son of God, is present as Man; but He is a full-grown Man, and not a child.

There is a marked difference between Ezekiel's Vision of the Lord, and the Medieval, pictorial representations of our Lord, as seen in all the lands of Christendom. The Church of Rome has innumerable pictures and statues of the Blessed Virgin, holding a child; but this representation is misleading, and obscures the truth; for the Lord, "the Man Christ Jesus," is *now* in heaven, at the right hand of God; and the Virgin, like all other saints, is asleep awaiting the First Resurrection, at the Coming of the Lord.

(b) The Man, as King, is seated upon a *Throne* which is the symbol of Royalty, suggesting the idea of pre-eminence, authority, and power. In Scripture, a Throne symbolizes judgment, mercy, and righteousness. (Ps. xlv. 6.) God has set His Son, as "king upon (His) holy hill"; and has promised that the Throne of Jesus Christ shall endure for ever. (Ps. ii. 6; Heb. i. 8, 9.)

The prominent aspect of the Lord, in this Vision of Ezekiel, is His Glory as God's anointed *King*. He is "KING OF KINGS," and "heir of all things"; and this royal dignity and majesty are displayed in the glory of Him Who sits on the Sapphire Throne, and at Whose royal will, the Cherubim fly, and the Wheels rotate.

The grand idea of "*the Kingdom of God*," may be traced throughout the whole of Divine Revelation. Therefore, it is no wonder that this basal truth should be conspicuous, in the Visions of the Glory of the Lord; and that the Kingdom of God should be typified, in the Visions of Ezekiel.

Christ, as God's everlasting and glorified King, is the climax of the whole Vision; and this fact is beautifully symbolized by the glorified Man on the Throne.

His Royal Throne has the appearance of a sapphire stone, being formed of one sapphire. The colour is blue, like the "robe of the ephod" of the High Priest, and speaks of the colour of heaven, and of

that mercy which "is great unto the heavens"; for in mercy, the King's throne is "established."* (Psa. lvii. 10; Isa. xvi. 5.)

The blue Sapphire Throne testifies to Christ, as the Royal High Priest "after the order of Melchizedec," "over the house of God," "in heaven itself"; where He appears, as "a merciful and faithful" Intercessor. Thus, there is a relation between mercy and faithfulness; and also, between these attributes and the Throne of the King. "Mercy and truth preserve the king: and his throne is upholden by mercy" (Prov. xx. 28).

Blue, the colour of the heavens, is the colour of the Throne, testifying to the truth that heavenly gifts are the best evidences of the endowment of the King, by the anointing of the Holy Ghost.

The colour *blue* is also an emblem of holiness, as seen in the Jewish "fringe of blue" (Num. xv. 37-39); and we worship our Saviour, as God and Man, "on the (sapphire) throne of his holiness" (Ps. xlvii. 8).

[The sapphire gem sets forth the beauty of the heavenly spirit of the Saints, whose affections are set "on things above. Blue is also an emblem of the spiritual qualifications of an Angel, or Bishop of a Church, and it is the typical colour of the Prophetic Ministry.]

(c) Another constituent of the upper Glory, is the crystal *Firmament*, which is upon the heads of the Living-Creatures, and forms the platform of the Sapphire Throne. (Exod. xxiv. 10.) Spiritually interpreted, this crystal Firmament typifies the eternal stability of those things in the heavens, which cannot be shaken. The Firmament is under the Lord's feet; for He has attained to the heavenly state, as the risen Man; and He is immortal and glorified. It also symbolizes that state of purity which the Saints shall inherit, who have been made to "sit together in heavenly places in Christ Jesus" (Eph. ii. 6). The crystal Firmament is emblematic of the whole Church, which is heavenly; and whose function is to support the rule and authority of Christ. Hence, the Firmament, resting on the Four Cherubim, represents those who form "the body of heaven in his clearness" (Ex. xxiv. 10); i.e., the spiritual Church of God, taken out of the world, and upheld by the Fourfold Ministry. The voice from above the Firmament, symbolizes the voice of the Lord, speaking by the Holy Ghost, through Apostles in His Church.

The condition of tranquility, represented by the crystalline Firmament, will be unbroken and everlasting; for it appertains to the

*According to a Jewish tradition, the two stones, on which the Law was written, were *sapphire* stones; thus the Lord's Sapphire Throne may symbolize merciful judgment; and that the Law which He ministers, is a Law of Righteousness.

Kingdom of heaven, concerning which the Lord said, "My kingdom is not of this world" (John xviii. 36).

(d) The Man is encircled by a *Rainbow*, a symbol of typical significance, in human History.

The Rainbow is due both to the *Rain*, and the *Sun*—the two factors in its formation. The rain is a type of the Spirit, as ministered, in the preached Gospel—in heavenly doctrine dropping as "the gentle rain." The light of the Sun now proceeds from the Man on the Sapphire Throne, Whose face, after His Resurrection, is described "as the sun (shining) in his strength" (Rev. i. 16). Thus, these two material factors, the Sun and the Rain (producing the surrounding polychromatic bow), are symbolically connected with the *Man* and with the *Spirit*.

The spiritual lessons taught, by the Rainbow, are declared in Holy Scripture. God revealed to Noah, that the Bow was the token of the everlasting Covenant, between the Creator and all flesh, including also the earth itself. (Gen. ix. 8-17.)

This over-arching, seven-coloured Bow, as the crown of the Theophany, must strike the astonished observer; while it testifies to mercy and truth, and to faithfulness in a Divine Covenant.

The Rainbow is the symbol of *mercy*, being the pledge that God will not again destroy the earth by a Flood; and it abides an imperishable witness to *truth*, signifying that the Lord will fulfil His Promise and His Covenant. The promises given in mercy, are fulfilled in truth (Mic. vii. 20); and like the Rainbow, they have a connection with the heavens and with the clouds; for His "mercy is great above the heavens: and (His) truth reacheth unto the clouds" (Psa. cviii. 4).

As the Lord is the "King of all the earth" (being its Inheritor and Restorer), there is a special fitness in the King being encircled by a Rainbow, which testifies to the stability of the earth, according to the sure promise of God. We praise the faithful God (Who keeps His Covenant to a thousand generations), and we say, "O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?" (Ps. lxxxix. 8.)

In this Theophany, what a beautiful picture is presented of the Lord as "*the Angel of the covenant*," even of that eternal Covenant, between the Father and the Son, whence all other Covenants of mercy spring! (Mal. iii. 1, R.V.; Heb. xiii. 20.)

The Rainbow also testifies to the Holy Ghost, as well as to the Father and to the Son; for the *seven-coloured* Rainbow is the type of the *sevenfold* work of the Spirit. The Holy Ghost is the "bond of

union" between the Persons of the Godhead; between the two natures of Christ; and between Christ and His Church.

The three primary colours of the Rainbow speak of the glorious Trinity.

Yellow, the colour of gold, the symbol of truth, symbolizes the Invisible Father, the God of truth. *Red* typifies the work of the Incarnate Son, Who shed His blood for men's salvation; while *Blue* witnesses to the Holy Spirit, the Author of heavenly sanctification.

These three colours also testify to three stages in the work of Christ, as follows:

- (a) *Yellow* typifies Christ as the Representative of the Eternal Truth of God, and Who could say, "I am the truth...no man cometh unto the Father, but by me" (John xiv. 6).
- (b) *Red* symbolizes the Redeeming Love of Christ, which originated in the Father, Who gave a body to His Son, thus enabling Him to shed His blood for our Redemption; and to offer, in human flesh, a sacrifice—full, perfect and sufficient—for the sins of the whole world.
- (c) *Blue* sets forth Christ's exaltation into the *heavens*, as our great High Priest; interceding for us at the right hand of God, when He received the fulness of the Spirit, for impartation to His Apostles.

The colours of the Rainbow—three primary, and four secondary, *seven* in all—may also speak of the seven principal Covenants which God made with man. These are consummated in the *New Covenant*, the *eighth*, symbolic of Resurrection, as seen first in the Lord Jesus Christ, Who was "raised up from the dead by the glory of the Father" (Rom. vi. 4).

Hence, in this upper part of the Vision, the Man, the Throne, the Firmament and the Rainbow, are all radiant with the Glory of God the Father; and holiness, love and purity (the eternal cosmic forces of the moral world), are manifested in the God-Man.

(2.) The Spiritual Interpretation of the *Four Living-Creatures*.

As the application of the Cherubim to the Church Catholic, will be considered later,* we will now study the spiritual meaning of the component parts of each Cherub.

The Cherubim support, on their heads and wings, the crystal Firmament bearing the Throne of the Lord; showing by their attitude, that their witness is to Jesus, the King, on His heavenly Throne which will

*See Chapters X and XXX, *infra*.

be finally established upon the earth. The Cherubim are transfused by the *One Spirit*; but they cannot be dissociated from the Man, enthroned above their heads, from Whom the Spirit proceeds.

The Cherubim reveal not their own glory, but that of the Lord; for it is not they, who are to be glorified; but Christ Jesus, Who is to be exalted, by their Ministry.

The Four Living-Creatures go forth together, symbolizing Ministry in a composite form, i.e., the co-operation of service; so that the truth ministered by any one of them, is virtually the truth ministered by the Four. None of them (according to the *normal* appointment of God) should act independently; for "that which God hath joined together, let no man put asunder." The Fourfold Ministry is a spiritual Organism, which God designed, in infinite Wisdom and Love; and which He created, by Almighty Power.

In the spiritual interpretation of the Cherubim, it may be again noted that each Cherub has *four faces*, but only one head. These four faces primarily represent the four aspects of our Lord's character (see Chap. X); while the *one head* symbolizes the unity of Christ's Headship over His Body, the Church. (Eph. i. 22; iv. 15.)

Each of the Four Living-Creatures has *four Wings*.

The signification of the Wings, is cognate to that of the Whirlwind which is a symbol of spiritual power. The Wings set forth energy combined with love; for their feathers, glowing with fire, speak of power enshrined in tenderness.

Two Wings of each Living-Creature, help to support the crystal Firmament; symbolizing that the Fourfold Ministry seeks to direct man's aspirations to Christ, Who is seated on His Sapphire Throne;* for the Four Ministries of Christ uphold and sustain the Church, in that heavenly condition, to which it was lifted up at Pentecost, when it was taken out of the world. But for many centuries, the Church, lacking the action of the Fourfold Ministry, has practically become little more than an earthly Institution.

The eight upper Wings of the Cherubim, *joined* one to another, represent the unity, in which the Four Ministries of Christ work together, for the fulfilment of the purpose of God. (Ezek. i. 9.)

"The noise of the wings" of the Cherubim, spiritually interpreted, sets forth utterances and manifestations in the Spirit, accompanying

*Adam of St. Victor (Hymn I, line 37) applies the expression "*alā binā carlatis*," to two of the wings of the Eagle (the symbol of the Apostle John), interpreting them as love to God and love to Man; a beautiful figure, but hardly correct. (See Appendix I. English Translation.)

the going forth of the Lord's Fourfold Ministry. The *letting down* of the Wings of the Cherubim, denotes the accomplishment of their work; typified by the cessation of the "rushing" and vibration of their wings. (Ezek. i. 24; iii. 13.)

The Wings of the Cherubim are also necessary for covering, and for defence. (Psa. lvi. 1; lxi. 4; xci. 4; Matt. xxiii. 37.) Thus the Cherubim afford spiritual shelter, from the assaults of "the prince of the power of the air"; and this defence is to be found by trusting in the Lord, and abiding under the Ordinances, which He has given for the protection and guidance of His people.

The *rapid motion* of the Wings of the Cherubim, testifies to the alacrity and willingness of the Fourfold Ministry, in the service of God.

The Living-Creatures have *straight feet*, indicating their undeviating steadfastness, in carrying out the revealed commands of God; for there is no change in God's counsels; though His eternal purpose must be *gradually* developed, during its accomplishment, in His Church on earth.

The Cherubim went *straight forward*, with their fourfold frontage, whether to the North, South, East or West; for "they turned not as they went." The ways of the Lord, their Ruler, are always *straight*; and with Him is no "shadow of turning" (Jas. i. 17).

This straightforward path of the Cherubim, represents the righteousness of their walk. Antitypically, the Cherubic Ministry strives, undeviatingly, to attain unto "the prize of the high calling of God in Christ Jesus"; reaching forward unto the Resurrection condition. Each member of the Church, in his daily "walk and conversation," is called upon to imitate this movement of the Cherubim, according to the exhortation of the Wise Man: "Let thine eyes look right on, and let thine eyelids look straight before thee. Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. iv. 25, 27).

Though the four faces of the Living-Creatures were *diverse*, all their eight feet were *alike*, for "the sole of their feet was like the sole of a calf's foot." The Calf or Ox (a ceremonially clean animal) has a cloven foot, which symbolizes the walking in love, enjoined by the two Tables of the Law; viz., love to God; and love to man. The *feet* of the Cherubim, sparkling "like the colour of burnished brass," set forth the moral strength, the steadfastness, the fervour, and love, in which the spiritual Cherubim minister. The fiery feet also signify that purification which comes through suffering—the ardour of consuming love being symbolized by fire; and enduring strength being typified by brass. In the Apocalypse, the feet of the glorified Christ appeared

"like unto fine brass, as if they burned in a furnace" (Rev. i. 15); conveying the ideas of purity and endurance, perfected "in the furnace of affliction" which the Lord suffered, during his life on earth, and which, though now in heaven, He suffers in His members.

The Living-Creatures have "the *hands* of a man under their wings"; and these represent their power of taking hold of men, and of lifting them up, into that spiritual region in which they themselves move. Hands symbolize Ministerial action which is helpful to others. In 1 Cor. xii. 28, St. Paul speaks of "*helps*," indicating a Ministry in the Christian Church; for hands, under the wings of the Cherubim, typify helps or coadjutors. "From which we gather that the principal Ministers, symbolized in this Vision, have subordinate 'helps,' by which they are enabled, as it were, to multiply their presence."*

All parts of the bodies and wings of the Living-Creatures, are "*full of eyes*." These eyes represent the spiritual faculties of the Ministers of the Omniscient God; who should manifest, in measure, the glory of the Divine wisdom and knowledge, in the "discerning of spirits" (1 Cor. xii. 10). The eye is a symbol of personal presence, and of knowledge.† It testifies to the Lord, Whose "eyes behold, (whose) eyelids try, the children of men" (Psa. xi. 4); and Who spiritually dwells in His Cherubim or Ministers, filling them with knowledge and discernment.

The Living-Creatures have the appearance of "*burning coals of fire, like . . . lamps*" (Ezek. i. 13). The Septuagint renders this passage, "In the midst of the living creatures, was an appearance of burning coals of fire, and of torches." (See also R.V. *margin*.)

Burning coals glow in the central space, "between the Cherubim" (Ezek. x. 2). "Coals of fire" are symbols of the love of God, even of overcoming love. (See Prov. xxv. 21, 22; Rom. xii. 20.) God exercises a purifying action and discipline, in the fire in the midst of the Cherubim (Ezek. x. 7); typifying that the work of the Cherubim is that of purification, through the power of the Spirit. The Four Cherubic Ministries should be full of the Spirit of God, full of zeal, and of that love to God (in which all Ministry should be exercised), which is like a consuming fire, for cleansing, and enlightening; and for advancing the Church in unity and love.

[The lamps are emblematic of the light of Divine Revelation given by the Holy Ghost, Who is symbolized, in the Apocalypse, by the

*Revelation of Jesus Christ, p. 95. Rev. John Hooper.

†Metam. l. 624. Ovid.

"seven lamps of fire burning before the throne, which are the *seven* Spirits of God" (Rev. iv. 5); this number indicating the *perfection* of God's Holy Spirit.

The running to and fro of the Living-Creatures, "as the appearance of a flash of *lightning*," represents their eagerness to fulfil the will of God; and also, the occasional suddenness of the fulfilment of the purpose of God, like a flash of lightning, appearing and disappearing in a moment. (See Luke xvii. 24-30.)

As the fiery Cherubim have an affinity to "chariots and horses of fire," and bear witness to a heavenly rapture, so the Fourfold Ministry encloses the saints, as with a wall of fire. This heavenly Ministry is of no value to a people who "mind earthly things," and who, in spirit and in mind, "dwell upon the earth" (Rev. xiii. 8).

The *lightnings*, issuing from the midst of the Living-Creatures, typify the spiritual illuminations which accompany the Fourfold Ministry in the Church, and the prophetic character of the Four Ministries, through the power and light of the Holy Ghost.

This lightning *speed* of the flashing Cherubim, illustrates the idea of *Omnipresence*; the number and ubiquity of their *eyes*, might afford a limited idea of *Omniscience*; while the will of the Man above (Who directs the movements of the whole complex structure), suggests the idea of *Omnipotence*.

The Cherubim will find their highest development, in glorified *men*, in the Church of Christ. They also suggest the future exalted powers of *man*, in the Resurrection; in that glorified condition, which is the result of the Incarnation of the Son of God.

What an integral part, the Four Cherubim must occupy, in the heavenly constitution of the Church, in which they shew forth the glory of Jesus; for the Four *Zoa* represent the Church of Christ, in the only form in which she can support the weight of the eternal Glory, to which she has been called!

The Cherubim or Fourfold Ministry, though of intrinsic importance, must not be suffered to divert our attention from the Vision, as a whole; nor to eclipse the supreme Glory of the over-ruling Man, on the Chariot-Throne; nor to obscure the Glory of the Holy Ghost, Who, as the Spirit of Christ, fills the Four Living-Creatures with life and energy.

In like manner, the Church should not unduly exalt Ministers. They are invaluable in their appointed places, when empowered of God; but as St. Paul says, "We preach not ourselves, but Christ Jesus the Lord... that the excellency of the power may be of God, and not of us" (2 Cor. iv. 5, 7). God is to be glorified; and man is honoured in

becoming a fellow-worker with God—an instrument for the ministration of Divine gifts and blessings. But Ministers are only channels; for the power of all spiritual grace is derived from God alone.

How blest must be the ministrations of the heavenly Cherubim! How great the objects, to be attained by their action! How disastrous must be their loss! How terrible, the results of their rejection!

IV. The spiritual interpretation of the *Beryl-coloured Wheels*, now demands consideration.

Wheels are mentioned in only one other Vision of the Glory of God, viz., in the Theophany seen by the Prophet Daniel, when the Lord's "throne was fiery flames, and the wheels thereof burning fire" (Dan. vii. 9. R.V.). No details are given of these Wheels; but they were presumably circular, with a rotatory motion; the Hebrew word used for Wheels in this passage, being *Galgalm*. (See Chap. XVI.)

The complex Beryl Wheels, revolving beside the Cherubim, spiritually set forth God's Providential government of the world, in subordination to His purpose in the Church; and they signify "The revolutions of God's Providence, which accompany the work of the Ministries of Christ, producing events, at cycles of time fore-ordained of God." It would be impossible to find a more appropriate symbol of this truth, than the revolving Wheels, which are circular (i.e., having no break or end), complex, with rims full of eyes, and indissolubly connected with the Cherubim.*

The following ten points, noted in the literal description of the Wheels (Chapter VII, p. 121, *supra*), may now be spiritually interpreted.

(1.) The number of the Wheels is *Four*.

This numeral, as connected with the Fourfold character of the Cherubim, will be fully considered in Chapter X, *infra*.

(2.) The Wheels are seen not only "lifted up," but also on the earth.

This position of the Wheels, in contact with the ground, indicates God's Providential dealings with men on this earth. As the Wheels accompanied the movements of the Cherubim—helping them, not only in aerial flight, but in progress on the earth—they must represent

*Hengstenburg and other Commentators are not correct, when they say that the Wheels represent the powers of Nature.

The *Disputation on the Cherubim* (under the presidency of Vitringa), following Pinius and Pradus, suggested an analogy between the Wheels in Ezekiel's Vision, and the Wheels on the bases of the Lavers, in the Court of Solomon's Temple. But this analogy is founded almost exclusively on the letter, and offers no spiritual application. See Appendix II.

Providential movements within the *mundane sphere*, under the control of the Spirit.

(3.) The Wheels are the colour of *Beryl*, i.e., of the colour of the sea; and the sea is a scriptural emblem of people and Nations. (Is. xvii. 12, 13; Rev. xvii. 15.) Therefore, the Beryl Wheels may be associated with the Nations of the earth, among whom the Providence of God is manifested; for the moving Beryl Wheels imply change, probation and discipline.

A Fourfold Intercession "for kings, and for all that are in authority," was entrusted to Apostles and to their fellow-labourers, that the Church might be preserved in peace and godliness. (1 Tim. ii. 1-4.) This Ministry of Intercession, being committed to mortal men, would cease if God, in His Providential action, were to remove His Ministers by sickness or death. A great spiritual loss would then be experienced by the outer world.

God works in the Church, and among the Nations, simultaneously. The Divine movements among the Nations, may be apparent so long as the Ministries of Christ are in exercise in His Church. But how the Lord's movements in His Sanctuary, involve corresponding movements among the Nations, may be difficult to discover; for while footsteps may be traced on the *earth*, they cannot be discerned in the *sea*. (Ps. lxxvii. 19; Isa. xvii. 12.)

(4.) What is the spiritual interpretation of the *two* Wheels, or of the "*wheel in the middle of a wheel*"?

The *outer* Wheel, which may revolve upon the earth, typifies God's Providential acts in the world; and the *inner* Wheel represents the hidden wisdom of God in Christ, "firmly and gently disposing all things" by His Spirit, in order to further His work and purpose in the Church.

The duplex Wheels are seen upon the *earth*, though the inner Wheel does not come into contact with it. This shows that they typify the *Ordinances* of God in the world, as well as His Providential actings among the Nations. The *inner* Wheels represent the highest Ordinances of rule among the Nations; such as Kings, princes, and judges; and the *outer* Wheels would represent God's dealings with the outer world, through the action of the inner Wheels.

The *inner* Wheel represents a more esoteric centre of God's working, the results of which are seen in the outer world. There must be a connection between the outer and the inner Wheels, for they form one complex Wheel; and the movements of the outer Wheel would depend upon those of the inner Wheel, rather than the reverse; though both

Wheels are interdependent, and act *simultaneously*, through the movement of the Spirit within them, and by their intimate connection with the movements of the Cherubim. But *God Himself* supremely controls both the *inner* and the *outer* Wheels.

Hence there are, as it were, *two circumferences* within which God works. The circumference of the large outer Wheel, represents the Providence of God in the world, helping forward the work of Christ in His Church. The circumference of the inner Wheel, sets forth the dealings of God with men in central authority: for God acts chiefly through those in places of rule; and this action is transmitted to the outer circumference—it may be Nationally, or even Universally. Primarily, the Lord acts through Apostles; and secondarily, through Kings.

Numerous illustrations of the action of the *inner* and the *outer* Wheels, are to be found in sacred and profane history. The offering up, by Abraham, of his son Isaac, was an action of the inner Wheel, in response to the secret command of God; but the result of Abraham's faith and obedience, was seen in the action of the outer Wheel, when he received a wide-spread blessing in the following words: "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 17, 18); this prophecy being fulfilled in Christ, his seed.

The twofold rotation of the complex Wheels, is discernible in the history of Cyrus; for the Lord stirred up his spirit to issue the edict for the rebuilding of the Temple of Jerusalem; and thus, the secret counsels of the Most High were fulfilled. The action of Cyrus was like the working of the *inner, Providential Wheel*: the results of which were seen in the re-establishment of the Jews in Palestine, after their seventy years' captivity in Babylon. This National movement indicated the action of the *outer Wheel*.

Saul, the Pharisee, was struck down by a special *act of God*. His conversion was due to the *inner* Wheel of God's Providence; but the result was seen among the Nations of the earth, through the action of the *outer* Wheel.

(5 & 6.) The Wheels "*went upon their four sides: and they turned not when they went*" (Ezek. i. 17).

This straight direction, which the Wheels maintained, indicates the absolute and undeviating righteousness of the Providence of God, in the working out of "His eternal purpose."

Some three hundred and fifty years before Ezekiel, the action of God's Providence was described by Hanani the Seer, who rebuked King Asa, saying, "The eyes of the LORD run to and fro throughout the whole

earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. xvi. 9). In this inspired passage, we have an allusion to the unceasing vigilance of "the eyes of the Lord, which run to and fro through the whole earth" (Zech. iv. 10); thus typifying a Providential disposition of events; associated with the Cherubim "full of eyes," and with the movements and celerity of the complex, ocellated Wheels.

(7.) The rings of the Wheels were "so high that they were dreadful." The Providence of God in the world, has ever been an insoluble problem; before which, man's created intellect must quail.

The complicated details of the four sets of compound Beryl Wheels, with their interlacings, would appear to a bewildered spectator, like an intricate network of spokes and rings, difficult to disentangle. In like manner, the solution of the mysteries of Providence, has ever baffled the understanding of man. The Psalmist "was envious... when (he) saw the prosperity of the wicked," as he acknowledged: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God" (Ps. lxxiii. 3, 16, 17). In the Book of Ecclesiastes, Solomon confessed, that even his great wisdom could not solve the paradoxes, which human life might suggest. (Ecc. viii. 16, 17.) And the prophet Jeremiah found the anomalies of Providence to be above his comprehension. (Jer. xii. 1.)

A startling parallel has been suggested, between the Wheels of Ezekiel's Vision and the stellar Universe, by the late Dr. Hugh Macmillan, affording a striking example of how the *natural* may illustrate the *spiritual*.

"In this vision of orbits and revolutions (more awful and stupendous than Ezekiel's Vision of Wheels within Wheels), we see, seated on the Throne above the Firmament, not a blind or a passionless fate, but *One like unto the Son of Man*. He whom John saw, in Patmos, holding the mystery of the seven stars in His right hand, is possessed of infinite love, as well as of infinite power, binding the sweet influences of Pleiades, solely for the order and good of His Creation."^{*}

But surely, the revolutions of the Wheels in Ezekiel's Vision (representing the evolutions of God's Providence), are more wonderful than the movements of the stars; for the results of the Divine Counsels shall abide for ever, when the heavens "shall wax old as a garment," and after being changed, shall pass away and perish. (Psa. cii. 25-27; Heb. i. 10-12.)

^{*}Bible Teachings in Nature, p. 10.

(8.) The rings of the Wheels were "full of eyes"; typifying the Omniscience of God; and affording a striking figure of His unsearchable, yet wise Providence; whereby His purposes of mercy and love are brought to their accomplishment. The ways of God are impenetrable, and "past finding out" (Rom. xi. 33). These great ocellated rings of the Wheels, represent the eternal purpose of God, in the establishment of the everlasting Kingdom of His Incarnate Son. This is the secret, underlying clue, to the apparently inextricable confusion of the affairs in the world.

"The great circles of the Wheels are awful to behold, for they are studded with eyes. Every event is stamped with Divine thought, every change is marked by Intelligence. History—the great course of the human world—is marked by the thought of a Divine purpose.

"The many-eyed Wheels can see where they are going; and, avoiding disaster, make straight for their goal. But such vast and universal Intelligence contains an element of terror. Man is sure to be baffled and confounded, if he is mad enough to try to outwit God's Providence. Even when he submits, there must be something appalling in the conception of a universal, and all-searching gaze."* There is, as it were, a *personality* in the Wheels, which are guided by wisdom and foreknowledge. They are not blind, irrational pieces of mechanism; for not only are the rings "full of eyes," but they are permeated by a living Spirit, "for the spirit of the living creatures was in the wheels."

The unbroken *circumferences* of the Wheels, typify a unity of purpose, and a continuity of action, discernible in all God's Providential acts. The spokes connecting the rim with the axle, point to the instruments which God employs, to carry into effect His secret will and purpose, by a succession of acts; though human agents, employed from time to time, may be unaware of their personal co-operation.

Calvin, in his Commentary on Ezekiel, offers the following apposite observation: "I think that God opposed this form of the Wheels, to the foolish opinion of men; because men fancy that fortune is blind, and that all things roll on, in a kind of turbulent confusion. When God compares the changes which happen in the world, to *Wheels*, He calls them '*full of eyes*,' to show that nothing is done with rashness, or through the blind impulse of fortune."[†]

The "*eyes*" in the Wheels, teach us that God's special Providence guides every event; so that without His knowledge, not a sparrow falls

^{*}Pulpit Commentary on Ezekiel, p. 11. Professor W. F. Adeney, M.A.

[†]Commentary on Ezekiel, vol. I. p. 67.

to the ground. (Matt. x. 29.) Thus, the Omniscience of God is proved through His over-ruling Providence. The rotating or *whirling* (R.V.) complex Wheels demonstrate that Providence is not passive or inert; but is ever vigilant and active. Continual change is a universal law of nature and of life, in man's present condition. The Divine purpose progresses to a grand consummation. God works in freedom; He can turn the course of events whithersoever He will; for the outer Wheels run freely in any straightforward direction. God can hasten the course of events, when He pleases, in order to bring about a rapid fulfilment of His counsel, in response, it may be, to the prayers of His Church: or, on the other hand, He may retard the velocity of the Wheels, delaying His Providential action, until His Church earnestly yearns and prays for the accomplishment of His purpose.

(9.) *The connection of the Wheels with the Cherubim.* This fact is emphatically repeated in the inspired Record.

The Wheels are at the side of, or partially underneath the Cherubim; thus indicating that God's perfect way in the earth, is to direct events by the movements of the Cherubim. "The Wheels went by" the Cherubim, with whom they were "lifted up in heavenly places"; and with the help of the Wheels, the Cherubim moved upon the earth. The *action of the Wheels*, is rather that of *accompaniment*, than of precedence or consequence; signifying that the word of prophecy through the Spirit, guides the *Cherubim* with the Wheels. God causes all things, within the sphere of His Providential actions (typified by the Wheels), to wait upon the fulfilment of His purpose in and by His Church (represented by the Cherubim). Therefore, the Angels in heaven seek to learn, through the Church, "the manifold wisdom of God" (Eph. iii. 10).

As the Father and the Son work together, by the One Spirit; even so, the Wheels move in harmony with the Cherubim (Ezek. i. 19); for the same Spirit, Who inspires the Cherubic Ministries, also directs the course of the Wheels of God's Providence. When the Cherubim moved their wings, and flew swiftly, then a rapid revolution of the accompanying whirling Wheels would occur. Analogously, in the Christian Church, God opened doors of entrance into various lands, for His Cherubic Ministries, by dealing not so much with Apostles; as with opposing spiritual powers which operated through rulers and their people. By Divine Revelation, Ezekiel saw the secret movements of the Cherubim and of the Wheels, departing from the Sanctuary of God; and the results were manifest in the outer world, in the *destruction of Jerusalem*, which was a disastrous consequence of the invisible withdrawal of "the glory of the Lord" from His Sanctuary.

The statement that "one wheel (was) by one cherub, and another wheel by another cherub" (Ezek. x. 9), may denote that a particular Providence attends the Four Ministries of the Lord. The Beryl Wheels are not the centre of God's action; for the centre of God's Providential working, is the Man seated on the Throne, above the Cherubim; for He, through His Spirit, over-rules all events in the Church, by the ministry of the Fourfold Cherubim; and all events among the *Nations*, by the Providential action of the Wheels.

Thus, the Wheels are *primarily* dependent on God (or His Viceroy, the Man on the Sapphire Throne); and *secondarily*, on the movements of the Cherubim, who however, cannot *control* the affairs of the world, or the Providences of God. To arrogate, now, the right to control the Kings and Princes of the earth, is a mark of an Apostate Church. Only a Church which claims to possess earthly, as well as spiritual power, would presumptuously aspire to control the Wheels of earth's destinies; for since these Wheels represent the Providence of God, they cannot be subservient to any created beings.

(10.) The Wheels are *under the guidance of One controlling Spirit.*

"Whithersoever the spirit was to go, they (the Wheels) went, thither was their spirit to go... for the spirit of the living creature was in the wheels" (Ezek. i. 20).

The Spirit of God inspires the Church in her actions; and influences the hearts of rulers and peoples. But, since the dwelling-place of the Holy Spirit is in the Church, the *centre* of God's working in the Christian Dispensation, must be sought in His Church, which is still in the world.

The Church has no mission to interfere in the affairs of the State, or to direct the policy of the rulers. The Spirit of God will over-rule the counsels not only of the Ministers of Christ, but also of the Princes of this world. The action of the Spirit in the Church, and in the world, is twofold; distinct, yet co-operative. Manifestly, therefore, the Church is not represented by the Wheels; but the Spirit of God, Who dwells in the Church, works in the Wheels, and causes "all things to *work together* for good to them that love God, to them who are the called according to His purpose."

It would be an endless task, to adduce instances of how the Wheels of God's Providence have subserved His purpose in the Church, and in the World; for the action of the Beryl Wheels in human History, cannot be fully recognized until the Day of Judgment.*

*Scriptural and secular examples of the connection of the Cherubim with the Wheels, will be found in Chapter XXVIII, *infra*.

Even in the world, when alluding to complicated designs, men speak of "*Wheels within wheels*"; for this phrase, borrowed originally from Ezekiel's Cherubic Vision, has now become a household word.

V. While considering the spiritual interpretation of this threefold Vision, the *pervasive Personality of the Spirit* must be duly recognized; for the Spirit, though secret and invisible, knits the whole Theophany into a unity; and causes the Four living Cherubim and the Four complex Wheels to act simultaneously. (Ezek. i. 20, 21.)

The whole Vision is, as it were, on *fire*; being full of the majesty, life, beauty, purity and love of the Spirit, Who proceeds from the Man on the Throne above, and Who is symbolized by fire.

Through this Divine Spirit, men are empowered and commissioned to fulfil the will of God, both in the Church and in the world. This same Holy Spirit is the Divine Agent, Who prepares the Church for the Resurrection Change, for Translation, and for the everlasting Kingdom of God, to the Glory of God the Father.

The "chariot and horses of *fire*," seen by Elijah, typify the Fourfold Ministry, in Resurrection life, translated and glorified through the power of the Holy Ghost.

How radiantly, then, the Glory of the Holy Ghost, together with that of the Incarnate Son, shines forth in this Divine Vision which is described as "the glory of the Lord."

There has ever been a striving of the Spirit of God "with man," seeking to conform his will and actions to the will of God; but man, in the exercise of his perverted will, has been obstinate and rebellious.

Looking at this Vision as a whole, what a simple yet comprehensive picture is presented of the action of God, in the Church, and in the world!

The Lord is in the Heavens, and is invisible to us; but the Rainbow surrounds Him, as He is seated on the Sapphire Throne; and under the crystal Firmament, the subordinate Cherubim represent the Church on earth, and God's goings in His Sanctuary, through His Ministers filled with His Spirit; while the Wheels (nearer to the earth) represent the glory of God's Providence in the World, in connection with His purpose in His Church.

To sum up:

- (1.) The first part of the Vision, represents the *Incarnate Lord* personally, as the glorified King;
- (2.) The second part, consisting of the Cherubim, is connected with the *Church*;

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- (3.) While the third part—the symbolic complex, ocellated, Beryl Wheels—typifies God's *Providence in the world*, and the carrying out of His eternal counsel.

Thus, a symbolic Vision of Heaven, of the Church, and of the World, is brought before us, at a glance, in graphic and picturesque outline.

The spiritual truths, embodied in this Vision, throw the language of the Psalms into marvellous relief. In this aspect, let us briefly compare Psalm xciii with the Vision of Ezekiel.

The Psalmist declares "*The Lord reigneth*, he is clothed with majesty"; "*His throne is established*." Analogously, in Ezekiel's Vision, the King sits on the Throne, amid the brightness of the fire, and encircled with the sevenfold Rainbow.

"*The Lord is clothed with strength*"; and, in the Vision, His voice controls the fiery Cherubim.

"*The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves*." The floods are the prophetic symbol of the surging masses of the people, "the sea and the waves roaring" (Luke xxi. 25).

But "the Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea." And the Beryl Wheels of God's Providence are adamant; for though they may be lashed by the angry billows, they abide uninjured.

Reference may also be made to the xcviith Psalm, which admits of a graphic, Cherubic application.

To sum up the spiritual lessons of Ezekiel's glorious Vision: the great purpose of God, in Creation and Redemption, is *Self-Manifestation*, through the *Incarnation* of our Lord Jesus Christ.

Such a vista as the Vision of Ezekiel, is full of unspeakable Glory, conveying a resplendent idea of the powers of the future Resurrection condition. This Glory is an earnest of the reward of the Lord Jesus Christ, as *Man*, for His meritorious death, on behalf of all men.

The Church and all her members should rejoice in this Glory which they are to share, being called to God's eternal Glory, and (like the Cherubim) to be glorious, immortal, and capable of instantaneous flight, throughout the starry realms. But the Church has yet a higher calling; for she is to be *LIKE THE LORD*, and to be seated with Christ on His Throne. Christ was made like man, in His humiliation; and "as we have borne the image of the earthy, we shall also bear the image of the heavenly"; "We shall be like *him*, for we shall see him as he is" (1 Cor. xv. 49; 1 John iii, 2).

CONCLUDING NOTE TO CHAPTER IX.

The following brief summary of spiritual light, on the Vision of Ezekiel, has been found among the notes of a Scriptural Student, now departed to his rest.

THE SYMBOLIC CONSTITUENTS OF EZEKIEL'S VISION:	THEIR SPIRITUAL INTERPRETATIONS:
The Whirlwind - - - -	Spiritual power;
The Cloud - - - -	God hiding Himself;
The infolding Fire and brightness	The purity and holiness of God reflected in His people;
Amber - - - -	Manifested truth;
The Four Living-Creatures -	The Fourfold Ministry;
Their Four Faces - - -	Characteristics of the Fourfold Ministry;
Their Wings - - - -	Spiritual endowments, bearing the Church up into the Heavenlies;
Their straight Feet - - -	Forward progress in righteous- ness;
The Calf's Foot - - - -	Pastoral character;
Burnished Brass - - - -	Spiritual understanding and strength;
The Hands of a Man - - -	"Helps," by which Ministers are enabled, as it were, to take hold of men;
The Wings joined together -	Unity of purpose;
The Coals of Fire - - - -	Cleansing and enlightenment;
The Flashing Lightnings -	The suddenness of God's acts;
The Wheels within Wheels -	Various workings of God's Provi- dence;
The Crystal Firmament - -	Stability of the heavenly Condi- tion;
The Noise of the Wings of the Cherubim - - - -	Spiritual utterances and mani- festations;
The Sapphire Throne - - -	Heavenly-mindedness;
The encircling Rainbow - -	The Sign of a Divine Covenant.

In confirmation of the exposition given in this Chapter, we may refer to Appendix VI, giving a brief interpretation of Ezekiel's Vision by a late eminent Divine.

CHAPTER X.

THE SCRIPTURAL INTERPRETATION OF THE CHERUBIM.

"ROUND ABOUT, (WERE)

MYSTERIOUS CHERUBIM, INSTINCT WITH EYES,
FOURFOLD IN GLORY; SYMBOLIZED IN FORMS
OF LION-LIKE, IMPERIAL ROYALTY;
OF PATIENT, SACRIFICIAL MINISTRY;
OF HUMAN—MORE THAN HUMAN SYMPATHY;
OF SOARING EAGLE—PLUMED INTELLIGENCE."

Yesterday, To-day, and for Ever. Bk. xii. ll. 172—178.

Rt. Rev. E. H. Bickersteth, late Bishop of Exeter.

ANALYSIS:—The true interpretation of the Fourfold Cherubim, is derived from Holy Scripture, illuminated by Prophecy in the Christian Church.

I. The symbolism of the number *Four* throughout Scripture.

II. The true solution of the mystery of the Cherubim, is foreshadowed in Ezekiel's *First Vision*:

(A) Six deductions from this Vision, proving that the true interpretation of the Cherubim is to be found in *men*.

While these deductions apply to *men*, they do not apply to *Angels*.

(B) The Cherubim symbolize not merely *men*, but *servants*, i.e., Ministers. Three reasons confirming this truth.

III. The Scriptural interpretation of the Cherubim, showing that they represent Divine Ministries in the Church of Christ:

(1) Light derived from the types of the Tabernacle of Moses.

(2) The clue afforded by Ps. lxviii, concerning the "gifts" which Christ, on His Ascension, received "for men."

(3) St. Paul, alluding to this Psalm, states that these *gifts* were the Four Ministries of Apostles, Prophets, Evangelists and Pastors.

(4) The *Four Ministries* prophetically typified in the *four* rivers flowing out of Eden; in the Song of Moses; and in the Divine allotment of the *four* golden crowns as recorded by the prophet Zechariah.

IV. The Fourfold Cherubim were first fully manifested in the *Lord Jesus Christ*, Who was *very Man*.

(1) The characteristics of the Fourfold Ministry are seen in Christ personally, and are applied to Him in Scripture.

(2) In combination, they show the perfection of Christ's human character.

(3) They shew forth His grand redemptive acts.

V. Confirmatory proofs that the Fourfold Ministry in *men*, affords the true solution of the Cherubim.

(1) The characteristics of the Four Living-Creatures (the Lion, the Eagle, the Man and the Ox) symbolize respectively, the characteristics of Apostles, Prophets, Evangelists and Pastors.

(2) The Four Ministries respond to the *Fourfold* constitution of man.

(3) The *Fourfold Ministry* in its application to the Four Evangelists.

(4) The magnitude of the spiritual work, committed to the Fourfold Ministry, in the Church of Christ.

The solution of the Cherubim, as represented by *men* (or Ministers), is Scriptural, simple and practical.

NOTES:—(A) The Four Cherubic characteristics, as seen in contemporaneous quaternions of leading men in Scriptural and Ecclesiastical History.

(B) Exceptional suggestions by Theologians, that the *Fourfold Ministry* may be the true solution of the Cherubim.

THE present Chapter treats one of the most important aspects of the mystery of the Cherubim, viz., their interpretation, through the light cast on them, by the visions, types and statements of Holy Scripture.

Although "it is the glory of God to conceal a matter," "he is a rewarder of them that diligently seek him"; for His Word is "a lamp" and "a light," especially through Prophecy in the Christian Church. Hence, the true solution of the Cherubim may be sought for in Holy Scripture, with all confidence, through the Ordinances and Ministries of God.

A learned modern Theologian despairingly asks: "What do the Cherubim symbolize?" and he declares that "On this point, there is not the slightest intimation given in the Word of God. The whole matter seems relegated to the imagination of Commentators. The proof of these assertions is to be found, not only in the multitudinous and contradictory explanations, given by able men; but in the entire lack of Scriptural evidence, adduced as supporting any specific view. On the platform of the *Recepta*, the *Zōz* are the *Sphinx* of the Bible."^{*}

Thank God, this reflection on the Sacred Scriptures, can be refuted! The true interpretation of the Cherubim, is to be traced both in the Old and in the New Testaments; especially in the latter, which reveals the fulfilment of the types, shadows, and visions of the Old Testament.

The Cherubim are among the *secrets* of the Kingdom of God which cannot be solved by human intellect or ingenuity. Hence, it is no wonder, that they have been regarded as the crux of Commentators.

The true interpretation of the *Four Living-Creatures*, is the prerogative of Divine Revelation.

The interpretation of the Cherubim, propounded in this Chapter, is derived from the living word of Prophecy; and therefore it differs from the numerous opinions already quoted. (Chapter VI.)

The Divine mystery of the Cherubim, has been revealed by the Holy Ghost, to Apostles and Prophets in these last days, for the enlightenment of those faithful people, who were mourning over the confusion and bondage of the spiritual Babylon; and the solution thus revealed, has been confirmed by the Spirit, in every quarter of Christendom.

^{*}*Commentary on the Revelation of St. John*, p. 162. Edited by P. Lange, D.D. Among those who considered the Cherubim to be an insoluble mystery, were Chrysostom, Calvin, Calmet, and Riehm. See Chapter VI, p. 107, *supra*.

This Cherubic Vision does not set forth the essential Glory of God, so much as His mode of operation in the New Creation, i.e., in His Church, through the instrumentality of *man*.

Inasmuch as the Cherubim form part of the Church, which is heavenly and belongs to the New Creation, the true solution of the Cherubim cannot be based on the Old Creation.

I. The interpretation of the Fourfold Cherubim, may be prefaced by reviewing the *Scriptural associations* of the symbolic number 'Four.'

This number was prominently connected with the Garden of Eden, in the river which was "parted and became *four* heads" (Gen. ii. 10, R.V.).

Noah and his three sons built the Ark of Salvation, and thus gave a *fourfold* testimony to the unbelieving world.

The number 'four' occurs when Isaac digged *four* wells, and named them Esek, Sitnah, Rehoboth, and Shebah. (Gen. xxvi. 18-25; 33.)

The recurrence of the number 'four' was prominent in the *Tabernacle of Moses*, every detail of which had a spiritual meaning. (Ex. xxv-xxvii.) The court was entered by *four pillars*, on which, hung a *fourfold* coloured curtain. The brazen Altar was *four-square*, and had *four* horns at the top corners. The Table of Shewbread had *four* rings of gold, one at each of the *four* angles. (Ex. xxv. 26.) In the central shaft of the seven-branched Golden Candlestick, were "*four* bowls made like unto almonds" (Ex. xxv. 34).

The golden Altar of Incense was *four-square*, with *four* horns, one at each of the *four* corners. *Four* pillars divided the Holy Place from the Most Holy Place; and from these pillars, hung a veil wrought in *four* colours. *Four* rings of gold were cast for the two staves used in carrying the sacred Ark. The Sanctuary had *four* coverings, severally made of linen (wrought in *four* colours), goats' hair, rams' skins, and badgers' (or seals' R.V.) skins. *Four* kinds of meat offerings were prescribed under the Law. *Four* rows of precious stones adorned the breastplate of the High Priest. (Ex. xxxix. 10-13.) The anointing oil was composed of *four* spices; myrrh, cinnamon, calamus and cassia. The incense, daily offered upon the golden Altar, was *fourfold*; consisting of stacte, onycha, galbanum and frankincense. (Ex. xxx. 23-38.) There were *four* Tabernacle colours—blue, purple, scarlet and white: *blue*, signifying the heavenly mind; *purple*, the symbol of dignity and rule; *scarlet*, typical of a conscience cleansed with Christ's sacrificial blood; and *white*, of purity and innocence.

Aaron, the High Priest, had *four* sons, whose lives bear a prophetic interpretation, typical of the future history of the Church.

The twelve tribes of Israel were arranged in *four* camps, and marched in *four* battalions, with their *four* Cherubic banners.*

By a Divine Ordinance, the garment of every Jew had *four* quarters (borders, R.V.), trimmed with a fringe of blue, which was the visible reminder to the Israelites, that they were an holy people unto the Lord. (Num. xv. 37-40.)

Elijah (at the offering of the bullock on Carmel) commanded the people to "fill *four* barrels with water, and pour it on the sacrifice, and on the wood" (1 Kings xviii. 33).

Agur, the son of Jakeh, gives five lists of "*four* things," with their characteristics. (Prov. xxx. 15-31.)

In the later prophetic Books of the Old Testament, there are numerous allusions to the number *four*.

The Cherubim, seen by Ezekiel, are *four*; and each has *four* faces, and *four* wings. (Ezek. i.) The sins of Israel, revealed to this Prophet, are *four*; and the withdrawing movements of the Glory of the Lord, are *four*. (Ezek. viii-xi.) God, through Ezekiel, speaks of His "*four* sore judgments"; "the sword, and the famine, and the noisome beast, and the pestilence" (Ezek. xiv. 21). The *four* winds are invoked to "breathe upon (the) slain" (Ezek. xxxvii. 9). The restored Altar, seen in vision by Ezekiel, was *four* cubits high; and being *four-square*, had *four* horns. (Ezek. xliii. 15, 16.) *Four* linear measurements, of a thousand cubits each, are recorded in Ezekiel's Vision of the Holy Waters. (Ezek. xlvii. 1-5.)

In the book of Daniel, the number *four* is conspicuous: and much interest attaches to the *four* Hebrew captives in the Kingdom of Babylon; viz., Daniel, and his three friends, Shadrach, Meshech and Abednego. They constituted a *fourfold* witness to God, in the idolatrous court of the autoeratic Nebuchadnezzar. When the three men were cast into the furnace, the King saw a "*fourth*" walking in the midst of the furnace, and his form was "like the Son of God" (Dan. iii. 21, 25). The image, seen in vision by Nebuchadnezzar, was composed of *four* metals; gold, silver, brass and iron; which prophetically represented the *four* great successive Empires: the Babylonian, the Medo-Persian, the Grecian, and the Roman. Daniel saw *four* winds striving on the great sea, and *four* great beasts rising out of it, which represented "*four* kings, which shall arise out of the earth" (Dan. vii. 2, 3, 17).

The prophet Zechariah saw the *four* horns, which had scattered Israel: and the "*four* carpenters," who came to "fray...the horns

*See Chapter V, p. 66.

of the Gentiles" (Zech. i. 18-21); he also beheld *four* chariots, with horses of *four* different colours, which the Angel interpreted to be "the *four* spirits of the heavens" (Zech. vi. 1-5). In the brief Visions of this Prophet, we have *four* horns, *four* carpenters, *four* chariots, *four* horses, and *four* representative men. (Zech. vi. 11-14.)

The Holy Gospels are *four*, and give a *fourfold* record of the Messiah's life. In the Gospel of St. Mark, the man sick of the palsy, was brought to the Lord, "borne of *four*" (Mark ii. 3). In the Acts, it is related that the vessel in which St. Paul sailed, was saved from shipwreck by *four* anchors. (Acts xxvii. 29.) The same mystic number pervades the Book of the Revelation: the number of the Elders is *twenty-four* (a multiple of *four*), and the Living-Creatures or *Zoa* (Ζῶα), which surround the Throne, are *four* in number. *Four* Angels hold back the *four* winds of the earth, from their work of destruction. (Rev. vii. 1.) *Four* evil angels are bound in the great river Euphrates, and are loosed during the sixth trumpet. The Holy "*city* lieth *four-square*."

This number *four* is salient in the Cherubim, and is related to the Incarnation of the Son of God, which is the *fourth* great mystery, succeeding those connected with God Himself.

The *first four* cardinal numbers have a deep prophetic signification; *one* sets forth the *Unity of the Godhead* and the *Paternity* of God. *Two* typifies the mystery of *Filiation* seen in the Son of God. *Three* is symbolical of the *Holy Spirit*; and also of the *Holy Trinity*. *Four* succeeds the Divine *Three* and typifies external Creation. This number *four* also sets forth the *fourfold* faculties of human nature, responsive to the *Fourfold* Ministry. Love itself, has a *fourfold* aspect; for the Scripture speaks of its "breadth, and length, and depth, and height" (Eph. iii. 18); and the love to God, commanded by the Law, is *fourfold*; including the heart, the soul, the mind and the strength. (Mark xii. 30; Luke x. 27.)

In the above Scriptural examples, the number *four* is mentioned, not only as an historical fact, but often as a *spiritual symbol*.

The early Fathers allude to the spiritual meaning of this number *four*. Hermas, in the IInd Century, refers to the mystery of '*four*.' Irenæus, some thirty years later (A.D. 115-209), in his *Refutation of Science, falsely so-called*, argues "that there are not more than *four* genuine Gospels, nor could there be fewer."

Irenæus also refers to the doctrine of the Grecian philosopher Pythagoras (570-500 B.C.), who stated that the *tetractys* or *quaternion* is "the root of all things," and has a mystical significance. The wisdom of Pythagoras, was attributed to his extensive travels, which

brought him into contact not only with the Egyptians, Phœnicians, Chaldeans and Arabians; but also with the Druids of Gaul, the Magi of Persia, and the *Jews*. Thus, Pythagoras may have received light and truth, from the Divine Revelation given to the Hebrews. He propounded the theory, that there is a perfect symmetry in the relations of numbers, since they all spring from a fundamental unit.

The great Pythagorean oath was taken, "*by the Holy Tetractys*" (from the Greek, τέτρα, four, and ἀκτίς, a ray), which was a figure representing $1+2+3+4=10$, as the Triangle of $\begin{pmatrix} \cdot \\ \cdot \cdot \\ \cdot \cdot \cdot \\ \cdot \cdot \cdot \cdot \end{pmatrix}$ Four.*

Philo, from whose writings Hermas may have borrowed, speaks of the simple *tetrad* or number *four*, which he declares to have been the germ, from which all things were evolved. Thus, in different ages, and in various parts of the world, *four* has been recognized as a symbolic number.†

II. The Incarnation of the Son of God, which is the true *clue* to the mystery of the Cherubim, is foreshadowed in Ezekiel's first Vision.

(A.) Six deductions from this Vision, prove that the true interpretation of the Cherubim, is to be found in *MEN*.

(1.) The central figure of the Vision, is the *Man*; and though qualifying words are used in His portrayal, yet they are prophetic of the future reality of a Divine Incarnation. All the elements of beauty and grandeur, in the Vision, gravitate towards the Man, and are subservient to His Glory.

(2.) The *Man* is the *Ruler* of this supernatural Organism, in which there must be order and subordination. The unity of the Vision is to be found in the living Man, at Whose will, the Cherubim and the complex Beryl Wheels go forth and return, like "a flash of lightning."

(3.) The Sapphire Throne indicates *Kingship*, which appertains to *Man*, as the head of Creation. The love of dominion and rule, are innate in every heart; for they were woven into the texture of human nature, by the Great Creator; and the Sapphire Throne is a symbol of this lordship.

(4.) One of the four faces of the four Living-Creatures, is that of a *Man*: so that the human element is seen in the Living-Creatures,

*Pythagoras, by A. S. Pringle-Pattison, M.A., LL.D., Professor of Logic and Metaphysics in the University of Edinburgh. *Ency. Brit.* Vol. XXI, p. 414; Vol. XXII, p. 699.

†For the spiritual meaning of the first twelve numbers, see Appendix XIV.

as well as in the ruling Man. In Ezekiel's opening Vision, the first face beheld by the Prophet, is that of a *Man*.

(5.) But this Vision is still more explicit; for Ezekiel states that "out of the midst (of the fire) came the likeness of four living creatures. And this was their appearance; they had the likeness of a man." This is a general statement, which applies to all the Four Living-Creatures, apart from their distinctive faces;* and this phrase, alone, supplies the true interpretation of the Cherubim themselves.

(6.) Another human characteristic of the Cherubim is that they had "the hands of a man under their wings." The hand is regarded by philosophers as an organ (second only to the brain) which confers dignity and supremacy on man; for he is the only being that possesses this prehensile instrument, in its perfection.

Thus, light from *Ezekiel's Vision* shows that the true interpretation of the Cherubim, is to be found in *man*. "The face of a man," the general "likeness of a man," and "the hands of a man," are of more significance, than the brief mention of the three other faces; for though the Cherubim could not be described as Lions, Eagles, or Oxen, they might reasonably be designated as *Men*, a term which is both rational and Scriptural.

Moreover, though these six reasons apply to *man*, they do not apply to *Angels*; and therefore, Ezekiel's Vision cannot be interpreted by the Angelic theory; for the assumption that they are Angels, supporting the Throne of the Man, is incongruous with the unity of the Vision.

What solution could be more natural or simple, than to find the interpretation of the Cherubim in *men*, which seems to accord with the analogy of all God's dealings with men, as recorded in Holy Scripture?

(B.) But to advance a step further: we perceive that the Cherubim are not merely men, but that they are *servants*; in other words, they are Ministers, as proved by the three following reasons:

(1.) Because they obey the will of the Man Who is on the Sapphire Throne; hence, they are not independent Creatures, but are subordinate to the God-Man, the *Theanthropos*;

(2.) They support His Throne on their heads, and upon their outstretched wings; testifying by this attitude, to their willing service;

(3.) In their rapid movements, the Cherubim (according to the commands of the glorified Man) bear the Throne from place to place; it may be, to the threshold of the Temple, or to the East Gate, or to

*See Professor Hengstenberg on this point, quoted in Chapter XII, p. 237.

the City, or to the Mount of Olives; and at the future appointed time, they will bear the Throne of the King to the Oracle of the New Millennial Temple.

The above conclusions, drawn from the Vision of Ezekiel, are confirmed by the Cherubic Vision of the Apocalypse.

Both these Visions prove that the Cherubim are not only men, but are *servants* or *Ministers* of the Lord; and therefore, we are prepared to search for them, primarily, in the Church of God.

To sum up: All the above reasons show that the true solution of the Cherubim is in *men*; this being a legitimate corollary to the stupendous mystery of the Incarnation, "God manifest in flesh." All other theories may therefore be discarded, as incorrect and inadequate, if they ignore the Incarnate Son, Who is God's chosen medium of revelation to His fallen creature, *man*.

III. We come now to the crucial enquiry of this subject, viz., What direct light is cast, by Holy Scripture, on the Cherubim as manifested in Divine Ministries in the Church of Christ?

(1.) Light on the nature of the Cherubim, is found even in the earliest books of the Bible (the Pentateuch); for it is revealed in the Tabernacle of Moses, where by Divine Command, their likeness was first seen, after their disappearance from the Gate of Eden. The New Testament casts light on the mysteries of the Tabernacle; for since the death and resurrection of Christ, the Holy Ghost has changed the shadows of the Law, into the realities of the Body of Christ.

The Epistle to the Hebrews, proves that the Tabernacle, the house of Moses, prefigured the Christian Church, in her present wilderness condition. (Heb. iii. 5, 6.)

The Tabernacle was "a shadow of heavenly things," of "a greater and more perfect tabernacle"; its contents were "patterns of things in the heavens"; "figures of the true"; and (like the Law) "a shadow of good things to come" (Heb. viii. 2, 5; ix. 8, 9, 11, 23, 24; x. 1).

These passages may apply, in the first instance, to "the heavens," where Christ now reigns in Glory; but if they have a spiritual application to anything on earth, this must be found in the Church of Christ; for this, only, can be the "shadow of heavenly things"; or "a pattern of things in the heavens." Now, the Tabernacle and its contents were declared, by inspiration, to be a Divinely-given model of the Church; the seven-branched golden Candlestick, being specially mentioned in the New Testament, as was also, (inferentially and antitypically) the golden Altar of incense. (Rev. i. 20; 1 Tim. ii. 1-6.)

Therefore, the *Cherubim* may be justly interpreted, as a shadow of some great spiritual reality in the Christian Church; and analogy suggests that they will probably be found, antitypically, in some form of Christian *Ministry*.

Glancing at the *Cherubim* over the *Ark of the Covenant*, in the Holy of Holies, we may ask: Do these golden Cherubim supply any hints that they are typical of *men* or *Ministers*?

- (a) The fact of the Cherubim being of one piece with the *Mercy-seat*, which was sprinkled with sacrificial blood, shows their connection with mercy and with atonement; and therefore, they must be related to sinful men, and not to unfallen Angels.
- (b) The Cherubim were also associated with the *Law of God*. The Law, summed up in the Ten Commandments, was in the Ark, beneath the golden Mercy-seat, over which the Cherubim bent, thus typifying Ministers who seek to understand the mysteries of Divine Revelation, hidden in the Law and the Gospel.
- (c) Their reverent *attitude* as worshippers, indicates that they are not merely symbols, but must represent intelligent and moral beings—Angels or Men; and that, as Ministers or servants, they are offering worship to the God Who "dwelleth between the Cherubim."
- (d) The Cherubim were fashioned of *beaten gold*, symbolizing the discipline of suffering, appointed for men who require purification and preparation "for the Master's use"; whereas, Aaron's calf and Jeroboam's calves were made of *molten gold*, like the idols of the heathen.
- (e) The connection of the Cherubim over the Ark, with the *Shekinah* (analogous to the flaming sword at the gate of Eden), indicates that the Cherubic Ministry in the Church is associated with the Glory of the Lord.
- (f) As the Cherubim are the *only figures* of animate beings, in the Tabernacle, it would be a reasonable hypothesis that they might be figurative of *men*.
- (g) Their Ministerial functions are typified by the Ark, with its golden Cherubim, guiding the camp of Israel through the wilderness and to the river Jordan, where a passage was formed through the waters, for the advancing hosts of Israel.

Since the Tabernacle and its furniture are symbolical of the Christian Church, we might expect the Cherubim to have a similar application, though this is not expressly stated in the New Testament. In other words, the Cherubim are the only objects of sacred furniture

that resemble living creatures; and *men* may more reasonably be connected with the Cherubim, than with the Brazen Altar, which is an acknowledged type of man. Thus, the Cherubim in the Tabernacle, may typify men (i.e., Ministers) performing their functions in the Church of God.

(2.) In the inspired Psalms of King David (*cir.* 1000 B.C.), it is written that the Lord "rode upon a cherub, and did fly" (Ps. xviii. 10).

Again, in the lxviiith Psalm (which may be called the Pentecostal Psalm), Christ is thus addressed: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive; thou hast *received gifts* for men; yea, for the rebellious also, that the Lord God might dwell among them" (Ps. lxviii. 17, 18). These "*gifts*" must have been heavenly, and could not have been given before Christ's Ascension into heaven. The Day of Pentecost was the earliest opportunity, on which Christ could have bestowed these gifts on man; and He surely would not delay to impart the "*gifts*" to the men for whom they were designed.

Though the passage in this Psalm, taken by itself, does not appear to have any direct connection with the Cherubim; it has nevertheless Cherubic affinities. It has a connection with *chariots* (and a chariot is a Cherubic idea); also with "thousands of angels," which convey the idea of *Ministry*; also with gifts "for the rebellious," suggestive of a Gospel Mission; and lastly, with the dwelling of the Lord God among His people, analogous to the Shekinah, or the Glory of the Lord dwelling between the Cherubim.

The same Psalm (lxviii) contains a beautiful Cherubic and Pentecostal allusion, which is veiled in our English Version. "Verse 10 is rendered, 'Thy congregation shall dwell therein.' The word translated 'congregation' signifies properly, 'Thy living creatures'; it is the very word used by Ezekiel, to denote the Four Living-Creatures in his Vision, and is accordingly rendered in the Septuagint, τὰ ζῶα σου, and in the Vulgate, *animalia tua*."^{*}

(3.) Although the light, adduced from the *Old Testament*, may be only inferential; yet clearer Scriptural testimony can be cited from the *New Testament*, thus confirming the previous deductions. This definite light is furnished by the Apostle Paul; and it is a matter of wonder, that numerous and pious Commentators should have failed to recognize this Apostolic light on the Cherubim.

^{*}Sermon on *The Four Ministries of the Church in their Adaptation to Man's Nature*. p. 7. Rev. Thomas Groser. Bosworth. 1857.

St. Paul refers to the above passage from the lxviiith Psalm; and links this prophecy directly with the Fourfold Ministry given at Pentecost.

The Apostle, in his allusion, varies the expression of the Psalmist: and states that the Lord "*gave gifts* unto men." When Christ (as Man, risen and glorified) had *received* gifts from His Father, He received the gift or gifts, not for Himself, but for His brethren. The Lord Himself declared that it was expedient that He should leave His disciples, that He might go away, and receive the Holy Spirit, the Paraclete, on their behalf. (John xvi. 7.)

But with the gift of the Spirit, other gifts were included; and St. Paul states definitely what they were: "When (Christ) ascended up on high, he led captivity captive, and gave gifts unto men. And he *gave* some *apostles*; and some, *prophets*; and some, *evangelists*; and some, *pastors* and *teachers*; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 8, 11, 12). The Lord spoke of the Holy Ghost, as one great Gift; and St. Paul states that Christ gave "*gifts*," i.e., a Fourfold Ministry. Although these two statements may appear at first sight inharmonious; yet they harmonize, because in the Gift of the Holy Ghost, the gift of the Fourfold Ministry was included, being a necessary channel for conveying the fulness of the Holy Ghost to men.

St. Paul's Epistle to the Ephesians, states that the Lord "gave gifts unto men"; and that the *gifts themselves were men*. This truth is apparent in the original Greek: literally "He gave (αὐτὸς ἔδωκε) some as Apostles (τοὺς μὲν, ἀποστόλους, not "some Apostles"); some as prophets (τοὺς δὲ, προφῆτας, not "some Prophets"); some as evangelists (τοὺς δὲ, εὐαγγελιστάς, not "some Evangelists"); some as pastors and teachers" (τοὺς δὲ, ποιμένας καὶ διδασκάλους, not "some Pastors and Teachers") (Eph. iv. ii).*

These *Fourfold* gifts of *men*, contained with the gift of the Holy Ghost, as the Spirit of Christ, were necessary; because only thus, could the *Holy Ghost*, in these Ministries, bear a perfect witness to the Incarnate Son.

A late eminent Theologian has clearly expressed this truth, proving that the gift of a Fourfold Ministry was contained in the Gift of the Holy Ghost.

*The Greek article unites the Teachers with Pastors; Teachers are therefore not a fifth order of Ministry; but the two words set forth two phases of the Pastoral Ministry. The rendering in the text is from Dean Alford's Greek Testament.

"The Apostle Paul, in the Epistle to the Ephesians, teaches expressly that there are four distinct classes of Ministers necessary to the complete ministrations of the Holy Ghost in His fulness. The Apostle, having spoken of the unity of the Body of Christ, and the grace given to the individual members, to each according to the measure of the gift of Christ, proceeds as follows: (See Eph. iv. 8, 11-13.) In this passage, it is evident that the Apostle gives an exposition of the words of the Psalmist, in the sixty-eighth Psalm. (Psa. lxviii. 18.) In the Hebrew version of the Psalm, we are told prophetically, that the Lord at His Ascension 'received gifts for men, that the Lord God might dwell among them'.

"In the Epistle, the Apostle tells us that He gave gifts unto men. The Apostle Peter combined both these truths in one, when on the Day of Pentecost, he declared to the assembled multitude: 'This Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.' We learn then, in the first place, that, in receiving the promise of the Holy Ghost at His Ascension, and in sending the Holy Ghost on the disciples at Pentecost, the Lord received and gave these four gifts, the Four Ministries which the Apostle (Paul) names, viz., Apostles, Prophets, Evangelists and Pastors. The Holy Ghost cannot be separated from these gifts. Where He is given, these gifts are conveyed. Where He abides, these gifts abide. Where He is ministered, in all the fulness which God would vouchsafe, there are the essential forms under which He vouchsafed His grace through the Ministers of Christ."^{*}

The number *Four* constitutes an important link between the Cherubim and the Pentecostal gifts. The Cherubim were "*Four*"; and the gifts or Ministries, which St. Paul enumerates, were also *Four*; and this identity of number, is more than a mere coincidence.

The question arises, How can St. Paul's words, concerning these Pentecostal gifts, be applied to the Cherubim as seen in the first Vision of Ezekiel? This Vision was symbolical of "the glory of the LORD"; but in this Glory, there is a Fourfold element, bound up with the Four Living-Creatures or Cherubim. The glory of the LORD first burst forth in its splendour, on His Ascension to the Father; when the Glory, foreshadowed by Ezekiel's Vision, was manifested in the glorified Man. As the first Vision of Ezekiel has a Pentecostal application, some anti-typical reality, at Pentecost, answering to the Four Living-Creatures, might be expected to manifest not only a relation, but an

^{*}Readings upon the Liturgy. Vol. II, pp. 493-495.

identity between these Four Ministries (given by Christ to His Church), and the Four Living-Creatures ("the Cherubim of glory") seen by Ezekiel, 600 years earlier, by the river Chebar. Therefore, there might be a *Fourfoldness* in the Divine Glory, both in *heaven*, and in its manifestation on *earth*.

The Apostle to the Gentiles, alluding to this Divinely-given Fourfold Ministry, states the specific ends for which it was bestowed on the Christian Church; viz., "for the *perfecting* of the saints... till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect* man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 12, 13).

Two phrases, in this passage, are inadequately rendered in the Authorized Version; first, "the *perfecting* of the saints"; and secondly, "until we all come unto a *perfect* man." It would seem, at first sight, as if the two English words, "*perfecting*" and "*perfect*," must bear the same meaning; whereas, in the original Greek, *two* distinct words are used, having different significations.

The first Greek word (rendered "*perfecting*") is *καταρτισμός* derived from *καταρτίζω*, meaning to *articulate*, i.e., to join together, to set the saints in their respective places in the Body of Christ, which is the peculiar work of Apostles. (Eph. iv. 16; Col. ii. 19.)

Καταρτισμός is an interesting word, for it was applied by Galen (A.D. 130) to the *setting* of a bone. This operation illustrates the work of Apostles, who *set* the Saints in their respective places in the Body of Christ. The same thought, connected with the Fourfold Ministry, occurs in 2 Tim. iii. 17, where the idea of "the man of God" being perfected, is expressed by the passive participle, *ἐξηρτισμένος*, allied to the same Greek verb.

The second Greek word (rendered "*perfect*," Eph. iv. 13) is *τέλειος* meaning *fullgrown* (R.V.), i.e., not perfect, in the sense of moral perfection, but perfect in growth and maturity; as the body of a child (organized in all its members) develops into a full-grown man.

The ministrations of God to men, in the Church of Christ, are *Fourfold*; though God, in His Divine Nature, is *Threefold*; and thus, the fellowship of men with God is witnessed to; for $3 \times 4 = 12$, the number of Apostleship, by means of which, this fellowship is ministered. (1 John i. 3.)

The Cherubim symbolize Divine Ordinances in joint operation, like the Four Ministries in combined action.

That Divinely-ordained men, i.e., Ministers, are *gifts from God*, may be proved from Holy Scripture.

The first ray of Scriptural light, is from the Law of Moses. (Num. xviii. 6.) "Faithful Ministers are among the principal *gifts* of God: As He saith, 'And I, behold, I have taken your brethren the Levites... to you they are *given as a gift* for the Lord, to do the service of the tabernacle of the congregation.'"^{*}

The second Scriptural proof is from Our Lord's own words. He regarded His Apostles as "*gifts*" from His Father; and He alludes to this truth no less than six times, in His last intercessory prayer, saying: "I have manifested thy name unto the men which thou *gavest* me out of the world: thine they were, and thou *gavest* them me; and they have kept thy word... I pray for them: I pray not for the world but for them which thou hast *given me*; for they are thine. While I was with them in the world, I kept them in thy name: those that thou *gavest* me I have kept" (John xvii. 6, 9, 12).

The *gifts*, mentioned by St. Paul, were also *men*; and the context declares that these men were given to be Apostles, Prophets, Evangelists and Pastors; and therefore, they must have been men, in their present condition of mortality and imperfection. This "treasure (is) in earthen vessels, that the excellency of the power may be of God, and not of" man. (2 Cor. iv. 7.)

Hence, if these Ministries exist on earth now, they must be seen in mortal men. And where could they possibly be found, except in the Church which is "the Body of Christ," and of which the Cherubim are the typical representatives?

The Psalmist states that the object of these Fourfold Gifts is "that the LORD God might *dwell among*" men; as first realized, when God became Incarnate; for "the WORD (λόγος) was made flesh, and dwelt among us" (tabernacled, ἐσκήνωσεν, Greek, John i. 14). Thus the Lord, having personally left us, would still dwell among us, through these Fourfold "gifts." He tabernacles with us, as the Apostle, through Apostles; as the Prophet, through Prophets; as the Evangelist, through Evangelists; as the Pastor, through Pastors. This Fourfold Ministry is necessary, that the Lord may fulfil His promise in its fulness, and be with His Church, even unto the end of the age; and this Ministry is also necessary, that the Church might be seen as the House of God, and not as a ruin, divided into many sects.

Another passage may be quoted from the writings of the Apostle Paul, in which there is a latent allusion to the Fourfold Ministry of the Christian Church.

^{*}*Apocalypse Apocalypses.* Rev. J. M. Brightman, A.D. 1604.

"All Scripture is given by inspiration of God, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness*" (2 Tim. iii. 16). The 'doctrine' is that which is delivered by Apostles: the 'reproof' or conviction comes from the spiritual word of the Prophet: the 'correction,' or setting right, is the province of the Evangelist: and the daily 'instruction in righteousness' is the ministry of the Pastor and Teacher."^{*}

(4.) Cryptic intimations are to be found in Holy Scripture, concerning the existence of a Divinely-ordained Fourfold Ministry.

- (a) The first hint occurs among the earliest types of the Word of God; being connected with the river which "went out of Eden to water the garden; and from thence it was parted, and became into four heads" (Gen. ii. 10).

The water, in the four streams which issued from Eden, thus flowed from the one river; and in like manner, God's revelation to men, flows to them from the Incarnate Lord Jesus Christ, as the One Source of the Spirit Who reaches them individually, through the Fourfold Ministry. (See Chap. IX.) The four rivers of Eden, with their significations, are as follows: (a) "The name of the first (river) is *Pison*," meaning "freely flowing" water, setting forth the Ministry of Apostles. (John vii. 28, 29.) (b) "The name of the second river is *Gihon*," meaning "bursting forth," typifying the Ministry of Prophets. (Acts xix. 6.) (c) "The name of the third river is *Hiddekel*," signifying "lively, active, cheering"; symbolizing the Ministry of Evangelists. (Is. lii. 7.) (d) "The fourth river is *Euphrates*," meaning "sweet and fruitful-making"; setting forth the Ministry of Pastors.†

It is remarkable, that only one verse is severally allotted to the second, third and fourth rivers; but the description of the river *Pison* occupies two verses. This river typifies the chief Ministry of the Four, that of Apostles; and yet, alas, with this Ministry, Christian people are least conversant. (Gen. ii. 11-14.)

^{*}*Readings for Sundays and Holy Days.* Part 2, p. 64.

†Some of the early Fathers of the Church, referred the four rivers of Eden to the Four Evangelists; John, being typified by the river *Pison*; Luke, by *Gihon*; Mark, by *Hiddekel*; and Matthew, by the *Euphrates*. The four rivers were also applied, in the above order, to the Epistles of Paul, James, Peter and John. *Types of Genesis*, p. 51. Rev. Andrew Jukes.

The mystical meaning of the four streams of Paradise, is alluded to by Irenæus, Ambrose, and Jerome; and is applied to the Evangelists, by Adam of St. Victor and by Pinitus.

- (b) The second cryptic prophecy of a Fourfold Ministry, is found in the Song of Moses, and illustrates the distribution of the gift of the Holy Ghost, in a *fourfold* form. This song of witness was inspired by God (Deut. xxxi. 19, 22); and begins as follows:

"My doctrine shall drop as the *rain*, my speech shall distil as the *dew*, as the *small rain* upon the tender herb, and as the *showers* upon the grass" (Deut. xxxii. 2).

The literal ideas, conveyed by these *four* words in the original Hebrew, are of special significance. "Rain," i.e., heavy rain, a plentiful rain, is sometimes associated with thunder and lightning. (Heb. מטר, *matar*.) "*Dew*" occurs copiously in the tropics, and refreshes the dry earth at night, when the temperature falls. (Heb. טל, *tal*.) "*Small rain*," sets forth a gentle Spring rain, which does not beat down the corn, but vivifies the tender grass. (Heb. שער, *saweer*.) "*Showers*" may be intermittent, partial, and copious, conducing to the phenomenon of the rainbow. (Heb. רביב, *rebibim*.)

Water, in its spiritual interpretation, is a symbol of the Holy Ghost; and therefore, these *four* symbolic forms of water indicate a fourfold distribution of the Spirit, implying the action of the Fourfold Ministry, as follows:

Christ's "*doctrine shall drop as the rain*": truth and doctrine are authoritatively declared by the *Apostle*.

Christ's "*speech shall distil as the dew*"; and the nocturnal and refreshing dew suggests the visions and ministry of the *Prophet*.

"The *small rain* (falling) upon the tender herb," symbolizes the office of the *Pastor*, who refreshes the weary with words of peace and comfort.

The "*showers upon the grass*" suggest the quickening word of the *Evangelist*, addressed to mankind whose appropriate symbol is grass, as the Prophet declared: "all flesh is grass" (Isa. xl. 6). The preaching of "the Gospel to every creature," is "like rain upon the mown grass" (Ps. lxxii. 6).

- (c) Another portion of Holy Scripture reveals, in a similar cryptic manner, the same truth. The Lord bade the prophet Zechariah to make crowns of silver and gold, and to set them upon the head of Joshua, the high priest, with promises concerning the Messiah, "THE BRANCH." But the crowns were to be taken from Joshua (who is the type of the Messiah), and they

were to be preserved in the Temple, as a memorial for the *four* representative men, who brought up the silver and gold from the Jewish people. (Zech. vi. 9-14.) The four names of these men bore the following significations.

- (1) "*Heldai*" comes from the root "to dig"; hence, to discover by study, the hidden meaning of words. This man is also called *Helem*, signifying "a dream," or prophetic revelation; and these names may set forth the Ministry of the *Prophet*.
- (2) "*Tobijah*" signifies "The Lord is good;" and Christ called Himself the Good Shepherd. This name, therefore, represents the Ministry of the *Pastor*.
- (3) "*Jedaiah*" means "The Lord understands"; and this name would typify the Ministry of the *Evangelist*.
- (4) "*Josiah*" comes from the root, "to heal," or "lay a firm foundation." Josiah is also called "*Hen*," signifying "grace," which typifies the Ministry of *Apostles*. St. Paul received "grace and Apostleship"; and Apostles form the foundation stones of the Christian Church. (Eph. ii. 20.)

Thus, notwithstanding the despair of some learned Commentators, we are thankful to learn that the Oracles of God interpret the mystery of the Cherubim, showing that they are seen, antitypically, in the Fourfold Ministry of Christ, in the Church of the Living God.

IV. The Cherubim of Ezekiel's Vision, were first fully manifested on earth, in the *Lord Jesus Christ*, as "*very Man*."

There are two reasons, why the Cherubic powers must have been embodied in the Incarnate Son: first, because they are in Him, as *God*; and secondly, because they are in Him, as *Man*.

The *four* eternal modes of action, inherent in the Godhead, have been defined in Chapter I. Therefore, as the Son is Divine, these four powers must have eternally existed in Him, as *God*.

(1.) But Christ took *human nature* into union with the Divine nature; and since it is a spiritual truth, that *all* the Scriptures testify to Christ (Luke xxiv. 27, 44), the first Vision of Ezekiel must therefore bear witness to Him.

Christ is God's perfect *Cherub*; and the Four Gospels prove that Christ is God's Apostle, Prophet, Evangelist and Pastor.

- (a) Christ is the great *Apostle* or the *Sent One* of the Father (John viii. 16, 18, 42); hence, He is called "the Apostle of our profession" (Heb. iii. 1).*

*See Chapter VIII, p. 147. *supra*.

- (b) Jesus is also God's "*Prophet*," whose advent was foretold by Moses (Deut. xviii. 15, 18); and He is the Revealer of Divine mysteries "kept secret from the foundation of the world" (Matt. xiii. 35). The Jews, on seeing Christ's miracles, bore witness, testifying "that a great prophet is risen up among us; and that God hath visited his people" (Luke vii. 16).
- (c) Christ is God's *Evangelist*, the bearer of "good news" from heaven; and in His life, He manifested the Gospel of salvation: viz., that God has loved and forgiven men; and that He does not impute their trespasses unto them. He diligently preached "the glad tidings (or gospel) of the kingdom of God" (Luke viii. 1, Gk.).
- (d) Christ is the Divine *Pastor*, Whose self-denying labours culminated in His Sacrifice for the sins of the whole world.

Thus the Offices of Apostle, Prophet, Evangelist and Pastor, remain united for ever, in the *Theanthropos* at the right hand of God, and the knowledge of this truth, is a cause for devout thanksgiving.

The symbols of the Fourfold Cherubim are applied to the Lord Jesus Christ, in *Holy Scripture*. The application of the symbol of the *Lion* to the Incarnate Lord, is clear; for although during His life of humiliation on earth, He appeared rather as the Lamb, than as the Lion, His glory burst forth in the victory of His Resurrection; and He is hailed, in the Apocalypse, as the "Lion of the tribe of Juda" (Rev. v. 5).

Christ is also symbolized by the *Eagle*; for in the prophetic Song of Moses, it is written: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him" (Deut. xxxii. 11, 12). This figure might apply to the Son of God, Who led Israel through the wilderness. (1 Cor. x. 4-9.)

The symbolism of the *Man*, the reasonable creature, sets forth Christ as the Word of God, the *Logos*, the Incarnate Lord, Who became the foundation of our faith and hope, by taking Manhood into union with His Godhead.

With reference to the *Ox*, the Law implies that Christ was represented by this Emblem; for all the typical sacrifices of the Law pointed to Christ. This was true of the *Ox* or bullock, especially of the bullock offered on the great "Day of Atonement," whose blood was taken into the Holiest. (See Heb. ix. 12.)

(2) The Cherubim as seen in Christ, represent in their combined totality, the perfection of manhood.

The Four Living-Creatures in Ezekiel's Vision, set forth *four phases of Christ's character*, as described in the Four Gospels. These phases combined, form the *perfection of manhood*. The *Ox* represents the Lord in His patient, laborious and self-denying life; the *Man* sets forth His human sympathy, tenderness and intelligence; the *Eagle* represents Him as being full of knowledge, spiritual light and discernment; and the *Lion* typifies Him as brave, resolute and courageous in the path of duty; and truly these qualities, united in one person, might be said to represent the perfection of human character.*

(3.) The Cherubim are types of the Incarnate Christ, Who accomplished the salvation of man; and the interpretations advocating this view may be briefly summarized, showing how the Cherubim are allied with the Incarnation of the Son of God.

Many Theologians agree in applying the Cherubic symbols to Christ's redemptive acts: to His birth and humanity as typified by the *Man*; to His laborious, patient life, and sacrificial death, as set forth by the *Ox*; to His victorious Resurrection as symbolized by the *Lion*; and to His Ascension into heaven, as seen in the *Eagle*.

In these applications, the Cherubim in all their majesty, grandeur and simplicity, may be regarded as having this special and unique glory of being the earliest, and most comprehensive illustration of the Incarnation of the Son of God. This glory eclipses all the other spiritual splendours of the burning Cherubim.

These truths are embodied in an ancient Christian Hymn:

"Est Homo nascendo, *Vitulusque* sacer moriendo

"Et *Leo* surgendo, caelos *Aquilaque* petendo."

Adam of St. Victor, besides applying the Four Living-Creatures to the Four Gospels, also refers the Cherubim to the four cardinal acts of Christ's life, as follows:

"Quatuor describunt isti
 Quadriformes actus Christi,
 Et figurant, ut audisti,
 Quisque suâ formulâ.
 Natus *Homo* declaratur,
Vitulus sacrificatur;
Leo mortem depredatur
 Et ascendit *Aquila*."†

*Bishop Wordsworth refers to the *Zoa*, as emblems of the comprehensive and perfect quadriform character of Christ.

†See Appendix I. for English translation. Poem I, ver. 7.

On this poem, Clichtoveus remarks : " Scilicet Matthaeus Nativitatem, Lucas Passionem, Marcus Resurrectionem, et Johannes Ascensionem Christi."

The Four Living-Creatures or Cherubim also typify Christ's Four Offices : that of a *King*, would be set forth by the Lion ; that of a *Pastor*, would be symbolized by the Ox ; the Lord, as a Teacher and *Preacher* of salvation, would be represented by the Man ; and the Lord as the *Prophet*, would be set forth by the Eagle.

The Ox, as a *sacrifice*, may suggest Christ as the Priest ; so that we recognize the Lord's three principal Offices—of *Prophet* (Eagle), *Priest* (Ox), and *King* (Lion), which centre in Him, as a *Man*.

The Cherubic veil of the Temple was rent, at the death of Christ ; for this veil was the type of His flesh (Heb. x. 20), rent on Calvary ; which Sacrifice opened up the way " into Heaven itself," and made possible the mission of the spiritual Cherubim.

If all the Cherubic Offices had not been united in Christ, they could not have been subsequently developed in the Church. A great step forward, in the manifestation of the Cherubim, was seen when they were first embodied in a *Man*, in the Son of God *Incarnate*, in Whom is concentrated every excellency to be found in heaven and in earth.

The chief advocates of the above theory are Victorinus (10), Jerome (12), Wycliffe (32), Aretius (39), Arndt (43), Pradus (48), Thomasius (52), Quesnel (56), and Bishop Wordsworth (83).*

V. Certain incidental proofs may now be adduced, confirming the truth that the *Fourfold Ministry in man*, is the true solution of the Cherubim.

(1.) The Four Living-Creatures have been previously described literally and spiritually (Chaps. VII, IX) ; but we will now consider how the Cherubim, by their natural characteristics, symbolize each of the *Four Ministries* in the Church of Christ. A recapitulation of the natural qualities of the four typical Creatures, will form an appropriate basis for their Ministerial application.

The Four Symbolic Living-Creatures, in Ezekiel's Vision, are set forth in the following Hebrew aphorism : " There are *four creatures* of stateliness and pride in the world, the *Lion* among wild beasts, the *Ox* among tame beasts, the *Eagle* among birds, and *Man* above all."

*The numbers after these names, refer to the numeration in Chapter VI, where the interpretations are given in detail. See p. 105.

The *Lion* is " the king of beasts," and is noted for his strength, being the " strongest among beasts, and turneth not away for any " (Prov. xxx. 30). In Scripture, the Lion is often regarded as a symbol of the *Omnipotence* of God. (Prov. xix. 12 ; Rev. v. 5.) This idea of majesty, embodies the functions of ruling and judging. The twenty-six Lions on Solomon's throne, were symbols of Royalty in which judgment and rule were united.

The *Eagle* is " the king of birds." His swift and lofty flight into heavenly regions, and his building a " nest on high " (Job xxxix. 27), shew an " eagle-like contempt of earthly things." No bird flies so high, or so far, wherefore it is called ὑψιπτερύς. Very few have such long wings, and fly so swiftly, whence it received the name τανύπτερος. (Jer. iv. 13 ; xlix. 22.) The Eagle, in its boundless flight, is an appropriate symbol of the *Omnipresence* of God ; and its reputed powers of vision, and of gazing at the Sun, may represent the all-seeing eye of God, i.e., His *Omniscience*.

The intelligence of the *Man*, appears in his rational and organizing power. By virtue of this intelligence, he has dominion over the beasts of the forest ; and is able to reduce to subjection, animals which surpass him in strength.

The domestic *Ox* is noted for its usefulness, industry and patience ; and yet, it is not without strength, signified by its horns. " The first letter of the Hebrew Alphabet, *Aleph* (A, signifying the figure 1), is also the name of the *Ox*. The first two Hebrew letters (*Aleph*, A, and *Beth*, B), together form the Hebrew root *Ab* or *Abba*, signifying ' Father.' An Ox thus became the universal symbol of the Creator, and Origin of all things." This animal, laborious and patient, is indispensable in civilization and agriculture, and was anciently used for ploughing and treading out the corn.*

Such, in the letter, are the natural characteristics of these Four Creatures ; and their *typical* application to the *Four Ministries* of the Church, may now be considered.

The *Lion* is an apt symbol of *Apostles*, to whom rule and authority were committed, by Christ. Apostles were " set (first) in the Church," to rule in doctrine and discipline ; to regulate Divine worship in wisdom ; to bestow the personal Gift of the Holy Ghost, by the laying on of their hands ; to ordain to the Ministry ; and to govern the Catholic Church, ruling subordinate Churches through delegates. The

*Condensed from an Article on the *Four Living-Creatures*, by Dr. Bahr ; *Quarterly Journal of Prophecy*. Vol. XIV, pp. 171-173. 1862.

special Apostolic endowments are supremacy, authority, rule and courage.* "The righteous," says the wise man, "are bold as a lion" (Prov. xxviii. 1).

The *Eagle* is an apt symbol of the Ministry of the *Prophet*, who should cherish the motions of the Holy Ghost, that he may shed light on the written Word; for he should be a man of meditation, who can soar, in spirit, into the heavens. The Ministry of the *Prophet* arouses spiritual energies, when they are in danger of being numbed, by contact with the world, and when the realities of faith have become dimmed, by the things of time and sense.†

The *Man* sets forth the Ministry of the *Evangelist*. The Man of reasonable judgment, goes forth to his fellow-men, with the glad tidings of the Kingdom of God. The Evangelist addresses the human reason; for God does not require unreasonable service. (Jsa. i. 18; Rom. xii. 1.) The peculiar office of the Evangelist, is to remind the Church of "the principles of the doctrine of Christ," and to see that the people walk righteously, with consciences cleansed by "the blood of the Lamb."

The *Ox*, in his patient labour, and sacrificial immolation, sets forth the diligent, self-denying *Pastor*, who bears the burdens of the flock, hears their confessions, and sympathizes with their griefs. The *Ox* is recognized as a type of the *Pastor*, in the ministration of heavenly truth; and the Apostle Paul alludes to the *Ox* treading out the corn, as a symbol of the Christian Minister. (1 Tim. v. 17, 18.)

The Four Ministries are thus the true and living antitypes of the Four emblematic Creatures composing the Cherubim. In the whole realm of Nature, could we find more appropriate, literal, or spiritual

*The three Hebrew letters, with the addition of the prefix, כ, which form the word כְּרִיב "Cherub," seem to have an Apostolic application. These four letters, spiritually interpreted, signify respectively:

כ (CAPH), *Hollow of the hand*:

ר (RESH), *Head*:

י (VAU), a *Nail*: i.e., a ruler on whom everything hangs:

ב (BETH), a *House*:

Apostles are typified by the right hand of the Lord, in which He holds the stars (Rev. i. 16); Signifying Christ the Head of the Church, represented by Apostles during His absence; Eliakim, under the figure of a nail, being a type of the Lord acting through Apostles (Isa. xxii. 25);

The Apostles are the wise Master-builders of the House of God; as St. Paul expresses it, "ὡς σοφοὶ ἀρχιτεκτονῶν" (1 Cor. iii. 10).

†The lectern (used for the support of the Bible in most Anglican Churches), being in the form of an *Eagle*, embodies traditions which have floated down from early times, when the *Prophet* was recognized as the Minister who should read the Scriptures; and if moved thereto, would cast the light of prophecy upon the Sacred Oracles.

symbols of Ministry? And is not this interpretation of the Cherubim vindicated, by its precise correspondence with the Fourfold Ministry in the Christian Church, as revealed through the Apostle Paul? (Eph. iv. 11-13.)

The Author, when travelling in the Tyrol, saw unintentional illustrations of these truths, sculptured on the pulpit of the Cathedral, at Botzen. In each panel, a man, who is the recipient of a Divine impulse, is represented praying; in the first panel, the *Lion* is prominent; in the second, the *Eagle*; in the third, the *Man*; and in the fourth, the *Ox*; while at the top of each panel, is sculptured a *Dove* (from whom celestial rays proceed), emblematic of the Holy Ghost. These four panels thus set forth the truth, that while the Holy Ghost, the Spirit of Christ, is *One*; yet a *fourfold channel* is necessary, in order to minister His Divine fulness of grace and gifts to the Church.

In the spiritual application of the Cherubim to *Ministers*, it is necessary to remember that, though they are united in Ministry towards God, in intercession, and in the testimony of the Gospel, they each have distinctive Ministerial functions.

Under certain circumstances, one Ministry may act alone, without necessarily breaking the unity of the Four; as for example, when Apostles (though in fellowship with the three other Ministries) exercise their special Office for Sealing, and for Ordination.

(2.) Man is a compound creature, and there is a *fourfoldness* in his spiritual constitution.

"The glory of the LORD," in the Tabernacle, shone from between *two* Cherubim, into the Holy Place, through the *four* pillars supporting a *fourfold*-coloured veil embroidered with Cherubim. So also, when light, revelation and grace are received from the Ascended Lord, through the *two* Ministries of Apostles and Prophets; these Ministries develop into a *Fourfold* Ministry, which is addressed to *man* in his *fourfold nature*.

The Fourfold Ministry, typified by the Cherubim, responds to the faculties of the *human spirit*, thus rendering man a proper subject for their Ministry.

The *four* spiritual powers of man, may be classified as follows: (a) the Will, (b) the Imagination, (c) the Understanding, and (d) the Affections.

(a) *The Will*. This is the highest faculty of the spirit; for the power of volition confers a responsibility on man, giving him an affinity with God Himself. The human will is connected with action, with obedience, and with law: and therefore, it

- has a relation to the Apostolic Ministry; for it is the *Apostle* who enforces commandments with authority, requiring obedience, i.e., the free surrender of the *Will*.
- (b) The second faculty of man's spirit, is that of the *Imagination*, which deals more with mysteries, and the visions and revelations of God, than with action in the outer world; and therefore, it has a relation to the Ministry of the *Prophet*. By this Ministry, the *Imagination* is strengthened, that it may grasp the Visions of God, which should inspire faith and hope.
- (c) The third constituent of man's spirit, is the *Understanding*. St. Paul desired that the Colossians "might be filled with the knowledge of (God's) will in all wisdom and spiritual understanding" (Col. i. 9, 10). To this faculty, the *Evangelist* should minister, by explaining the truths of the Gospel, the true principles of worship, and the reasonableness of the faith and hope of the Church of Christ. The conscience, which is both an intellectual and a spiritual faculty, has a peculiar relation to the Ministry of the Evangelist.
- (d) The fourth component of the human spirit, is that of the *Affections*. From the emotions of love or hatred, spring joy or sorrow, which are the sources of happiness, or of misery. Experience proves the affections to be sensitive; and alas, in our fallen condition, intractable and impatient of control. For their guidance, the Ministry of the *Pastor* is assigned, which should be full of love, gentleness and patience, being ready to sympathize with our sorrows and joys, and to minister the word of absolution, consolation, or counsel.

The predominance of one or other of these four faculties, gives rise to the diversity of human character; and explains the *rationale* of the Fourfold Ministry, which is God's design for supplying a need, which He Himself has enshrined in the texture of the human spirit.

In every man, there exists a miniature antitype of the Cherubim, though sometimes perverted; for even in the "street Arab," or the "gutter-boy," and in the most depraved of the human family, the lineaments of the Cherubim are traceable, though they may be defaced by sin, and buried beneath moral *débris*. If man's *fourfold constitution* were cultured by the Cherubic Ministries of the Church, in the power of the Holy Ghost, the complex human spirit might shine, even now, in the beauty of holiness; and hereafter, eternally, in the Kingdom of Christ, to the praise of God the Father.

(3.) The Fourfold characteristics of the Cherubim, may be applied to the writers of the Four Gospels, as representatives of the Fourfold Ministry.

The correct application of the Cherubic Symbols to the Four Evangelists and Gospels, has been considered in detail (Chapter V, pp. 78-80); but no allusion was then made to the applicability of these Four Symbols to the Fourfold Ministry, the gift which Christ received on His Ascension.

If the Four Cherubic Symbols be assigned to the Evangelists in their most appropriate spiritual application, the *Lion* would be the emblem of St. Matthew, and would testify to his Office as *Apostle*.

In like manner, the *Ox* would symbolize St. Mark; and being the appropriate emblem of the *Pastor*, this Ministerial Office might be assigned to St. Mark.

The *Man*, is the emblem of St. Luke, and also symbolizes the *Evangelist* in the Fourfold Ministry. This Office may be assigned to St. Luke, who wrote not only his Gospel, but also the Acts of the Apostles; and who probably travelled with St. Paul, filling the Office of Evangelist, in the Apostolic visitation of the Churches, in Asia Minor and Greece.

The remaining symbol, the *Eagle*—which has almost universally been attributed to St. John, and symbolizes the Prophet—would set forth John as the *Prophet*, in the Ministry of "the Four." This application is verified by St. John, who in addition to his Gospel, wrote the Apocalypse, the most concentrated Prophetic Book, in the whole Canon of Scripture.

The special characteristics of each of the Four Gospels as described in Chapter V, confirm this application of the Four Evangelists to the Fourfold Ministry.

Thus, the Four Evangelists and their Gospels are connected with the Fourfold Ministry; and this view throws light on the universal application of the Four Cherubim to the Four Evangelists, showing that there is a measure of truth in this assignment. The application of the glorious Cherubim of Ezekiel to the four *men* (as writers of the four Gospels) is an inadequate interpretation; but the fact of these four Evangelists being regarded as components of the Fourfold Ministry (symbolized by the Cherubim), demonstrates that this assignment is not altogether arbitrary, meaningless, or inappropriate.

(4.) The *magnitude* of the *spiritual work* committed to the Four Ministries of Christ, proves them to be adequate and antitypical representatives of the Cherubim of Glory.

These Four Ministries were "gifts" from the Father to the Incarnate Son; and therefore, they lead to Him, Who is the "Alpha and Omega" of all God's truth and revelation. The function of the Cherubic Ministries, is to bring Christ's elect to Him, Who is also "the Resurrection and the Life." Again, these Four Ministries form His Chariot, to bring Him to His heavenly Temple, the Church, that He may fill it with His life and glory.

St. Paul defines the nature of the Divine work of the Fourfold Ministry as the edification of the Church of Christ, and the evangelization of the World, in preparation for the Lord's Second Advent. Such a work could not be entrusted to Angels, but only to *Men*; for, by reason of the Incarnation of the Lord, God has now honoured Men, by making them fellow-labourers with Himself. (1 Cor. iii. 9.)

According to St. Paul's inspired statement, the work of the Fourfold Ministry is "for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 12, 13). This is a mighty spiritual work, bringing glory to God, and honour to His instruments; for it extends into eternity; and therefore, the means which God, in His infinite wisdom, has chosen for its accomplishment, must be adequate.

The following striking quotation on the permanence and immutability of the Fourfold Ministry, in the Christian Church, is from the pen of a late eloquent Divine:

"The Christian Ministry is not a thing which the Vatican can arrange one way, or Queen Elizabeth another, or the Scotch Kirk another, or any conventicle of pious folk can modify according to their own mind—it is not a matter of temporary expedients, adapting itself to the shifting condition of times, or of different countries; but it is the unchangeable form of the efflux of His spirit and His life, of Whom it is written, 'His goings forth are of old, even from everlasting.' It will survive the wreck of the fashion of this world, which shall pass away. The Church may desert this Ministry for a time; but must revert to it at last. The Lion, the Eagle, the Man and the Ox, are permanent symbols; and the one single point of difference, between Ezekiel and St. John, is that the former exhibits the earthly; and the latter, the heavenly condition of the Fourfold Ministry. In Ezekiel's Vision, the Four Living-Creatures are bearing the Firmament and the Sapphire Throne on their heads, to intimate that burden which the Ministries, whilst on earth, have to sustain; their wings are all stretched upward, in striving to maintain the Church in heavenly

places. In the Revelation of St. John, there is no more burden or struggle; it is the repose of the everlasting Sabbath, the Jubilee for which the whole Creation waits. The crystal Firmament is taken away from off the heads of the Cherubim; and appears in front of them as a shining sea, like unto crystal; while the Cherubim themselves are 'in the midst of the throne, and round about the throne.'"^{*}

St. Paul declares in his Epistles, that he received special Divine revelations showing that the Church, as the Body of Christ, was the great "mystery, which from the beginning of the world hath been hid in God" (Eph. iii. 9, 10); and this mystery concerning the Church, ranks next to the mysteries of God, and of the Incarnation. The completion or perfection of the Church, in every member, will be a triumph of Divine wisdom, power, love and grace; and will evoke the admiration of the New Creation, for ever and ever. It may be affirmed, that this is a peculiar honour assigned to the Cherubim, viz., their association with *men* and with the Church, which is in such close relationship to the enthroned Man, the Incarnate Son of God, as to become His mystical Body, even "members of his flesh, and of his bones" (Eph. v. 30).

The above interpretation of the Cherubim, or Four Living-Creatures, as symbolical of *men*, is no mere guess-work; for it is founded on Holy Scripture. But as the living voice of Prophecy ceased to cast light on the written Word, after the days of the primitive Church, the true clue has escaped the notice of Commentators.

But the word of Prophecy has now been revived in the Christian Church, for 80 years; and the first words in spiritual power, in these "last days," were connected with the Divine promise of a Fourfold Ministry of Apostles, Prophets, Evangelists and Pastors; and these Ministries have been identified with the Cherubim of Scripture. Similar utterances have been heard in England, Germany, Sweden, America, and Australia, much to the same effect; and such confirmation gives a moral assurance of this truth, according to the old proverb, "*quod semper, quod ubique, quod ab omnibus.*"[†] It would be impossible for good men, speaking in the power of the Holy Ghost, during so many years, and in so many lands, to agree in uttering a falsehood. The truth of such utterances, is the simplest, and most convincing explanation of their agreement. (See Chapter XXI *infra*.)

^{*}*Ibid*, p. 7. Rev. Thomas Grosier.

[†]This may be rendered: We accept as truth, which was taught "always, everywhere, and by all."

This antitypical solution of the Cherubim, as seen in the Fourfold Ministry, is Scriptural, reasonable, simple, and practical. It is worthy of God, and honourable to man; and although men, in their present sinful condition, seem unworthy of this honour, yet all reproach of mortality and imperfection, will be effaced in the glorious Resurrection, when the Saints shall be changed into the image of the Lord, and shall abide with Him in His Kingdom, in the power of an "endless life."

NOTES TO CHAPTER X.

NOTE A.—THE FOUR DISTINCTIVE CHERUBIC CHARACTERS, AS TRACED IN SOME (MORE OR LESS) CONTEMPORANEOUS QUATERNIONS OF LEADING MEN, IN SCRIPTURAL AND ECCLESIASTICAL HISTORY.

In all the operations of the Holy Ghost, for the regeneration of the Church, it may reasonably be supposed that the Fourfold Cherubic characteristics of the Lord, would appear in the instruments chosen by Him, to do His will in His Church which is His Body.

The predominance of one or other of these four principal characters, and their influence on the History of the Church, would form an interesting though difficult subject of research. Our present observations can only be general and suggestive; nevertheless, it is universally recognized, that in the History of the Church and of the World, men of *four distinctive types*, come to the front, through the development of their special gifts. For example, a man who is a born ruler of men, and in whom the *will* predominates, is cast, as it were, in an *Apostolic* mould; while a man of imagination, who is more influenced by fancy and ideals, being less practical, manifests a *Prophetic* character. Again, a philanthropic, ready speaker, appealing to the reason, would reflect the *Evangelistic* type. Lastly, a sympathetic, tender-hearted man, would represent the spirit of the *Pastor*.

(1.) An analogy with the Fourfold Ministry, may be discerned in the Four major Hebrew Prophets. Isaiah is popularly termed "the *Evangelical Prophet*;" for he speaks of "him that bringeth glad tidings," and thus exhibits the spirit of the *Evangelist*. (Isa. lii. 7.) Jeremiah, the man of sorrow, affliction, and tears, would set forth the spirit of the sympathetic and suffering *Pastor*. Ezekiel, in his transcendental Visions of "the glory of the Lord," might well represent the *Prophet*; while the saintly Daniel, whose wonderful revelations shew forth the coming *Kingdom of God*, would most appropriately typify the *Apostle*.

(2.) This Fourfold analogy may also be applied to the *first Apostles* of the Lord, especially to those who were prominent, in the Gospel narrative.

St. Peter, as the chief spokesman, naturally assumed the leadership; and in him, the authority of an *Apostle*, was speedily developed. St. John's gifts were complex; for he united, in a measure, all the *four* Cherubic characteristics; but he is distinguished as a *Prophet*, receiving the most wondrous Revelation which God ever vouchsafed to man; and his most salient characteristic seems to have been that of an *Apostolic Prophet*. The Apostle James, surnamed the Just (and according to tradition, the first Bishop of Jerusalem), would be a man of a *Pastoral* character; while traces of the *Evangelist* may be seen in St. Andrew, who discerned the Messiah, and revealed this secret to his brother Peter; in consequence of which, he has been called "the first Missionary." He informed the Lord of the "five barley loaves and two small fishes," which are symbolic of the *Evangelist Ministry*.

The following examples, from Ecclesiastical History, are grouped more or less contemporaneously.

(3.) Examples of the four Cherubic Types may be found in the *four* recognized, contemporary Fathers or Doctors of the *Eastern Church*: Athanasius (A.D. 296-373), Basil (A.D. 329-379), Gregory Nazianzen (A.D. 328-390), and Chrysostom (A.D. 347-407).

Athanasius may be regarded as a man of courage and of *Apostolic will*, of doctrine and of truth; fighting almost alone, against the Arian heresy, for the orthodox faith; hence, the proverb "*Athanasius contra mundum*." His appropriate symbol would be that of the *Lion*.

Basil was a compiler of Liturgies, and therefore conversant with prayers, rites, ceremonies and symbols. His imagination being thus evoked, would indicate a *Prophetic* character, whose mind would be open to heavenly inspirations. The soaring *Eagle* would therefore be his appropriate symbol.

Gregory Nazianzen, the great preacher, would represent the *Evangelist* (the *Man*); for among his hearers, were to be found not only Churchmen, but heretics and pagans.

The sympathetic Chrysostom, in his earnest and gentle disposition, and in his eloquent and faithful ministrations to the Empress Eudoxia, might set forth the righteous *Pastor* (the *Ox*).

(4.) The same characteristics may be traced in the *four* great Doctors of the *Western or Latin Church*: Ambrose (340-397), Jerome (345-420), Augustine (353-430), and Gregory the Great (540-604).

Ambrose, Bishop of Milan, was a man of decided character, and a strenuous upholder of Episcopacy; and in his refusal to admit the Emperor Theodosius to Communion, after the massacre at Thessalonica,

he displayed courage and impartial righteousness. He would be the man of *Apostolic will*.

Jerome, a great Biblical scholar, translated the Hebrew Scriptures into the Latin Vulgate, being of a *Prophetic* turn of mind.

Augustine, Bishop of Hippo, wrote his candid "Confessions," in which we discern the introspection of the humble-minded *Pastor*.

While Gregory (surnamed the Great), who sent the monk Augustine to England (to revive the Christian Faith after the devastations by the Danes and Saxons), shewed the spirit of the *Evangelist*.

Cornelius a Lapide states, that some Commentators apply the Cherubim to the four Doctors of the Latin Church, to wit: the Lion to Ambrose; the Ox to Jerome; the Eagle to Augustine; and the Man to Gregory.

(5.) At the period of the *Reformation*, an illustrious quaternion shines forth from the general gloom; viz., Savonarola, Erasmus, Luther, and Melancthon.

Savonarola, like a *Prophet*, was a herald of the dawning Reformation: for he, like the English Wycliffe, was "a morning star" amid the surrounding darkness and ignorance.

Erasmus, like an *Elder* (or Apostle), gave fixity to doctrine. Through his translation of the Greek Testament, he popularized the Written Word.

Luther was a bold *Evangelist*, proclaiming the "Good News" of the Gospel, and the unshackled truth of "justification by faith."

Melancthon acted like a *Pastor*, in organizing the care of the flocks, under their new and emancipated conditions.

(6.) In the earlier Evangelical Revival, at the close of the XVIIIth Century, John Wesley, in his unwearied itinerating journeys, might recall the labours of St. Paul the *Apostle*. John William Fletcher (1729-1785), was noted for his saintly character, being recognized even by Voltaire, as a Christ-like example; and he exercised the duties of a *Pastor* at Madeley, for 25 years. George Whitfield, the preacher of "the common salvation," was a remarkable *Evangelist*; while the spirit of the *Prophet* seems to have been manifest in Charles Wesley, the hymnologist, whose hymns are popular even in the present day.

The four Cherubic characters appear in various contemporaneous men; in English Reformers—Cranmer, Ridley, Latimer and Hooper; in English Puritans—Baxter, Howe, Owen and Goodwin; in French Divines—Bossuet, De Sales, Pascal and Fenelon. In the later Evangelical movement, were Newton, Scott, Milner and Venn; and in the Oxford movement—Pusey, Keble, Newman and Ward.

Thus, in Ecclesiastical History, we may often trace four contemporary distinctive characters, representing, as it were, the Four Cherubic emblems, viz., the Lion, in the man of *will*; the Eagle, in the man of *imagination*; the Man, in the man of *understanding*; and the Ox, in the man of *affection*. And the same fourfold characteristics may be traced, even in the secular History of the World.

To sum up: The above historical examples strengthen the application of the Cherubim to mortal men, even in this present life.

In "The Epilogue" of a learned work on Ecclesiastical Biography, a well-known writer concludes with a remarkable passage, which might be regarded as an unconscious commentary, on the Fourfold Cherubic Ministry (as set forth in Holy Scripture), and suggests the true solution of the Cherubim. The Author first speaks of the light of our *Social instincts*, "that is, the reflected light of the judgments of other men, constraining us to adjust our standard of right and wrong, to the maxims of the society of which we are members."

He proceeds: "From God, we derive the light of *Understanding*, which has truth for its object, and logic for its guide. From God, we derive the light of *human Authority*, whether it is ministered to us by parents or preceptors; by philosophers or divines. From God, we derive the light of *Revelation* (as chiefly ministered by Prophets); for the Holy Scriptures have taught us, what it most concerns us to know of our Maker, and of ourselves. They and they only, have disclosed the nature, the consequences and the remedies of sin."

In these remarks, we discern outlines of human characters corresponding to those of the Pastor, the Evangelist, the Apostle and the Prophet.*

NOTE B.—EXCEPTIONAL SUGGESTIONS, BY THEOLOGIANS, THAT THE FOURFOLD MINISTRY MAY BE THE TRUE SOLUTION OF THE CHERUBIM.

Among the numerous authorities, quoted in Chapter VI, we have found a few who interpreted the Cherubim as *men*, and also as *Ministers*. The following were quoted as advocating this application: Joachim de Foris (28), Ecolampadius (35), Brightman (44), Mede (47), Poole (53), Vitringa (58), Matthew Henry (59), Dr. John Gill (62), Thomas Scott (69), Kirby (71), Neander (74), Dr. Taylor (96), Tanner (101).†

**Essays in Ecclesiastical Biography*. pp. 634-636. The Rt. Hon. Sir James Stephen, K.C.B. Longmans. 1860.

†For further details, see Chapter VI. The numbers refer to their chronological sequence in that Chapter.

It may be truthfully stated that no Divine, or Commentator has referred *explicitly* to the *Fourfold Ministry*, as the solution of the Cherubim. The three Theologians whom we have found (during nine years of research), who have alluded to the Fourfold Ministry, have done so *incorrectly* or in a *superficial* manner, without any perception of the great truth of this heavenly mystery, or of its practical bearing upon the Church of Christ.

The first of these Commentators is Pradus, an Italian Jesuit; the second, Thos. Brightman, an English Puritan; and the third, Campegius Vitringa, who presided at the Disputation concerning the Cherubim, held in Holland, in 1696. The following short notices of their works, will form a fitting sequel to this Chapter.

(1.) The earliest allusion to this Fourfold Ministry, was found by the Author, in the works of Pradus (A.D. 1593), who is quoted in the Latin pamphlet, entitled *De Curru Ezechielis*. Pradus considers the Four Cherubim to represent the Four ranks of teachers, or ministers, who constitute the "primary degrees of the faithful."

In the British Museum, there is a Latin Commentary on the Book of Ezekiel, in three large folio volumes; the first volume by Hieronymus Pradus, and the last two by John Baptist Villapandus. The first volume contains an exposition of Ezekiel's First Vision, and is frequently referred to in the Latin Theological Disputations. (See Appendix II.)

Although Pradus applies the Cherubim to a Fourfold Ministry, he eliminates Prophets from the Four, as belonging exclusively to the former Dispensation;* and in referring to Eph. iv. 11, he separates Teachers from Pastors, so as to make up the Four Ministries. He also erroneously applies the Wheels to the Christian Ministries.

"Four primary degrees of the faithful, are meant; of whom, Paul writes: 'And He Himself gave some Apostles, other Prophets, other Evangelists, Pastors and Teachers, to the work of the saints, to fill up the number of the elect, to the work of ministry; to minister and dispense the word of God, to the building up of the body of Christ.' For if you leave out 'prophets' from this number, as belonging to the

*The Ministry of the *Prophet*, having been practically lost to the Christian Church for centuries, much misapprehension has arisen as to its true nature; and commentators usually explain the word "Prophet," in the New Testament, as meaning a *preacher* or expounder of Scripture. But in Apostolic times, Prophets were Ordained Ministers, who spoke in supernatural power, "as they were moved by the Holy Ghost," to reveal the mind of God, or to cast light on the written Word. The Ministry of the *Evangelist* is also misunderstood in the present day; for the general idea is, that he is sent to preach the Gospel to those who are not Christians, i.e., to the ungodly, or to the heathen; whereas, this Ministry is given not only for the making of saints, but for "the perfecting of the saints" (Eph. iv. 12), being one of the Ascension gifts of Christ to His Church, on the Day of Pentecost.

ancient Law (or, if belonging to the new Law, to be understood instead of the Evangelists) there will be *four Wheels*, bearing the Chariot of the Church; to wit, Apostles (sowers of the word); Evangelists and Prophets (i.e., writers and expounders); Pastors (who govern); Teachers (who instruct and exhort). These are, at the same time, chariots and charioteers; those who carry, and those who drive; those who are ridden, and those who ride; for wheels carry a chariot; and also, by the chariot, they are supported."*

(2.) Stress may be laid on the following fact; viz., that in our researches, we have found only one Commentator who suggests, even approximately, a true solution of the Cherubim—Thomas Brightman (A.D. 1556-1607). He quotes St. Paul (Eph. iv.); and suggests that the Cherubim represent not only Ministries, but also the *Fourfold Ministry* in the Church of Christ, viz., Apostles, Prophets, Evangelists and Pastors. Commenting on this passage, he remarks:

"And to the Ephesians, St. Paul writes: 'When Christ had ascended up on high, he led captivity captive, and gave gifts to men, some to be Apostles, some Evangelists, some Prophets, and some Pastors and Teachers.'"[†]

Mr. Brightman seems to have quoted Eph. iv. 8, 11, without any comment on these Four Ministries, or any emphasis on the two principal Ministries of Apostles and Prophets; for he refers to this passage, apparently without being aware of its spiritual or practical value.

(3.) An allusion to the Fourfold Ministry also occurs in the Disputation (*Disputatio de Mysterio Cheruborum et Rotarum*), held under the presidency of Vitringa (A.D. 1696), in which Ministers are divided into two classes; the extraordinary, and the ordinary. The passage of St. Paul (in his Epistle to the Ephesians) is quoted, and is arbitrarily divided; for Pastors are excluded from the class of extraordinary Ministers, but Teachers are included in this class, and connected with Apostles, Prophets and Evangelists, so as to make up the *Four*. Pastors

*"Vel potius quatuor gradus primarij fidelium designantur, de quibus Paulus: *Et ipse dedit quosdam Apostolos, alios Prophetas, alios Evangelistas, Pastores, et Doctores in opus ædificationis, ad complendum electorum numerum, in opus ministerij, ad ministrandum, et dispensandum verbum Dei, in edificationem corporis Christi, etc.* Nam, si prophetas eximes ab hoc numero quasi ad legem veterem pertinentes, vel si ad novam in Evangelistis intellectos; quatuor erunt rote, portantes plaustrum ecclesie: nimirum, Apostoli seminatores verbi; Evangelistæ, et Prophetæ, scilicet scriptores, et interpretes; Pastores, qui regunt; Doctores, qui instruunt, et exhortantur. Ij sunt simul currus, et aurigæ, qui portant, et agunt; qui vehunt, et vehuntur; nam rote quidem portant currum, et a curru sustinentur."

†A Revelation of the *Apocalypse*: "by the famous, reverend, and learned Divine, Mr. Thos. Brightman." Published in Latin, A.D. 1609.

are united with Elders and Deacons. Surely this is not rightly dividing the Word of God; but is mutilating (however unintentionally) the Sacred Text. The Greek would not sanction this division; for the words, Pastors and Teachers are united by the Greek article. (See p. 185).

"It is easy now," the Disputant concludes, "to say who these Ministers are. In my opinion, by the Living Creatures and Wheels, are meant *Ministers* Extraordinary, as well as Ordinary.

"In founding His Kingdom among the Israelites, God used *Extraordinary Ministers*, who excelled in abundance of the Spirit, such as Moses, Joshua, Gideon, Samuel, Elijah, Elisha, Jeremiah, Ezekiel, Haggai; and *Ordinary Ministers*, such as Priests and Levites.

"To extend the kingdom of grace which God raised up, by His Son, under the New Dispensation, God used the service of men who were full of the Spirit, who were called *extraordinarily*, as the Apostles, the Evangelists, Prophets and Teachers; or *ordinarily*, as Pastors, Elders and Deacons. The *Extraordinary Ministers*, who *founded* the Church in each Dispensation, are typified by the Living-Creatures; and the *Ordinary Ministers*, who *promoted* it, by the *Wheels*."*

The interpretation quoted above, is quite exceptional (and incorrect, as to the meaning of the Wheels); but in its partial exhibition of the truth, it shews the working of the Spirit of God in the heart and mind of the sincere seeker after truth.

The subject is also mentioned in two of the Latin pamphlets, which are noticed in Appendix II.†

With the above exceptions, we have not found the true solution suggested by any Commentators; but it is possible there may be other instances; for God often reveals His mysteries to the devout and humble students of His Word, while he hides them from "the wise and prudent."

The following conclusion can now be affirmed; that the Fourfold Cherubic solution has been generally unknown or ignored; and that, among the leading Divines in all ages, (many of whom we have quoted), hardly any trace can be found of the true interpretation of the Cherubim, viz., THE FOURFOLD MINISTRY in the Christian Church.

*Vitringa. Sections L, LI, LII.

There is no warrant in Holy Scripture for dividing Ministers, either of the Jewish economy or of the Christian Church, into two classes, *extraordinary* and *ordinary*, as is common in the usual traditions of men.

†(1) *Curus Cherubinarum* (Ezechielis) ad disputandum propositus a M. J. G. Wegelino, Wittenberge, 1682.

(2) *Dissertatio Academica de Curru Jeheskalis Vatis*, in Academia Jenensi publice ventilata a G. Kemio, 1717.

CHAPTER XI.

THE FIRST VISION OF EZEKIEL
PROPHETIC OF THE CHRISTIAN PENTECOST.

"ALL THE PROPHETS . . . AS MANY AS HAVE SPOKEN, HAVE LIKEWISE FORETOLD OF THESE DAYS."

Post-Pentecostal Sermon. St. Peter.

ANALYSIS:—The Glory of the Risen, Incarnate Lord, as manifested in the descent of the Holy Ghost, affords the right clue to the Pentecostal Application of the first Vision of Ezekiel; for at Pentecost, this glorious Theophany became a spiritual reality.

I. *The Shekinah*, or upper Glory of the Vision:

- (1) The Incarnate Lord, in the glory of His Resurrection, is now invisible in the Heavens; but since the *outpouring of His Spirit*, His *Presence* has become a *reality* in the Church on earth.

The Pentecostal interpretation of

- (2) The Firmament; (3) the Sapphire Throne; and (4) the Rainbow.

II. The *Accessories* of the Vision typically represent the Gift of the Holy Ghost, at Pentecost:

- (1) The Whirlwind; (2) the great Cloud; (3) the infolding Fire; (4) "the glory of the Lord" coming out of the North; (5) the flashing Lightning; and (6) the great Sound.

III. The *Four Living-Creatures* or *Cherubim* symbolize the *Fourfold Ministry*, which was potentially included in Apostles, on the Day of Pentecost.

The Pentecostal interpretation of the Cherubim; of their Four Faces; of their Wings; of their cloven Feet; of their Hands; of their innumerable Eyes; and of the Lightnings out of the Fire.

IV. The Pentecostal interpretation of the *complex Beryl Wheels*. Their revolutions set forth God's Providential action in the world, as seen at Pentecost, in the assemblage of the polyglot multitude of Jews from the ends of the Roman earth, and in the subsequent dispersion of the converts. The various Nationalities of the Jews represented in Jerusalem, at Pentecost.V. The *glorification of the Incarnate Son of God as King*, and the active *presence of the Holy Ghost*, are two of the principal truths, pervading Ezekiel's Vision, which are brought into manifestation on the Day of Pentecost. The sudden addition of 3,000 converts, or of a complete Church (who were baptized "the same day"), was a spiritual phenomenon.

Wonderful light is cast on this Cherubic Vision, by the events of Pentecost (as simply recorded in The Acts of the Apostles), which still influence the Church on earth, and will never cease to be operative in the Kingdom of God.

THE Vision of the Cherubim having been considered in its general interpretation, we may enquire how this Vision was prophetic of the *Christian Pentecost*. This relation was not discovered by the human intellect, for it was unknown before 1828; being subsequently revealed through the word of Prophecy, which the Lord then revived in the Christian Church.

The Glory of the Risen Incarnate Lord is manifested in the descent of the Holy Ghost, and affords the right clue to the Pentecostal interpretation of the first Vision of Ezekiel.

On the Day of Pentecost, the Church was created free; for "where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17). The same grand idea of spiritual *freedom*, pervades this glorious Apocalypse beheld by Ezekiel; although the Prophet himself was a captive in Babylon.

The Glory of the Risen and Incarnate Lord, could not have been realized before *Pentecost*, when His Death, Resurrection, and Ascension into the presence of God, had become accomplished facts.

The great difference between the Vision of Ezekiel, and its Pentecostal realization, is that the former is abstract and prophetic, while the latter is concrete and historic.

The ten days which preceded the Day of Pentecost, are of surpassing interest; when we consider the twofold action, which was being developed, in heaven, and in earth. The Lord having ascended into *heaven*, is enthroned at the right hand of God; and as High Priest, after the order of Melchizedec, He makes His first act of intercession, as immortal Man; and asks for the great Gift of the Holy Ghost to be poured out on His Apostles (for the formation of His Church), as the reward of His meritorious Cross and Passion. On *earth*, the most wonderful prayer-meeting that was ever held, took place when the eleven Apostles ("with the women, and Mary the mother of Jesus, and with his brethren") "all continued with one accord in prayer and supplication," praying "for the promise of the Father"—the Gift of the Holy Ghost—to endue them with power for their future work. (Acts i. 12—14.)

Previously, at His Baptism, the Lord was anointed with the Holy Ghost for His public Ministry. But after the Lord's Ascension into perfected *Manhood*, He became the anointed King and High Priest over the House of God; and He then received the fulness of the Spirit, that the same Anointing might flow down from Him, upon the members of His Church. (Ps. cxxxiii.)

The Lord, as *Man*, could not impart the new life, until He had

Himself *received* this life, at His Resurrection; nor could He give the Holy Spirit to men, until He had received the Gift from the Father, for bestowal on His brethren.

The Glory of Ezekiel's Theophanic Vision, marvellous as it is, is enhanced, by becoming identified with the origin of the Christian Church.

In the Vision of Ezekiel, a preliminary incident finds a striking parallel, in the marvels of the Day of Pentecost; for the Prophet records: "The heavens were opened, and I saw visions of God" (Ezek. i. 1). "The heavens were opened" when Christ was baptized, and the Holy Ghost descended upon Him in the form of a dove. (Matt. iii. 16.) At Pentecost, the Lord Jesus (having ascended up to *heaven*) sent down the Holy Ghost upon His expectant Apostles, proving "that the heavens were (virtually) opened," as prefigured in the Vision of Ezekiel. Thus was the Lord's last promise, in the Old Testament, literally fulfilled: "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10; see John i. 51).

In the Pentecostal interpretation of the Vision, we shall consider (1) the Man on the Throne; (2) the Accessories; and (3) the Cherubim and the Wheels.

In the Theophany beheld by Ezekiel, the appearance of the Accessories, preceded the Vision of the Heavenly Man. But in the Pentecostal application of this Theophany, the Incarnate Son is the Container and Giver of the Spirit; and therefore, it seems inappropriate to first interpret the action of the Spirit in the Accessories, the Cherubim and the Wheels, before contemplating the glorified Man, Who gives the Holy Spirit to His Church. All action springs from the MAN; for the Holy Ghost flows from the Incarnate Son, Who received this Gift from the Father. Nor must we forget to magnify the grace of the Holy Ghost; for great was His ineffable condescension, when He consented to become the Spirit of the Man Christ Jesus, and to dwell in the Church, i.e., in her members.

I. The constituents of the Shekinah (or Upper Glory) are the Man, the Throne, the Firmament, and the Rainbow, all of which admit of a Pentecostal application.

(1.) *The Man* on the Throne is the Centre of this glorious Theophany.

The Glory of the Lord's Personal Presence, the Sapphire Throne, the Firmament, and the Rainbow, were invisible at Pentecost, yet they were heavenly realities; for the Lord's presence and power were

manifested in the "upper room," in the out-pouring of the Gift of the Holy Ghost. St. Peter gives the clue to this Pentecostal mystery, saying: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts ii. 32, 33). Wherefore, it is not now necessary to employ qualified expressions, such as "*the likeness as the appearance of a man*," which were used in the first Vision of Ezekiel (Ezek. i. 26):* for Christ is now *true* and *very Man*. Having been "made of a woman, made under the law" (Gal. iv. 4), "of the seed of David according to the flesh" (Rom. i. 3); and having passed through death, He has re-assumed flesh, which has been changed into a spiritual and immortal condition. The Lord is now glorified, and is the heavenly Man "in the image of God."

In the original Hebrew, the word "*man*," used by Ezekiel, is "adam" (אָדָם),† the name employed for the first created man (Gen. i-iii); and in this designation, we perceive a hint of Christ as the *second* or "*last Adam*," "the beginning of the (new) creation of God" (1 Cor. xv. 45; Rev. iii. 14).

(2.) The *Firmament* of "terrible crystal" (forming the pavement of the Sapphire Throne) is the first adjunct of the Royal Man. This Firmament, resting on the heads and wings of the Cherubim, and spread out "like the body of heaven in its clearness," tells of the invisible spiritual region to which the Risen Christ ascended; and it sets forth the heavenly condition, to which the Cherubic Ministries, in the power of the Holy Ghost, elevate the Church whose "conversation" (πολιτευμα, citizenship) should be "in heaven" (Phil. iii. 20).

The crystal Firmament is under the feet of the Lord; for not only has He attained to the heavenly condition; but He has "ascended up far above all heavens" (Eph. iv. 10).

(3.) The Heavenly Man (the *Theanthropos*) was seated upon "the likeness of a throne, as the appearance of a sapphire stone" (Ezek. i. 26). At Christ's Ascension, this blue Sapphire Throne had become a spiritual reality; and St. Peter's sermon on the Day of Pentecost, supplies the interpretation, declaring that "God hath made that same Jesus . . . both *Lord* and Christ"; "Him hath God exalted, with his right hand, to be a *Prince* and a Saviour" (Acts ii. 30-36; v. 31).

"The heaven must receive" the Lord Jesus Christ, "until the times of restitution of all things" (Acts iii. 21), when His universal

*See Chapter VII, p. 234.

†See Chapter VIII, pp. 138, 139.

Sovereignty (symbolized by the Sapphire Throne) will be wielded by the Man Christ Jesus, as God's eternal King.

(4.) Over-arching the enthroned Man, was "the appearance of the bow . . . as in the day of rain" (Ezek. i. 28).

This Rainbow testifies to a Covenant between God and man.

As the natural rainbow is seen during simultaneous sunshine and rain; so in like manner, when "the former rain"—the *Rain* of the Spirit—descended at Pentecost, Christ, the *Sun* of Righteousness, shining forth in brightness, "set (His) bow in the cloud."

St. Peter, on the Day of Pentecost, alluded to Joel, who (800 years earlier) prophesied of the outpouring of the Spirit, as "the former rain and the latter rain" (Joel ii. 23). The Lord Jesus, risen and glorified, has become the *Sun of the New Creation*. All the Covenants of God centre in Christ, being guaranteed by His Resurrection and Ascension, as St. Peter testified, in his Pentecostal sermon: "God had sworn with an oath to (David) that . . . he would *raise up* Christ to sit on his throne" (Acts ii. 30). The Apostle laid stress on the Resurrection of Christ, as an accomplished fact, and as being the fulfilment of the Covenant which God made with David. In his second sermon, St. Peter states that "all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of *these days*" (Acts iii. 24); and the expression "these days" (τὰς ἡμέρας ταύτας) can refer only to the Day of Pentecost, the first Feast of the nascent Christian Church.

The seven-coloured *Rainbow*, round about the Throne, in its Pentecostal interpretation, testifies to "the sure mercies of David"; for the Covenant with David (that his Seed, Christ, should have an *everlasting Throne*), was the seventh and last of God's Covenants with man, prior to the Advent of the Incarnate Word.* This Covenant was made by God with David (Psa. lxxxix. 34, 36); repeated by the Angel Gabriel, to the Virgin Mary (Luke i. 32, 33); and its initial fulfilment at Pentecost, was proclaimed by the two Apostles, SS. Peter and Paul. (Acts ii. 29-32; xiii. 32-37.)

To connect the Rainbow, seen in Ezekiel's Vision, with the Covenant made with Noah, would be an anachronism; for it must be associated with the New Covenant, and with the Lord Himself, the Man on the Throne, Who is greater than Noah.

*The principal Covenants of God with man, were made successively with Adam, Noah, Abraham, Isaac, Jacob (Lev. xxvi. 42), Israel (at Sinai), and David: and the successive Covenants included the promise of a Saviour, the preservation of the earth, Circumcision, the gift of the Promised Land, a blessing on obedience to the Law, and the promise to David, and to his Seed (Christ), of an everlasting Throne.

The Christian Church, being the New Creation of God, is under the New Covenant, typified by the Rainbow, which witnesses, in its Pentecostal interpretation, to the everlasting Covenant between the Father and the Son. (Heb. xiii. 20.) The descent of the Holy Ghost on the Day of Pentecost, was the token that the Father had accepted the sacrifice of His Son, and had confirmed the New Covenant, ratified by the blood of Jesus.

The Rainbow is *sevenfold*; symbolizing, in Ezekiel's Vision, the sevenfold operations of the sevenfold Spirit, Who was promised to the Messiah. (Isa. xi. 2, 3.) *Seven* signifies completeness and perfection. *Seven* is composed of the numbers three and four; *three* having reference to God, and *four* to Man; God being *threefold* in His Personality; and Man being created *fourfold* in his spiritual constitution. Therefore, the sevenfold Rainbow hints at the truth of the Incarnation of the Son of God, and at the mystery of the Sevenfold Spirit. (Rev. i. 4; iv. 5.)

The seven colours of the Rainbow tell of the "manifold" ("much-variegated," *πολυποικίλος*, Gk.) manifestations and distributions of the Sevenfold Spirit of God. (Eph. iii. 10.)

Those who receive, in the preached Gospel, the revelation of the Glory of Christ (the Sun), and are made partakers of the Holy Ghost (the Rain), become themselves the sign of God's faithfulness to His Covenant in Christ. The Rainbow, in one aspect, sets forth those converts who were gathered on the Day of Pentecost.*

Thus the Firmament, the Throne, and the Rainbow, form necessary constituents of "the glory of the Lord"; and though invisible at Pentecost, their spiritual power and reality were felt, through the action of the Living Man enthroned in Heaven.

Hence, this upper part of the Vision typifies the ascended Lord, as *Man*, at the right hand of the Father. As King in the heavenlies, He is crowned with the sevenfold Rainbow of promise; being the Receiver of the Sevenfold Spirit of God, for the creation of His Church, and for her exaltation into the heavenlies.

II. The Pentecostal Interpretation of the *Accessories* of the Vision of Ezekiel, may next be reviewed.

(1.) The *Whirlwind* was the first phenomenon, described by Ezekiel; and on the Day of Pentecost, a similar manifestation was experienced, while the Disciples were waiting in the upper room; for

*The disciples who were gathered to the Lord, at Pentecost, may be regarded as a kind of *firstfruits* of the Christian Church; for Pentecost, under the Law, was a Feast of firstfruits, when the new meat-offering—the firstfruits of the wheat harvest—was offered to the Lord. (Lev. xxiii. 16, 17.)

"suddenly there came a sound from heaven as of a *rushing mighty wind*, and it filled all the house where they were sitting" (Acts ii. 2).

The word "*rushing*" (*ρρομένης*, Gk.), applied to the descent of the Spirit, signifies "bearing along" or "carrying"; thus typifying the action of the Holy Ghost, in bringing from Christ the gifts which the Spirit distributes among men.

Wind, being a Scriptural emblem of the Holy Ghost, its rushing action was most appropriate on the Day of Pentecost; symbolizing, as in the Cherubic Vision of Ezekiel, the *afflatus* of the Eternal Spirit.

The Apostles might well tremble at this sudden and tempestuous wind, until they felt the uplifting action of the Spirit of God, filling their hearts with joy, "in power . . . and in much assurance" (1 Thess. i. 5).

This wind "from heaven," is also described as "*mighty*"; symbolizing "the power from on high," with which the Apostles were to be endowed for their Divine mission. The Holy Ghost, Who was manifested in the "rushing mighty wind," at Pentecost, was the same Divine Agent Who (in the first Vision of Ezekiel) filled the Man, the Cherubim and the Wheels with Life and Glory.

(2.) A second accessory of Ezekiel's Vision, was that of the "*great cloud*." If God's "favour be as a cloud of rain," the "*great cloud*," would be another symbol of the Presence of the Spirit of God, Who is "like a cloud of dew in the heat of harvest" (Prov. iii. 20; xvi. 15; Isa. lviii. 4). A cloud was also connected with our Lord on His Ascension, ten days before Pentecost; for "while (the Apostles) beheld, he was taken up; and a cloud received him out of their sight" (Acts i. 9-11). In like manner, clouds are connected with the Lord's Second Advent; for the Son of Man, the coming Judge, is seen seated "upon the cloud" (Rev. i. 7; xiv. 14).

Our future hope is that "the dead in Christ" shall be raised, and that the living saints (having been changed) "shall be caught up together with them *in the clouds*, to meet the Lord in the air" (1 Thess. iv. 17). Thus together they will form a cloud; for the Lord will come with a "*great cloud of witnesses*" (Heb. xii. 1).

(3.) The whole Theophany seen by Ezekiel, had "the appearance of fire," which was one of the most striking supernatural phenomena on the Day of Pentecost.

In Ezekiel's Vision, the "in-folding fire" came out of the cloud. And the antitypical fire was present on the Day of Pentecost, when "there appeared unto (the Apostles), cloven tongues like as of fire, and it sat upon each of them" (Acts. ii. 3). The expression, "cloven tongues," means in the original Greek, "parting asunder," like "tongues

of fire" which were "*distributed*" to each Apostle. (Greek, διανεμηται, literally "distributing themselves." Acts ii. 3, R.V. marg.) This baptism of fire fulfilled the prophecy of John the Baptist concerning our Lord, saying: "He shall baptize you with the *Holy Ghost* and with *fire*" (Matt. iii. 11). The "cloven tongues" of fire rested on the *heads* of the Apostles, and were thus symbolic of a baptism of fire by immersion, even as the Apostles were enwrapped by the "rushing mighty wind." As the Cherubim emerged *out of the fire*, so did the Church come forth at Pentecost, from this initial "baptism of fire." Apostles were consecrated to their Office, "with the Holy Ghost and with power," symbolized by the fire that came down from heaven.

Thus the *fire* (seen by Ezekiel in Vision) became miraculously visible, on the first Christian Pentecost, in the Gift of the Holy Ghost.

(4.) The whirlwind and the other accessories of Ezekiel's Vision, "came out of the north."

In a Pentecostal aspect, the North not only typifies the *death* of the *flesh* (Rom. viii. 6-13); but it also hints at the passing away of the old Dispensation of the Law, and at the inauguration of the new Dispensation of the Spirit.

The Whirlwind and Fire *from the North*, symbolize the Pentecostal Gift, which came to men through the *death* of Christ—the "Lamb as it had been slain." We hail the King of Kings Who, in the greatness of His love "stronger than death," has come, as it were, *from the North*; and Who "hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i. 10); the results of His victory being manifested in the Gift of the Holy Ghost, on the Day of Pentecost.

The great Whirlwind and the Fire, are the most striking emblems, in Ezekiel's Vision, of the *outpouring* of the Spirit on the Day of Pentecost; but, as already stated, the presence of the Spirit pervades the whole of the Theophany—the Man on the Throne, and the Cherubim, and the compound Beryl Wheels.

(5.) The flashing "*lightnings*" typify the suddenness with which the Pentecostal phenomena occurred. While the twelve Apostles (including Matthias) "continued with one accord in prayer and supplication" (Acts i. 14), their prayer was answered "suddenly" (Acts ii. 2). There is an element of the sublime, in events which happen *suddenly*. The Angels appeared "suddenly" to the shepherds (at the birth of our Lord), and occasioned a momentary panic. St. Paul's conversion took place "suddenly (when) there shined a light from heaven, and he fell to the earth" (Acts ix. 3, 4). Ezekiel's Vision doubtless came to him "suddenly," without premonition. In like

manner, the Transfiguration of our Lord took place suddenly, "as he prayed" (Luke ix. 29). It is distinctly revealed that the Lord's Second Coming will occur "suddenly," "in the twinkling of an eye" (Mal. iii. 1; Mark xiii. 36; 1 Cor. xv. 52); and for this event, the Church, as His Betrothed Bride, should unceasingly "watch and pray."

Lightning is a symbol of spiritual illumination, or of prophecy (uttered through men by the power of the Holy Ghost) casting light on the purpose of God. This sign was not lacking, at Pentecost; for the Apostles were "all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 4); and the early discourses, uttered by the Apostles Peter and John, were spoken in spiritual power.

(6.) Scripture records that a *great noise* was connected with the illapse of the Spirit, Who descended from heaven, with the *sound* "of a rushing mighty wind" (Acts ii. 2). This phenomenon was indicated in the Vision of Ezekiel; for the Whirlwind was like "a rushing mighty wind" (which could not have moved silently), and was accompanied by a storm-cloud, out of which came fire and lightning.

The presence and power of the *Holy Spirit, Personally*, must now be emphasized; for the Gift of the Holy Ghost is the cardinal truth of Pentecost. The Lord, before His Ascension, bade His Apostles "wait for the promise of the Father, which, saith he, ye have heard of me" (Acts i. 4). Jesus had previously spoken "of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified" (John vii. 37-39). Belief in the *Personality* of the Holy Spirit (Who is the *great Gift* of God, through our Lord Jesus Christ), is a test of orthodox and catholic faith. The peculiar privilege of our present spiritual standing, is the dwelling of God in men, by the Holy Ghost, which distinguishes the Christian, from the preceding Dispensations. (2 Cor. vi. 16.)

All the accessories of this Vision, set forth the action of the Spirit, in His Nature and Offices. The Whirlwind, the great Cloud, the Fire, the Lightnings, and the great Sound, are all recognized Scriptural figures of the Spirit, or of His action. The power of the Spirit was glorified, on the Day of Pentecost, in an Almighty act; for on this Day, the Christian Church was created by the Holy Ghost, as becoming (after Christ) a kind of firstfruits of the New Creation.

III. The Pentecostal application of the *Four Living-Creatures*, as seen in the Vision of Ezekiel, may now be considered.

When Christ, at His Ascension, received the Gift of the Holy Ghost for His brethren, He "received (therewith) *gifts* for men," viz., a

Fourfold Ministry, to be manifested in the Church through *men*, called and chosen of God.

The presence of the *Cherubim* on the Day of Pentecost, must be noticed; for they were conspicuous in the Vision of Ezekiel. The fact of the Four Ministries being *potentially* in Apostles, affords the Pentecostal explanation of St. Paul's statement, that "When (Christ) ascended up on high . . . he gave gifts to men . . . And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers" (Eph. iv. 8, 11). The chief representative of the Cherubim or Fourfold Ministry, on the Day of Pentecost, was the *Apostle* Peter; and though the other three Ministries were not then developed, yet they may be traced in his Pentecostal sermon. The office of the *Apostle* (or Elder) was manifested, in his witness to the Resurrection of Christ (Acts ii. 32); his Ministry as a *Prophet* was perceptible, in his exposition of the prophecy of Joel, in its Pentecostal application (Acts ii. 16, 17); his power as an *Evangelist* was seen, when he preached Christ, and urged his hearers to repentance (Acts ii. 36, 38); and his Ministry as a *Pastor* was manifested, when he exhorted his hearers and their children to accept God's promised salvation. (Acts ii. 39.) This Fourfold Ministration answered to the *four faces* of the Cherubim, in the Vision of Ezekiel. (See Chapters IX and X.)

Thus, the Apostles must have been endowed with a *Fourfold character*; and their Ministerial standing must have been exceptional, since they themselves could represent the earliest phase of the Fourfold Cherubim in the Christian Church.

This Fourfold character was seen, not only in the Apostle Peter's sermon, on the Day of Pentecost, but in the immediate and subsequent actions of *all the Apostles*.

At Pentecost, the Apostles were empowered to act as *Prophets*, when they "began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 4). They acted as *Evangelists*, when they subsequently healed the lame man at the "Beautiful Gate of the Temple," and preached the Gospel, bearing witness to Christ, before the Jewish Council. (Acts iii. 3-11; iv. 12.) They acted as *Pastors*; for the Pastorship of the whole Church was exercised, at first, by them alone. But physically and spiritually, they could not bear so great and complex a burden; and the distinct Fourfold Ministry was speedily manifested, in the development of the three other Ministries; as recorded in 'The Acts of the Apostles.'

The *Wings* of the Cherubim (beheld by Ezekiel) typify, in their Pentecostal aspect, a *supra-terrestrial* action.

St. Peter's first sermon, on the Day of Pentecost, was *heavenly*; for he spake of Christ's Resurrection, of His Ascension, of His sitting at God's right hand, of His pouring out the Holy Ghost from heaven, and of His having been made "Lord and Christ" (Acts ii. 36). The same unworldly spirit is discernible in his second discourse, at the Beautiful Gate of the Temple. (Acts iii. 12-26.)

The doctrine of all the Apostles was *supra-terrestrial*, according to the Apostolic precept: "Seek those things which are above, where Christ sitteth at the right hand of God; set your affection on things above, not on things on the earth" (Col. iii. 1, 2).

The *Wings* of the Cherubim were "joined one to another" (Ezek. i. 9); setting forth "*the unity of the Spirit*," in the doctrine and practice of the primitive Church, in her recognition of the seven unities recounted by St. Paul, viz., "one body, and one Spirit (and) one hope of (their) calling; one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 4-6). For it is recorded, that the early converts "continued steadfastly (in the) doctrine of the Apostles, and (in the) fellowship, and (in the) breaking of bread and (in the) prayers* . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God" (Acts ii. 42, 46, 47).

Thus, the marvellous effects of the Gift of the Holy Ghost, at Pentecost, were the unprecedented unity, love and piety of the early Saints; for "the multitude of them that believed were of one heart and of one soul"; and the rich "sold their possessions and goods, and parted them to all men as every man had need" (Acts ii. 45), thus manifesting sympathy, fellowship, brotherhood and charity.

The *Wings* of the Cherubim are also symbolic of Ministerial protection; for this new spiritual Body (the Church) was under the guidance of Apostles, directly commissioned by the Lord Himself.

The *Feet* of the Cherubim were "*straight feet*," signifying the steadfastness of Apostles, in advancing the Kingdom of God, and in carrying out His eternal purpose, without swerving to the right, or to the left. "Straight feet" also represented the integrity, righteousness and holiness of life; which characterized the bands of Apostles (or Elders), Prophets, Evangelists and Pastors, in early Pentecostal times.

"The sole of (the) feet" of the Cherubim, "was like the sole of a calf's foot" (Ezek. i. 7); symbolizing the Pastoral Ministry, which was represented on the Day of Pentecost, by the Apostles alone.

*The above is the literal rendering of the original Greek, in which language, the definite article precedes the nouns.

The *cloven feet* of the Cherubim typify the daily walking of the Four Ministries in the *twofold* Law of love to God, and love to man, which was manifested in a supernatural degree, on the Day of Pentecost.

"The *hands* of a man" under the wings of the Cherubim, in a Pentecostal aspect, illustrate helpship in the fulfilment of Ministry; even as Apostles, shortly after the Day of Pentecost, associated others with themselves, and were assisted in their Ministerial labours, by ordained "helps" or coadjutors. (1 Cor. xii. 28.)

"The *noise* of (the) wings" of the Cherubim, typified the loud utterances, in divers tongues, which accompanied the illapse of the Holy Ghost, on the Day of Pentecost. Ezekiel described the noise of the wings of the Cherubim, "like the noise of great waters . . . and as the noise of an host"; and also as the "*noise of a great rushing*" (Ezek. i. 24; iii. 13). St. Peter's expression—"which ye now *see and hear*"—alludes to the phenomenon of "tongues," in supernatural power, which appealed to the senses of the amazed hearers, indicating that the Spirit of God was speaking through living men.

Though the outpouring of the Spirit took place in an "upper room," in the presence of comparatively few persons, this unparalleled event was soon "*noised abroad*"; and Jerusalem was filled with the report of these extraordinary occurrences.

There would naturally be a babel of sound, if several gifted persons were talking simultaneously, in the tongues of those Nationalities which were present in Jerusalem, at the Feast of Pentecost. "Now when this was noised abroad, the multitude came together, and were confounded (*troubled in mind*, marg.), because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are *full of new wine*" (Acts ii. 6-8; 11-13). But the Apostle "Peter, standing up with the eleven," referred to the Prophecies of the Old Testament, and vindicated the nature of these spiritual manifestations. On the Day of Pentecost, the Holy Spirit exceptionally inspired the Apostles to speak in the various languages, understood by the multitude. (1 Cor. xiv. 22-25.)

That the disorderly speaking with tongues, might lead to the charge of madness, is clear from St. Paul's admonition to the Corinthians: "If all speak with tongues . . . will they not say that ye are *mad*?"

For in the Church of Corinth, the gifted persons spoke in tongues that were unintelligible, and required interpretation. (1 Cor. xiv. 23.) Thus, the two accusations brought by unbelievers, against those who were the subjects of the supernatural gifts of the Spirit of God, were *drunkenness* and *madness*; but "wisdom is justified of all her children" (Luke vii. 35).

The appearance of the Cherubim "was like *burning coals of fire*, and like the appearance of *lamps*"; illustrating the fact, that the Apostles were literally baptized with *fire*, on the Day of Pentecost, when (in the Gift of the Holy Ghost) the Lord *potentially* bestowed—with tongues of fire—the Fourfold or Cherubic Ministry on the Christian Church. "Lamps" typified that Apostles were "lights in the world; holding forth the word of life," like a lamp in a lighthouse. (Phil. ii. 15, 16. Gk.) Fire also sets forth the purity and zeal, which were manifested in the Ministry of the Apostles; and the abounding love, which was witnessed on the Day of Pentecost, when the believers praised God with gladness, being filled with the burning love of the Spirit. (Acts ii. 41-47.)

The Cherubim being "*full of eyes*," symbolized the *discernment* and *wisdom*, which were Divinely given to the Apostles, for the guidance of the Church, and which were exercised, after the descent of the Holy Ghost. The earliest official manifestation of this Pentecostal endowment, was evidenced in the creation, by the Apostles, of the office of *Deacon*. (Acts vi. 1-6.) The far-seeing wisdom of this first Apostolic act, in the government of the nascent Christian Church, is immeasurable; and its beneficial influence extends to the present day.

All the associations of the Cherubim, were those of supernatural *power*; and analogously, at Pentecost, "many wonders and signs were done by the apostles" (Acts ii. 43). These may have been the miracles, to which the Lord referred, when He promised that His Apostles, after His Resurrection, and after their reception of the Holy Ghost, should do "greater things" than He had done. (John xiv. 12.)

This miraculous power was also displayed in many Post-Pentecostal miracles, as in the healing of the lame man at the Beautiful Gate of the Temple; in the healing of Æneas at Lydda; and in the raising of Dorcas, from the dead. Supernatural power was seen in terrible manifestation, like a flash of lightning, in the judgment of sudden death, inflicted upon Ananias and Sapphira. These miraculous powers overflowed to other members of Christ's mystical Body; for the *Seven-Deacon* "Stephen, full of faith and power, did great wonders and miracles among the people" (Acts vi. 8); and Philip, another of the Seven-Deacons, did many "miracles and signs" in Samaria. (Acts viii. 13).

The spiritual power of the Church (which was created on the Day of Pentecost) was greatly superior to any previous grace, possessed during the Patriarchal or Mosaic Dispensations; and this pre-eminence became apparent, when the Holy Ghost manifested His nine supernatural gifts, proving that the Church was "the habitation of God through the Spirit" (1 Cor. xii. 7-11; Eph. ii, 22).

Though the Lord is now invisible to the eye of the sense; yet by faith, we see Him glorified; sending down His Spirit upon His Church, filling all Sacraments and Ordinances with living power, and faithfully keeping all Covenants and promises, to the glory of God the Father.

Let us worship God, with humble thanksgiving, in that Ezekiel's transcendent Vision of the Four Cherubim, was realized six centuries later, in the Pentecostal origin of the Christian Church.

IV. The events of the Day of Pentecost, cast light on the interpretation of the complex *Beryl Wheels* in Ezekiel's Vision; thus illustrating the inscrutable Providence of God, in the history of the early Church. (See Chapter XXVIII.)

The *express date* of the Day of Pentecost, receives a new and spiritual significance, in its relation to the revolving Wheels. These complex Beryl Wheels being "full of eyes," showed that every date, connected with the Church of Christ, had been ordered by God Who "formed the eye," and Who is Himself Omniscient. (Ps. xciv. 9.)

The mathematical accuracy, which stamps the works of Creation, also pervades the Providential dealings of God with His Church and the Nations. As the date of the Vision of Ezekiel, was recorded by the Prophet; so in like manner, the exact date of the Pentecostal fulfilment of the Vision is stated; viz., "When the day of Pentecost was fully come (Acts ii. 1). Thus, this Day acquired a definite title, "*Pentecost*." The Greek, *πεντήκοντα*, signifies *fifty*;* so that this passage might be rendered, "When the *fiftieth day* was fully come."†

*Josephus says that the Jews called the feast "*Pentecost*" from the number of the days after the Passover. (*Antiq. lib. ii. cap. iii.*) He does not state when they began to use this Greek word. It must have been after the Dispersion; for the mixed assembly at Pentecost, came from every quarter of the Roman Empire. Greek proselytes, at Jerusalem, may have introduced the new name for this Feast. The Hellenic names of most of the *Seven-Deacons* (Acts vi. 5), show what a strong influence there must have been, for adopting the Greek term, *Pentecost*, rather than the old Hebrew term, "the feast of weeks."

Another explanation suggested for the name of "*Pentecost*," is that the expression "commemorates the gift of the Law to the Israelites, fifty days after their deliverance from Egypt." (*Names and their Meanings*, p. 170.)

†Another signal example of this chronological precision, is connected with the Exodus of Israel out of Egypt. At the end of the 430 years of Israel's bondage, "even the *selfsame day* it came to pass, that all the hosts of the Lord went out from the land of Egypt" (Ex. xii. 41).

Light concerning this *fiftieth day*, may be derived from the Law of Moses, which enjoined that on "*the morrow after the (Passover) sabbath*," there should be a sheaf of *barley* "waved before the Lord"; from which date, they were to "number *fifty days*" (Lev. xxiii. 15, 16). On this *fiftieth day*, Israel was to offer "a new meat offering" (of the firstfruits of the *wheat*) to the Lord; for this was the *first* day of the "feast of weeks" (*a week of weeks*, i.e., $7 \times 7 = 49 + 1 = 50$).

The "*barley-sheaf*" of firstfruits, waved before the Lord, was typical of Christ who was "the firstfruits of them that slept"; for His Resurrection occurred on the morrow after the Jewish Sabbath (1 Cor. xv. 23); and thus, the Day of Pentecost was the *fiftieth day* after Christ's Resurrection from the dead. Christ's birth, death, and Resurrection constitute chronological epochs in human history; and Pentecost marks an event of a similar cosmic influence; for it commemorates the Gift of the Holy Ghost, and the birthday of the Christian Church.* Hence, there is a deep meaning in the expression, "When the day of Pentecost was fully come."

Moreover, the action of the Holy Ghost was seen, when the good Providence of God controlled an event (which preceded the Feast of Pentecost), viz., the election of another Apostle, which was a necessary antecedent to the descent of the Holy Ghost. All the *Twelve* had been chosen by our Lord Personally, after He had spent a whole night in prayer to God. "One of the twelve," known as the "traitor," fell from his place; and his "office" (*marg.*) was given to another. "Peter stood up in the midst of the disciples (the number of the names together were about an hundred and twenty)"; and after alluding to the apostasy of Judas, he said, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us; beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." The Apostles appointed two candidates for the vacant office, "Joseph called Barsabas, who was surnamed Justus, and Matthias" (Acts i. 15-23).

The eleven Apostles then sought for Divine guidance. "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two *thou hast chosen*, that he may take part of

*In the early Christian Church, the Feast of Pentecost became one of the three Baptismal Seasons; and the name "*Whit-Sunday*" is now generally attributed to the *white* garments, formerly worn by the candidates for Baptism. In the Middle Ages, the Whitsun services were marked by many curious customs; such as the letting down of a dove from the roof into the Church; the dropping of balls of fire; and the like.

this ministry and apostleship, from which Judas by transgression fell, and they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts i. 24-26). "The lot is cast into the lap; but the whole disposing thereof is of the LORD" (Pro. xvi. 33).*

The casting of lots was a Divine ordinance of the Jewish Dispensation, and was a direct appeal to the over-ruling Providence of God. The election of Matthias *by lot*, shows that the personal presence of the Lord on earth, was not necessary for the sending forth of Apostles; and His bodily absence from the election of Matthias, would prepare the first Apostles to give the "right hands of fellowship" to the new Apostles, Barnabas and Paul, who were sent forth some fifteen years later. (Gal. ii. 9.)

The *united action* of the Cherubim and the Wheels, through the One Spirit, was manifested on the morning of Pentecost; for the Apostles (possibly with the 120 recognized disciples) "were all with one accord, in one place" (Acts ii. 1). Earnest prayer had been maintained in that "upper room," for ten days.

The election of Matthias indicated a *secret action* of the Lord among His Elders (or Apostles); the results being manifested in the assemblage of Jews "out of all nations under heaven," on the Day of Pentecost, illustrating the revolution of the *outer Wheel*.

At this Feast of Pentecost, we may discern the rotation of the Wheels, in the concourse of people who were assembled on that day, in the Jewish metropolis; while "the *noise of the wheels*" may have symbolized the sound of the tumultuous crowd, who were perplexed by this unprecedented phenomenon.

The Lord had bidden the Apostles to wait for the promised Gift; and He commanded them to preach repentance, remission of sins, and the gospel of Salvation, "among all nations, *beginning at Jerusalem*" (Luke xxiv. 47). From the upper chamber in Jerusalem (which became

*The Hebrew word for "lot" is גורל (*goral*), which literally means "little stone," in reference to the different coloured stones used. The decision of the lot was ordered of God; and the High Priest, with *Urim* and *Thummim*, presided.

The casting of the lot, first took place in the wilderness, on the great Day of Atonement; and it was repeated annually, when the High Priest cast lots on the two goats—one lot for the Lord, and the other for the scapegoat. (Lev. xvi. 8; 1 Chron. xxiv. 31; see Chapter XXV, *infra*.) It was by lot, that the priests were divided into twenty-four courses, in the presence of David the King, and of the High Priest; and both these Offices of Kingship and Priesthood are united in the Man seated on the Sapphire Throne.

All the four Evangelists narrate how the Roman soldiers cast lots over the Redeemer's raiment.

the centre of God's working at this crisis), the testimony of the Apostles was to go "out through all the earth, and their words to the end of the world"; for Apostles were to be witnesses to the Lord, "both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth" (Ps. xix. 4; Acts i. 8). This was the all-embracing movement, due to the "whirling" revolution of the *outer Wheel*, influenced by the action of the *inner Wheel*.

The workings of Divine Providence did not date their origin from Ezekiel's Vision, or from the realities of Pentecost; but a new and more spiritual relation arose, between the Wheels of God's Providence and the Cherubic Ministries; for events in the *world* became more manifestly influenced by the Spirit, in the *Church of Christ*.

When the three great annual Feasts of the Law (the Passover, Pentecost, and Tabernacles) were celebrated in Jerusalem, the City was crowded; for the Law commanded that every Jew (unless distance, or other hindrances were insuperable) should appear annually, before the Lord, at these three Feasts; and Josephus alludes to the multitudes who were gathered together in the Holy City, at the Feast of Passover.

Now *Pentecost*, or the *Feast of Weeks*, was only seven weeks (i.e., virtually fifty days) after the Feast of the *Passover*; so that many proselytes might remain in Jerusalem, during this interval, and swell the number of strangers who were present at Pentecost. Be this as it may, the Providential action of the Beryl Wheels, is conspicuous in the multitudes gathered together in Jerusalem; and "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." The great concourse included "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." "Every man heard (the Apostles) speak in his own language" ("in his own dialect" τῇ ἰδίᾳ διαλέκτῳ) the wonderful works of God. (Acts ii. 5-11.)

The expression, "Jews, devout men, out of every nation under heaven," deserves attention. (Acts ii. 5.) Philo said that there was no Nation, in which some Jews did not dwell; and St. James addressed his Epistle "to the twelve tribes which are scattered abroad" (Jas. i. 1).

It should be remembered, that anterior to this date, there had been *three great Dispersions*, (or "*diasporas*"*) of the Jews, viz.,

*The Dispersion of the Jews is sometimes called the "*Diaspora*," from the Greek, διασπορά, which means scattering or dispersion.

(1.) The deportation of the Ten Tribes, under the Assyrian King, Shalmaneser, among *Parthians*, *Medes* and *Elamites*, 721 B.C.:

(2.) The captivity of Judah and Benjamin, under Nebuchadnezzar, King of Babylon, when the prisoners were transported chiefly to *Mesopotamia*, 606 B.C. : and

(3.) The expatriation of 100,000 Jews from Jerusalem into *Egypt*, by Ptolemy Lagus, King of Egypt, 320 B.C.*

Following the sequence given in 'The Acts of the Apostles,' the fifteen different Nations mentioned, may be particularized as below :

<i>Parthians</i> :	Parthia lay Eastward of Palestine, and at that time, was one of the most powerful Nations in the East.
<i>Medes</i> :	Media was once in political union with Persia.
<i>Elamites</i> :	Elam was the ancient name for Persia. The Medo-Persian Empire was the second Nation, symbolized by Nebuchadnezzar's metallic image, and was set forth by the breast and arms of silver. (Dan. ii. 32.)
<i>Mesopotamia</i> ,	signifying 'the land in the middle of the rivers' (the Tigris and the Euphrates), was the region in which ancient Babylon was situated. "There were many myriads of Jews in the neighbourhood of Babylon." (Josephus.)
<i>Judæa</i> :	The dialect of this province differed from that of Galilee; and it was natural for St. Luke, writing at Rome, to mention Judæa.†
<i>Cappadocia</i>	was in Asia Minor, west of the Euphrates, north of Cilicia, and east of the river Halys.
<i>Pontus</i>	was also in Asia Minor, but further north, between Cappadocia and the Euxine Sea.
<i>Asia</i>	(<i>Proconsular</i> or <i>Roman Asia</i>) was a strip of Asia Minor (bordering on the Ægean Sea), of which, <i>Ephesus</i> was the Capital. "The seven churches, which (were) in Asia," were within the limits of this province. (Rev. ii. iii.)
<i>Phrygia</i> ,	in Asia Minor, was probably not included in consular Asia. Many Christian Churches existed in Phrygia, in the II nd Century; and they have left numerous monuments of Christianity, which are of historic interest.
<i>Pamphylia</i>	(including a considerable part of Pisidia), on the South Coast of Asia Minor, was dominated by Mount Taurus,

*The Speaker's Commentary.

†Dr. Smith thinks that Judæa should be rendered Idumæa or Edom.

and consisted of mountain valleys, which formed part of the province of *Galatia*.

Egypt : According to Josephus, two-fifths of the population of Alexandria were Jews, who had been carried thither in the third Dispersion, under Ptolemy Lagus.

Libya about Cyrene : Ptolemy Lagus sent some of the Jews, in whom he had great confidence, from Alexandria into Cyrene and other parts of Libya, where he wished to strengthen his influence. Jews formed *one-fourth* of the population of Cyrene; and they had a synagogue in Jerusalem.*

"Strangers from *Rome*, both *Jews* and *Proselytes*," signify Jews and Proselytes who were Roman citizens, sojourning in Jerusalem. Jews were very numerous in Rome; for upwards of 8,000 are mentioned by Josephus,† as dwelling in that city. In this enumeration of the fifteen Nations, Rome was the only European City, represented in Jerusalem, at Pentecost.

Cretes : There were also many Jews dwelling in Crete.

Arabians : This term vaguely indicated the descendants of Ishmael.‡

The action of the Beryl Wheels can be discerned, not only in the *gathering together* of this great multitude, on the Day of Pentecost; but also, in their subsequent *dispersion* to the ends of the Roman earth; for thousands would return from Jerusalem to their own countries, and be witnesses of what they had seen and heard; acting as messengers of "the glad tidings of the kingdom of God." Thus they would fulfil the prophecy, in the Pentecostal Psalm, "the Lord gave the word: great was the company of those that published it" (Psa. lxxviii. 11).

Ezekiel describes the Wheels as being "like unto the *colour* of a *beryl*"; and on this statement, the inspired narrative casts historic light. (Acts ii. *passim*.)

Though the Beryl Wheels cannot represent the Nations of the earth, yet their *sea-green* colour might suggest the associations of the Jewish people with those Nations (among whom the Providence of God is exercised) who were assembled on the Day of Pentecost, and were subsequently dispersed abroad.

Thus the events at Pentecost, afford glimpses of the action of the Beryl Wheels, in God's inscrutable Providence.

*Antiq. lib. xvi. cap. vii. sec. 2. Josephus.

†Ibid. lib. xxvii. cap. xi. sec. 1.

‡The Speaker's Commentary, ad loc.

V. Two of the principal truths, permeating the Cherubic Vision of Ezekiel, became prominent at Pentecost: first, the *Glorification* of the *Incarnate and risen Christ*, as God's anointed King; and secondly, the *mission and action of the Holy Spirit*.

The Incarnation of the Son of God, is the first great truth which pervades the Vision of Ezekiel (see Chapter IX); and His subsequent *Glorification* is but an extension of the same verity.

The second great truth displayed in Ezekiel's Vision, is the action of the Holy Spirit, as the *Spirit of the Man, Christ Jesus*; and since the Lord received the Holy Ghost, after His Resurrection, Ascension and Glorification, Ezekiel's Vision is therefore linked with Pentecost.

The *Spirit of the Royal Man* was a mighty factor in Ezekiel's first Vision, transfusing the Cherubim and the Wheels, and knitting the whole Organism into a living unity. This same life-giving Spirit (outpoured on the Day of Pentecost), proceeding from the Father and the Son, knit the baptized members of Christ into a living, spiritual Organism. In this manner, the Holy Ghost has become the Spirit of the Man, Christ Jesus; but He is nevertheless God, being the pervasive and unifying Spirit of the whole glorious Theophany.

On the first Day of Pentecost, the power of the Spirit was displayed in a manner never anticipated by man, and never paralleled in the experiences of Christendom, by the sudden conversion of 3,000 souls.* This was the work of one day, the birthday of the Christian Church.

It is difficult to conceive the wonder and sense of mystery, which must have been excited, by the sudden appearance of the Christian Church, with its miraculous gifts, in the midst of Judaism; and subsequently, in the midst of heathenism. An organized spiritual Body, created by Divine Power, suddenly sprang into existence, as a New Creation. Every characteristic of this community was supernatural, and not of the world. The members were replete with heavenly endowments; speaking in unknown tongues, in a power not their own; being indwelt by the Divine Spirit. They could work miracles; they could

*This Pentecostal number was foreshadowed in the types of the Ancient Law. The Epistle to the Hebrews declares that the Tabernacle of Moses was a "type," "shadow" and "figure" of "things in the heavens," i.e., in the Christian Church. Thus, the number of converts at Pentecost (3,000) was typified by the 3,000 cubits which formed the cubical contents of the Tabernacle (30 cubits long $\times$ 10 cubits broad $\times$ 10 cubits high = 3,000 cubits); therefore, the number 3,000 sets forth the creation of a complete Church, in one day. Shortly afterwards, "the number of the men (who heard the word and believed) was about five thousand" (Acts iv. 4); and this second number (in connection with the Christian Church) is also typically latent in the Tabernacle of Moses, representing the superficial area of the Court which was 100 cubits long, and 50 broad = 5,000 square cubits.

heal the sick; some could even raise the dead; for God was able to manifest His power in, and through them, as willing instruments. The watchword of this new Society was "love of the brethren," enshrined in purity, unworldliness, and humility. These new converts were loyal and obedient even to the existing Pagan authorities; they were generous and self-forgetful; they were filled with the spirit of worship; they were like a moral oasis, in the midst of an idolatrous world, that had become corrupt. It was no wonder, that the sudden appearance of such a spiritual organization, not only excited astonishment and enquiry, but also antagonism and persecution, from a world "lying in wickedness."

The "first love" of the Pentecostal Church was a supernatural and moral phenomenon, to those engulfed in heathendom, who involuntarily exclaimed, "See how these Christians love one another!"

Many glimpses of the early Church are depicted, in the inspired history of "The Acts of the Apostles"; and all the original spiritual beauty, unity, power, gifts and graces of the Church, are associated with the presence and endowments of the Holy Ghost.

The simple historical narrative (Acts ii) forms the most wonderful practical commentary on the Vision of Ezekiel, illustrating its realization, in human History.

This accurate fulfilment of Ezekiel's Vision at Pentecost, is an evidence of the foreknowledge and omniscience of God; and is a proof of the inspiration of Holy Scripture. But the grace and influence of this Theophany, were not exhausted at Pentecost; for they wield even now, a spiritual power, which will continue in the Kingdom of God, for ever; all God's thoughts and acts being, like Himself, *Eternal*.

Although this marvellous prophetic Vision has been embodied in History; yet its Divine splendour remains unimpaired, and this merciful association of the Theophanic Glory with Man, is akin to the Glory of God, as revealed to faith, in the manger of the Incarnate Son at Bethlehem.

In standard Theological works, there is no trace of this prophetic application of Ezekiel's Vision to the supernatural events of the Day of Pentecost. This association is a Divine revelation; which (as already stated in the opening of this Chapter) was given to the Christian Church during the last eighty years.

The Pentecostal Gift of the Holy Ghost was the glorious inauguration of a New Dispensation—a thought and act of God, of the eternal All-wise Creator and Saviour; being worthy of His Glory, that through the Church, might be made known "unto the principalities and powers in heavenly places . . . the manifold wisdom of God" (Eph. iii. 10).

CHAPTER XII.

EZEKIEL'S CHERUBIC VISION COMPARED WITH
ST. JOHN'S VISION OF THE FOUR LIVING-CREATURES

"JUCUNDARE, PLEBS FIDELIS,
CUJUS PATER EST IN COELIS,
RECOLENS EZECHIELIS
PROPHETE PRÆCONIA :
EST JOANNES TESTIS IPSI,
Dicens IN APOCALYPSI,
VERE VIDI, VERE SCRIPSI
VERA TESTIMONIA."*

Adam of St. Victor (ob. cir. A.D. 1172-1192).

ANALYSIS :—The Cherubic Visions of Ezekiel the Prophet, and of St. John the Apostle, analysed and compared.

I. Reasons why differences must exist between these two Visions.

- (1) The first Vision was revealed to a *Prophet* under the Dispensation of the *Law*; the second, to an *Apostle* under the Dispensation of the *Gospel*.
- (2) *Seven Centuries* elapsed between the two Visions; and the "eternal" purpose of God must have advanced during that period.
- (3) The *Incarnation* of the Son of God—foreshadowed in the Vision of Ezekiel—had become a fact, some 100 years before St. John's Apocalyptic Vision.
- (4) The Gift of the Holy Ghost, *prefigured* in Ezekiel's Vision, had been *outpoured* at Pentecost, some 60 years before the Vision of the Apocalypse was given to the Apostle.

II. St. John's Vision of the Four Living-Creatures, in the letter. The Lord's invitation to the Apostle. "A door opened in heaven"; "A throne set in heaven"; the Emerald Rainbow. The likeness of Him who sat upon the throne; the twenty-four surrounding thrones, on which the Elders were seated. The Accessories of the Vision: "lightnings, thunderings and voices"; the seven lamps of fire; and "the sea of glass." The Four Living-Creatures; their ceaseless worship.

III. Resemblances between the Visions of Ezekiel and of St. John. In both, the heavens are opened. The threefold composition of the two Visions. Both Prophets see the Man, the Throne, the Rainbow; the Four Living-Creatures; the lightnings; and the lamps of fire.

IV. Differences between the two Visions.

The Throne is solitary in Ezekiel's Vision; but it is surrounded by subordinate thrones, in St. John's Vision. In this latter Vision, Christ is seated on His own Throne (as distinct from the Father's); and He is like a jasper and a sardine stone, emblematic of His Divinity and Humanity. He is not only the Man in Ezekiel's Vision; but the "Lamb as it had been slain," in the Apocalypse. Difference between the seven-coloured Rainbow and the Emerald Rainbow. Their respective spiritual interpretations.

*For the English Translation, see Appendix I. Poem I.

The crystal Firmament, in Ezekiel's Vision, is not seen in St. John's Vision.

The *Four Living-Creatures*: their differences in these two Visions.

The chief *action* of the Cherubim, in Ezekiel's Vision, is voiceless *Ministry*; but, in the Apocalypse, it is vocal *Praise*.

Sacrifice and *Intercession* are apparent in St. John's Vision; but can be traced only inferentially, in that of Ezekiel.

The complex Beryl Wheels of Ezekiel's Vision, and the "glassy sea" in St. John's Vision.

V. The Kingdom of God is the ultimate fulfilment of the Visions both of Ezekiel and of St. John.

THE sublime Vision of "the glory of the LORD" was a veritable Old Testament Apocalypse, revealed to the prophet Ezekiel, when he was a *captive* in Babylon; so also, the wonderful New Testament Apocalypse (given by the Eternal Father to the risen Christ) was revealed to the aged Apostle John, during his *exile* in the island of Patmos. These associations with *captivity*, suggest that the Lord may vouchsafe some analogous revelation of His second Advent and coming Kingdom, to the Church Catholic during her spiritual bondage and confusion, which was typified by Babylon.

A great analogy undoubtedly exists between the Prophetic Books of Ezekiel and of St. John; yet we must be careful, on the one hand, not to force an application of the whole Book of Ezekiel, to the Christian Church; nor, on the other hand, to apply "The Book of the Revelation" to the literal Israel, because of the recurrence of such terms as "Jews," "tribes," "sealing," and other Jewish expressions. (See p. 249.)

Except in the Apocalypse (the last Book of the Canon of Scripture), the Cherubim are only once cursorily mentioned in the New Testament, in connection with the Ark of the Covenant. (Heb. ix. 5.) And it is worthy of remark that in the Apocalypse, they are never called Cherubim, but only *Zoa* (Ζῶα, Gk.), or Living-Creatures.

I. Reasons why general differences must necessarily exist, between the Visions of Ezekiel and of St. John:

(1) The Vision revealed to an *Apostle*, under the Dispensation of the *Gospel*, cannot reproduce the same details, which were revealed to a *Prophet*, under the Dispensation of the *Law*.

(2) During the *seven Centuries*, intervening between the two Visions, the purpose of God must have gradually *moved onwards*, towards its final accomplishment. In all God's works, there is a progress towards a given end; and though the advance may be imperceptible, like the advancing shadow of the sun-dial, yet it is appreciable, at definite intervals.

The Cherubim, during these seven Centuries, were not motionless, with their wings inactive. Neither were the Wheels of God's Providence stationary. They must have been rotating (whirling, R.V.), during the intervening centuries; for the Vision of the Apocalypse is a sequel to that of Ezekiel, as the progressive history of the world testifies. When we consider the long interval which elapsed between these two Visions, their *intrinsic unity* must be ascribed to *One Spirit*, even the Holy Spirit, under Whose inspiration both Visions were revealed.

(3.) Another reason why the Vision of St. John must display a spiritual advance, is because in the days of Ezekiel, the *Incarnation* of the Son of God had not taken place; His Advent being then a subject of prophecy, faith, and hope. But the Incarnation of the Son of God had become a fact, some 100 years before St. John received his Vision; and the great Sacrifice for the sins of men, was offered "once for all," when Christ died. But He had now risen from the dead, immortal and glorified, as the Head of the New Creation. The accomplishment of these spiritual wonders, would cause St. John's Vision to differ from that of Ezekiel, whose Vision was *prophetic*; for St. John's (though also prophetic) was based on *historical facts*.

(4.) Moreover, the Whirlwind and the Fire, in the Vision of Ezekiel, prefigured the Gift of the Spirit, bestowed at Pentecost, more than 600 years later. But before the time of St. John's Vision, Christ had received the Holy Ghost; and on the Day of Pentecost, He had poured out the Spirit upon His Apostles.

Ezekiel's Vision is prophetic of Jesus in His Resurrection Glory; whereas, St. John's Vision represents the Lord in His Divine Glory, after His Ascension to the right hand of God.

The Vision of the Four Living-Creatures, described in the Apocalypse, was a special "Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things *which must shortly come to pass*"; and therefore, this Apocalypse could not be a repetition of the Cherubic Vision, given to Ezekiel. (Rev. i. 1.)

Thus, the period and circumstances of St. John's Cherubic Vision, indicate the main differences between this Vision, and the first Vision of Ezekiel. These dissimilarities become more apparent, when we consider that the principal subjects of St. John's Vision, were future pre-Millennial events, many of which were to take place some 2,000 years later.

The Apocalyptic Vision, described in Rev. iv, represents the Lord's *first act*, after His descent from the Father's Throne (on which He had been seated for 1,900 years), viz., the setting up of *His own Throne*,

as distinct from the Throne of the Father. For this Vision does not represent the eternal state in the Kingdom of God; but rather, that phase, when the Lamb gathers His "Firstfruits" together, on Mount Zion; for which event, the Church should now be waiting and watching.

The first Vision of Ezekiel symbolizes the *beginning* of a Divine work; while the Vision of St. John represents the first stage of its *completion*.

Ezekiel saw the action of the Four Cherubim, who supported the Throne in obedience to God's chosen King; while St. John saw the Living-Creatures, when their work on earth was finished, and when their relative positions to the Throne had become changed.

II. Before studying the resemblances and differences, between the Visions of Ezekiel and of St. John, the Cherubic Apocalyptic Vision must be considered in its *literal aspect*.

The connection between St. John's two Visions, recorded in Rev. iv and v, requires a preliminary observation.

So far as our knowledge extends, the accomplishment of the Vision, described in Rev. iv, has not yet commenced; for in the present age, the Throne of Christ (seen in this Vision) is not revealed, save to faith. But His royal rights must now be supported, by His faithful Saints, until He shall descend, and personally vindicate His claims. The members of His Church, who now respond to His call, will form the beginning of His Kingdom. This Apocalyptic Vision is pre-Millennial; and it reveals the Throne of Christ, when it shall be first set up, on Mount Zion (Rev. xiv), with all His twenty-four Elders seated around, after the gathering of the Firstfruits, and before the reaping and presentation of the Harvest.

The Vision described in Rev. v, will be fulfilled before the Vision of Rev. iv. The sequence is reversed, because the Cherubic Vision, in Rev. iv, is connected with the preceding seven Catholic Epistles; in the last of which, the promise is given, that those who overcome, shall sit with Christ upon His Throne; and this promise must be fulfilled, after the events portrayed in Rev. v. But the events, predicted in the Vision of the Living-Creatures, in Rev. iv, seem to occur, chronologically, between the incidents, revealed in the Epistle to Philadelphia, and those mentioned in the Epistle to Laodicea; yet some members of the Church (under the Laodicean period or phase), may be gathered, as part of "the first-fruits," who are subsequently seen "redeemed from the earth." (Rev. xiv. 3.)

The Vision in Rev. v, reveals the *Throne of the Father*; and the successive opening of "the seven seals," in their application to the

history of the Church. (Rev. v. 1, 9.) These "seven seals" will probably have a brief recapitulatory fulfilment later, at the end of the Dispensation.

The Cherubic Vision, described in Rev. iv, represents the Incarnate Son seated on His Own Throne, and surrounded by His Court; and this Vision succeeds and crowns the sevenfold testimony of the seven Epistles to the seven Churches. The "sea of glass" "before the throne," is seen; but as yet, the great multitude "that had gotten the victory over the beast" (Rev. xv. 2), are not standing thereon; but "the firstfruits unto God and to the Lamb," are symbolized by an Emerald Rainbow round about the Throne.

The Vision, described in Rev. v, sets forth the events, by which the Church will be delivered from her bondage to the world; and in these "last days," this Vision has received a partial fulfilment.

After the Apostle John had seen the Vision of "one like unto the Son of man," in the midst of "the seven golden candlesticks," and had received from Him the seven Epistles addressed to the seven Churches, he "looked, and, behold, a door was opened in heaven." "The first voice which (the Apostle) heard was as it were of a trumpet talking with (him); which said, Come up hither, and I will shew thee things which *must be hereafter*" (Rev. iv. 1). On hearing this Divine command and invitation, the Apostle John was immediately "in the spirit," and was transported into heaven, where he beheld a Throne and One sitting thereon, Who was "like a jasper and a sardine stone."

The majesty of this Glorified and Royal Man, is enhanced by the "rainbow round about the throne, in sight like unto an emerald."

The King is surrounded by four and twenty Thrones,* upon which were "four and twenty elders sitting, clothed in white raiment." Their vestments may have been albs of white—"white as snow; so as no fuller on earth can white them" (Mark ix. 3). On the heads of the Elders were "crowns of gold"; hence, they must be kings, affiliated to the central Throne.

In the Vision of the Apocalypse, grandeur and sublimity are not lacking; for although no Whirlwind, great Cloud, and infolding Fire, are described; yet, "out of the throne proceeded lightnings and thunders and voices," indicating the awful majesty of Him Who sits upon the Throne (Rev. iv. 5; viii. 5; xi. 19; xvi. 18); and Who, as the Patriarch Job said, directs "his lightning unto the ends of the earth," and "thundereth marvellously with his voice" (Job xxviii. 26; xxxvii. 3, 5). "Seven lamps of fire" (probably golden lamps) were "burning

*The Greek word θρόνοι, is inaccurately translated 'seats,' in the A.V.; but it is correctly rendered 'thrones,' in the R.V.

before the throne"; and their mystic symbolism is revealed to the Apostle. (Rev. iv. 5.) They "are the seven Spirits" of God, mentioned in the opening Apostolic salutation. (Rev. i. 4.)

The expression, "the seven Spirits of God," is a Hebraism for the perfect Spirit of God; representing the Holy Spirit, in His sevenfold fullness, the number seven setting forth spiritual perfection.* (Rev. v. 6.)

In St. John's Vision of the Four Living-Creatures, a new Cherubic, and symbolic development appears in the Four *Zoa*, who have four separate and appropriate faces. These Four Living-Creatures† are "in the midst of the throne (in the circle of the throne, Gk. ἐν μέσῳ τοῦ θρόνου) and round about the throne."‡ (Rev. iv. 6.)

"Theodore Beza hath translated this passage as follows: 'Between the Throne, and the things that compassed the Throne,' whereby is signified, that the Living-Creatures come more near to the Majesty of God than the Elders, by reason of their function."**

"The first" Living-Creature (Ζῶον, *Zo-on*) was "like a lion, and the second (*Zo-on*) like a calf, and the third (*Zo-on*) had a face as a man, and the fourth (*Zo-on*) was like a flying eagle" (Rev. iv. 7). These Four *Zoa* had "six wings"; and each *Zo-on* was "full of eyes (living, sparkling, piercing eyes) before and behind," and "within." (Rev. iv. 6, 8.) What a wonderful ideal of life and activity, is conveyed by such imagery!

The occupation of the Living-Creatures is *Worship*: "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."††

III. Ezekiel's Vision of the Cherubim, and St. John's Vision of the *Zoa*, have certain striking resemblances.

(1.) Both Visions have a connection with *Babylon*, the one with the literal, the other with the spiritual Babylon.

(2.) There is a primary analogy, in the heavenly associations of both these Visions. Ezekiel records that "the heavens were opened, and (he) saw visions of God" (Ezek. i. 1); and in the Apocalypse, St. John "looked, and behold, a door was opened in heaven" (Rev. iv. 1).

*There are four cardinal numbers, which convey the idea of perfection. Three is the number of the Persons in the Blessed Trinity, and sets forth Divine perfection. Seven sets forth spiritual perfection; Ten, ordinal perfection; Twelve, governmental perfection.

†On the mistranslation of the Greek word Ζῶον, as "beasts," see Chapter II, p. 15.

‡The phrase "In the midst," may be applied distributively; so that each of the four *Zoa* is situated respectively, in the middle of one of the four sides of the platform or firmament under the Throne. *Clavis Apocalyptica*. Joseph Mede. A.D. 1586—1631.

**The Revelation of St. John, p. 179. Thomas Brightman. A.D. 1609.

††On the order of *Akoimetai*, or perpetual worshippers, see Appendix VII.

(3.) The general construction of these two Visions is *threefold*.* Ezekiel beheld a Man on the Throne, Four Living-Creatures, and four complex Wheels like unto beryl; while the Apostle John saw a Throne with its Occupant; the Four *Zoa* or Living-Creatures; and "a sea of glass like unto crystal," before the Throne.

(4.) There is also a *similarity* in the two descriptions of the Man, Who, in Ezekiel's Vision, has "the appearance of fire" (Ezek. i. 27); while the Apostle John (in the *opening* Apocalyptic Vision) describes the Incarnate Lord in similar terms: "His countenance was as the sun shineth in his strength," "His eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace" (Rev. i. 14-16).

In Ezekiel's Vision, qualifying words are used with reference to the Man, as "having the appearance of fire"; in the Apocalypse, there are no such qualifications; for the Man, beheld by St. John, is the Incarnate Lord in Resurrection Glory.

One great resemblance, between the two Visions, is the pre-dominance of the human type as seen in the leading figure of the *Man*.

We have already considered the light given in the first Vision of Ezekiel, upon this point. (Chapter X, pp. 180, 181.)

(5.) In both Visions, there is a *Throne* in connection with the Man; and therefore, this offers another point of general resemblance; but as the Thrones vary in details, they will be considered under the *differences* between the two Visions.

(6.) In the Cherubic Visions, both of Ezekiel and of St. John, the Man has an *aureola*, like a *Rainbow*—the symbol of "strength and beauty." In Ezekiel's Vision, "a bow as in the day of rain" over-arches the Glory; in the Apocalypse, there is "a rainbow round about the throne in sight like unto an emerald."

(7.) In each Vision, the nearest attendants on the King, are analogous, and are called *Living-Creatures*; and the same Greek word, *Zōa* (*Zoa*), applied to the Cherubim of Ezekiel in the Septuagint, is used in the Apocalypse of St. John. Hence, the *Zoa* may be called by their familiar synonym, the *Cherubim*. In both Visions, there are the same Four *Zoa*, possessing *quadriform* characteristics, those of the *Lion*, the *Eagle*, the *Man*, and the *Or*, and forming the most essential resemblance between the two Visions, separated by a period of seven centuries. That the *Zoa* should appear in the Vision of "the glory of the Lord" under the Old Dispensation, and that they should re-appear in the Heavenly Vision of the New Creation, is a marvellous illustration of the unity and identity of the Glory of the Lord.

Some writers consider that each of the Four Living-Creatures, in

*See Chapter XIII, Sec. I.

Rev. iv, like those in Ezekiel's Visions, had the general appearance or "likeness of a man" (Ezek. i. 5).

"In Ezek. i. 5, it is expressly said of the Cherubim, 'This was their appearance; they had the likeness of a man.' Therefore, they must have a man's erect gait, and 'the hands of a man'."*

In the consideration of the first Vision of Ezekiel (Chapter X) we deduced six reasons from the structure of that Vision, to shew that the Cherubim symbolized men. This inference is confirmed by the Vision in the Apocalypse. In Chapter II, we have considered this Vision, and the philological reasons for the correctness of the reading in Rev. v. 9; therefore we only advert to it here, in its connection with the general subject.

The Book of the Revelation speaks of the Cherubim as "redeemed . . . by (the) blood" of Christ; and therefore they must necessarily be men.

That the Cherubim are typical of redeemed men, may be gathered from their joining in the anthem of the four and twenty Elders, when worshipping the Lamb; and their song is "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood" (Rev. v. 9). Christ's work of redemption was wrought for *men*, but not for *Angels*. (Heb. ii. 16, 17.) Thus, the Living-Creatures unite with the Elders in claiming, as men, redemption by the blood of Christ.

(8.) In both Theophanics, there are lightnings and burning "lamps of fire"; though they differ in symbolism and in detail.

(9.) Three cardinal numbers, present in both Visions, suggest certain spiritual mysteries, as follows:

The number *Three* is conspicuous in the threefold arrangement of these Visions; *Four*, in the Fourfold Living-Creatures; while *Seven* occurs in the sevenfold bow of Ezekiel, and in the "seven Spirits which are before the throne" of God, in the Apocalypse.†

IV. Although the two Visions have a general resemblance, yet various *differences* exist in details.

The Cherubic Vision of Ezekiel primarily sets forth the action of "the glory of the Lord," in relation to the *literal Israel*. But the Vision of the Cherubim in the Apocalypse, shows the *Church* admitted in Christ, to the "heavenly places," as the *spiritual Israel*.

(1.) The first striking dissimilarity, between these two Visions, is seen in the *Thrones*. No description is given of the Throne in Ezekiel's Vision; but its general appearance is stated to be like a *sapphire stone*

*Commentary on the Revelation of St. John. p. 217. Hengstenberg.

†See Appendix XIV, on the spiritual meaning of the first twelve cardinal numbers.

The Lord, in His address to the Church in Laodicea, spoke of *two* Thrones; contrasting *His Throne* with the *Throne of the Father*: and it is with reference to His own Throne, that the Lord gave the promise "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. iii. 21).

The Visions both of Ezekiel and of St. John, represent the *Throne* of the *Incarnate Son*: but they set forth varying aspects of this mediatorial Throne. (Rev. iv. 2.)

Christ, since His Ascension, has been seated on His Father's Throne, which He now appears to have left; and in this Vision, the Lord is represented in His subsequent acts, viz., gathering together His Firstfruits, and uniting His first and last Apostleships, which appeared at the beginning, and at the end of the Dispensation.

In the Apocalyptic Vision, the Throne occupied by the King, is revealed to the Apostle, not in *solitary* grandeur, like the Throne seen by the prophet Ezekiel; but, in St. John's Vision, there is a gracious recognition of corporate companionship; for the central Throne is associated with twenty-four other Thrones, on which sit four and twenty Elders, forming, as it were, the Privy Council of the Great King. (Rev. iv. 4.) John sees the twenty-four Elders who represent the two companies of Apostles united; a fact which indicates the approaching conclusion of the Christian Dispensation. They are *seated*, not as courtiers, but as "elders" or rulers. The Lord's Throne, in this Vision, is located on Mount Zion, and will be manifested after the ingathering of the *Firstfruits*, and before the great Harvest is ready for presentation. (cf. Psa. xxiv; Rev. xiv. 1.)

The wonderful Throne, which King Solomon constructed for himself, was symbolic of the Throne of his Royal Descendant, the Messiah; and it admits of a prophetic interpretation. (1 Kings x. 18-20.) As *two* lions were on either side of each of the *six* steps of Solomon's throne, there were twenty-four lions in all. Lions are the symbols of Apostles, who are seen as "the four and twenty" crowned Elders, in the Apocalyptic Vision. But there seem also to have been two other special lions, near the stays or arms of the seat of Solomon's throne.* (1 Kings x. 19; R.V.) Thus, the position of the lions on each side of the Throne, probably symbolizes the *Pillar Ministry* of the twofold

*These two lions, standing "beside the stays" of Solomon's throne, may illustrate the ambitious request of James and John, the sons of Zebedee, that they might sit, the one on the Lord's right hand, the other on His left hand, in His glory; and the Lord answered, "To sit on my right hand and on my left hand is not mine to give; but . . . for whom it is prepared" (Mark x. 35-40).

Apostleship, viz., the first to the Jews; and the second to the Gentiles; as represented by the Apostles Peter and Paul.

(2.) A difference may also be noted, between the two Visions of Ezekiel and St. John, in the description of the *Man* or *King* Who is the central Figure. In the former Vision, seated on the Sapphire Throne, "is one having the appearance of a man," "with the appearance of fire" from his loins upwards, and from his loins downwards.

But in the Cherubic Vision of the Apocalypse, the same Man Who is seen seated on the Throne, is likened unto two rare gems, "a *jasper* and a *sardine* stone" (Rev. iv. 3).

The Greek word for "jasper" is *ἵασμις*, which is inadequately translated in the English Version. The "jasper" of the ancients was not the opaque, siliceous stone of modern mineralogists; but was probably the *ἵασμις*, the diamond of "The Book of the Revelation," which was "clear as crystal" (Rev. xxi. 11). The finest-cut diamond or 'brilliant' is transparent; and like the dewdrop, it reflects and refracts the light, in its seven prismatic colours.

He Who sits on the Throne, is not only like a "jasper" (*ἵασμις*) stone, but also like a sardine stone, which was a precious gem of red colour, known by the name of *sardius*, on account of being found near Sardis in Asia Minor. This stone is mentioned by Pliny the Elder (the Naturalist), and it is identified with the modern ruby. Hence, St. John beheld a Vision of great beauty; for the prismatic diamond would give light, in varying chromatic tints; to which, the blood-red colour of the sardius would afford a striking contrast. The jasper and the sardius were two of the twelve precious stones, in the Breastplate of the High Priest; and they form two of the foundations of the New Jerusalem. (Ex. xxviii. 17, 20; Rev. xxi. 18, 20.)

The "jasper," representing the diamond, may well symbolize the *Divine* light and purity of the Occupant of the Throne; while the sardius, being red like the colour of blood, may symbolize His *human* nature.

"Thy throne is set in heaven,
Thou sittest on the throne,
And thou art like a jasper,
And like a sardine stone:
One in Thy twofold Glory,
Thy face is like the Sun:
For God and man for ever
In Thee, our King, are One."*

*E. W. Eddis, 1863.

Again, the spiritual meaning of "jasper," is *endurance in all truth* unsullied by error. The Lord, like the "jasper," embodies all Truth; and declares that He Himself is "THE TRUTH"; while the sardius witnesses to the LOVE, "stronger than death," revealed in the shedding of the blood of Jesus. Thus "mercy and truth are met together," in Christ.

(3.) Another aspect of the Royal Man is given in the Apocalypse, where *the Man* is beheld as a living reality, though under the symbol of a slain Lamb. (Rev. v. 6.) The Lamb has "seven horns and seven eyes." He is perfect in power, symbolized by the seven horns: He can say "all power is given unto me in heaven and in earth" (Matt. xxviii. 18). He is also perfect in knowledge and wisdom, symbolized by the "seven eyes," which are declared to be "the seven Spirits of God," with which Christ is endowed. (Rev. v. 6.)

The Royal Man is brought before us in this Vision, under two distinctive characters, which have their affinities with the jasper and the sardine stones; for the Lord is here represented as "the *Lion* of the tribe of Juda," and also as "a *Lamb* as it had been slain" (Rev. v. 5, 6); and while combining two Cherubic characters, those of the Lion and the *Man*, He unites two opposite excellencies, symbolized by the *Lion* and the *Lamb*.

(4.) *Lamps* are seen in both Visions; but differing in position, in number, and in symbolism; for in the Apocalyptic Vision, the presence of the Holy Ghost is symbolized, by the "seven lamps of fire burning before the throne"; while Ezekiel saw the "appearance like burning coals of fire, and like the appearance of lamps, (which) went up and down among the living creatures" (Ezek. i. 13).

(5.) The Apostle John recorded in the Apocalypse, that "out of the throne proceeded lightnings and thunderings and voices" (Rev. iv. 5); but in the first Vision of Ezekiel, lightnings came forth out of the central fire, from between the Cherubim; though there was no thunder, save from the noise of the wings of the Cherubim, who themselves were silent. Thunder is often spoken of in Scripture, as the voice of God; it symbolizes the word of *Apostolic authority*,* in the declaration of truth, following on the *Prophetic word* which gives light, like the lightning. "The voice of thy thunder was in the heaven; the lightnings lightened the world" (Ps. lxxvii. 18). Lightnings and thunderings were present at the giving of the Law, on

*The Lord Himself surnamed James and John (two of His Apostles), *Boanerges*, i.e., *Sons of Thunder*.

Sinai, when God uttered His Ten Commandments in an audible voice, out of the midst of the fire. The "voices" in the Apocalypse, represent the testimony of Evangelists.

(6.) In the Visions of Ezekiel and of St. John, there are dissimilar *Rainbows*, exhibiting a contrast which is full of spiritual significance. The Rainbow, in the Apocalyptic Vision, is not polychromatic; but is of one colour, *green*, "like unto an emerald" (Rev. iv. 3); while the Rainbow in Ezekiel's Vision, appeared "as in the day of rain," and would therefore manifest the seven colours of the spectrum.

The monochromatic Emerald Bow is abnormal; but it harmonizes with the adjoining Glory; though for beauty and variety of colour, it is not comparable to the normal seven-coloured Rainbow seen in the Vision of Ezekiel.

The precious emerald was set in the second row of gems, in the High Priest's breastplate; and it forms the fourth of the twelve foundation stones of the New Jerusalem. (Ex. xxviii. 18; Rev. xxi. 19.)

The Emerald Rainbow may be interpreted as a symbol of the Gift of the Holy Ghost—now no longer a promise or a hope, but a reality. This Rainbow, like that of Ezekiel, sets forth the idea of a Covenant.* Why is its colour *emerald* or *green*? In Nature, green speaks of the freshness of early spring, of the budding vine leaves, of the tender grass, and so of *life* and of *hope*: thus, green may be symbolic of the bursting forth of Resurrection life; and hence, of eternal life which shall be manifested in the "new earth," through the quickening Spirit of God.

The deeper green colour of this Emerald Bow (which must be distinguished from the paler green of the Beryl) is a pledge of "the first resurrection"; and represents "the firstfruits," i.e., those who are first raised from the dead; and who, together with the living saints, are "caught up . . . to meet the Lord in the air," and to stand with the Lamb on Mount Zion. (1 Thess. iv. 17; Rev. xiv. 1.)

The Cherubic Vision of Rev. iv, reveals the setting up of the *Throne of Christ*, in which cardinal event, the whole Church is invited to participate; but the invitation is first accepted only by a *Firstfruits*. Hence, the *Emerald Bow* tells of the eternal Covenant, between the Father and the Son; and of the early manifestation of the power of the Royal High Priest, displayed in giving eternal life to a "firstfruits unto God and to the Lamb"; and who will then have been gathered by Apostles. (Rev. xiv. 4.)

*See Chapter IX, pp. 159, 160.

The appearance of this Emerald Rainbow implies that "the latter rain" will fall on the Harvest yet to be gathered, when "the firstfruits" shall have been already gathered to the King, on Mount Zion. Hence, this Rainbow is a sign that "the latter rain" (the future outpouring of the Spirit) will be given, and the Harvest reaped. Thus the Emerald Rainbow symbolizes the *Firstfruits*, and not the Harvest.

In the Vision of the Apocalypse, a "mighty angel (descended) from heaven, clothed with a cloud: and a rainbow (the seven-coloured Bow), was upon his head, and his face was as it were the sun" (Rev. x. 1); likewise, antitypically, when the Harvest is gathered, the *Emerald Bow* of promise (connected with the Firstfruits) may disappear, and afterwards re-appear as the *seven-coloured Bow* (of Ezekiel), suggestive of the Divine Covenants, which will be fulfilled at the ingathering of the Harvest, and in the completion of the Body of Christ.

The New Covenant, between God and man, is ratified in the Blood of Christ. As God entered into a Covenant with Noah, the sign of which was the *Rainbow*; so God entered into an eternal Covenant with the Saviour of mankind; and this Covenant-relationship, between the Father and the Son, is set forth by the "rainbow round about the throne" of Christ. The Apocalyptic Emerald Rainbow is the pledge and promise, that the "seedtime and harvest," of the New Creation, shall not fail. The earnest of the fulfilment of this promise, will be the assemblage, with Christ, of a gathered company of Firstfruits (the 144,000) "redeemed from the earth" (Rev. xiv. 1, 3).

The twenty-four Elders (or Apostles) surrounding the Throne of Christ, and the company of the Firstfruits—the 144,000 "having (their) Father's name written in their foreheads"—are special gifts from the Father to the Son, assuring the Son of the certainty of the great Harvest.

(7.) In Ezekiel's Vision, there is a *Firmament* "like unto crystal," upholding the Sapphire Throne, on which the Man is seated. This Firmament is not seen in St. John's Vision.

(8.) Although the *Four Living-Creatures* form an obvious link between the Visions of Ezekiel and of St. John; yet, when their details are analysed, their numerous *differences* are apparent.

The first difference, to be noticed in the Living-Creatures, is that in Ezekiel's Vision, they are said to be "like coals of fire," and seem to be on fire themselves, darting through space "like a flash of lightning"; but these details are not mentioned in the case of the Apocalyptic *Zoa*.

The *sequence* of the Living-Creatures also differs, in the respective Visions. In Ezekiel's Vision, the *Man* is mentioned first; and then,

successively, the *Lion*, the *Ox*, and the *Eagle*. Whereas, in the Apocalyptic Vision, the *Lion* ranks first, and then the *Ox*, the *Man*, and the *Eagle*; and this sequence is repeated, when the Living-Creatures re-appear, at the opening of the first four of the "seven seals" (Rev. vi).

But other variations are more radical; for in Ezekiel's Vision, the Fourfold Living-Creatures are composite, having four distinctive faces joined to one head; whereas, in the Apocalypse, the *Zoa* are not composite creatures, thus indicating a spiritual development. Each Living-Creature is seen, not with four faces, but with its own distinctive face; the figures of the *Lion*, the *Calf*, the *Man*, and the flying *Eagle*, being all perfect. The *Eagle* in the Apocalypse, is a *flying Eagle*, free in his natural liberty and powers of flight. Nothing is abnormal about any of the Living-Creatures, save the addition of wings, and the possession of innumerable eyes throughout their whole bodies.

In both these Visions, the Living-Creatures "are full of eyes"; but in the Apocalypse, they have eyes not only "*within*," but also "*before and behind*," indicating the spiritual power of these Living-Creatures to apprehend the purpose of God, in the *past*, *present* and *future*. (Rev. iv. 6, 8.)

Again a difference, between the Living-Creatures in the two Visions, is seen in the *number* of their *wings*. In Ezekiel's Vision, each *Zo-on* had *four wings*, each pair of wings having dissimilar functions; whereas, in the Apocalypse, each of the Living-Creatures has *six wings*, the uses of which are not specified. (See also Chap. VII, p. 117.)

This development in the number of the wings of the Cherubim, affords an interesting study.

There is no record of any wings being connected with the Cherubim at the gate of Eden. *Two wings* are usually assigned to each of the Mosaic Cherubim. These wings overshadowed the Mercy-seat, and under them, dwelt the Living Shekinah. In Ezekiel's Vision, each Living-Creature had four wings, so that the Four Cherubim had no less than sixteen wings, in this Vision.

Whereas in the Apocalypse, each *Zo-on* or Living-Creature has *six wings* (like the Seraphim in the Vision of Isaiah), so that the total number of their wings was twenty-four. This increase in the number of the wings, appears to indicate a spiritual advance in the nature, Office and Ministry of the Cherubim.

In Ezekiel's first Vision, the rapid movements of the wings of the Cherubim, made a mighty *noise* like thunder; and when the wings are let down, silence reigned. (Ezek. i. 24, 25.) But in the Vision of St. John, there is no record of any sound being caused, by a movement of their wings.

There may be an analogy, between the letting down of the wings of the Cherubim (symbolizing the cessation of their Ministry in the Church); and the "silence in heaven about the space of half an hour," mentioned later by the Apostle John. (Rev. viii, 1.) This half-hour's "silence" cannot occur in the eternal Kingdom; and must therefore refer to events which take place in the Church on earth.

(9.) Again, the *position of the Cherubim*, in relation to the Thrones, differs in the two Visions. In Ezekiel's Vision, the Cherubim are *under* the Firmament, supporting the Throne; while, in the Apocalypse, the Living-Creatures are "in the midst of the throne and round about the throne."

The *Zoa*, in this Vision, do not underprop the Throne, nor are they like the oxen, which supported the brazen sea of Solomon's Temple; for since, in the Apocalypse, they fall down and worship Him that sits on the Throne—the Throne itself, on such an hypothesis, would be left unsupported. (Rev. v. 8.)

In the Book of Ezekiel, the Living-Creatures are portrayed in the character of flying messengers, to bear the King's Throne whither He wills, "hearkening unto the voice of His word" (Ps. ciii. 20); but in the Apocalypse, they appear to be stationary, and their wings motionless.

(10.) In the Book of the Revelation, there are no glimpses of a *Chariot*, which was one great feature in "the glory of the LORD," as seen by Ezekiel. A Chariot implies motion; whereas, in the Apocalypse, the general idea is rather that of rest and permanence.

In both Visions, *service* is prominent in the action of the Living-Creatures; in the Vision of Ezekiel, *Ministry* is salient; but in the Apocalypse, *Worship* is the chief feature. In Ezekiel's Vision, the Cherubim appear to be *silent*; for though "the noise of their wings (is) like the voice of speech" (Ezek. i 24); yet they utter no audible song of praise, being absorbed in carrying out their active Ministry. But in the Vision seen by St. John (Rev. iv), they are not silent, but vocal; singing in effect, the same song as the Seraphim who were revealed to Isaiah, *cir.* 760 B.C. (Isa. vi. 3; Rev. iv. 8.) Such, in a partial aspect, is the worship, offered even now, throughout the world to Almighty God, by the Holy Catholic Church.

(11.) An interesting question arises, as to whether, in the first Vision of Ezekiel, any traces can be found of sacrifice, forgiveness, or salvation?

The Vision of "the glory of the LORD," must surely testify to that which is His greatest Glory (displayed not merely in His material Creation, but in His spiritual Creation), which witnesses to His character, mercy, and holiness.

"The North" (as we have seen) symbolizes *death* and *sacrifice*; while the *Rainbow* typifies God's Covenant with man, and the *acceptance of sacrifice*. Moreover, the Cherubic *Ox* also symbolizes sacrifice.

Thus, certain constituents of Ezekiel's Vision, speak of sacrifice, mercy, atonement, and forgiveness; and for these latent prophetic foreshadowings of the "gospel of the grace of God," we worship and thank the God of our salvation.

In the Apocalyptic Visions, the Lord is seen by St. John, as "*the Lamb as it had been slain*," this expression being repeated three times, in Rev. v; and the Throne is described as "the throne of God and of the Lamb"; so that "the Lamb slain," and the "Man," seen by Ezekiel, must be identical. When John beheld this Vision, the great Sacrifice had been offered and accepted by the Father, filling heaven with eternal joy.

In the Cherubic Vision of the Apocalypse, the truths of *Sacrifice* and of *Intercession* are manifest. He Who was "like a jasper and a sardine stone," and Who sat upon the Throne, is also symbolized by "a Lamb as it had been slain," reminding us of the lamb offered, in the daily Worship of the Tabernacle, and of the Temple, every morning and evening. (Rev. iv. 2, 3; v. 6, 8, 9.)

The Lord Jesus Christ, when on earth, was announced by His forerunner, John the Baptist, as "the Lamb of God, which taketh away the sin of the world" (John i. 29); but at that given moment, He was a MAN; and therefore, could not literally have been a "Lamb." So also, although in one Vision of the Apostle John, the Lord is seen as "a Lamb slain," the Apocalyptic figure may be adapted to Him, as *the Man crucified*, and as bearing (even in His Resurrection body) the five marks of His Passion on the Cross; for it is recorded that He showed them to the doubting Thomas. Hence, it is certain, that they will never be obliterated; for His body could never be changed, after He had risen from the dead, nor after He had become glorified, as Man.

"Those dear tokens of His Passion

Still His dazzling body bears,

Cause of endless exultation

To His ransomed worshippers:

With what rapture

Gaze we on those glorious scars!"

Again, the Church sings:

"Crown Him, the Lord of love,

Behold His hands and side.

Those wounds, yet visible above,

In beauty glorified."

The same truth is again hymned as follows :

" See, He lifts His Hands above !

See, He shows the prints of love ! " *

Thus will the Lord reveal Himself to the Jewish Nation, when He appears to them in His Glory, " at the end of the days." (Zech. xiii. 6 ; Rev. i. 7.)

Again, as regards the work of *Intercession*, this is not apparent in the Vision of Ezekiel ; but it is conspicuous in St. John's Vision ; for the Four Cherubim, together with the four and twenty Elders, have " every one of them . . . golden vials full of odours (incense, R.V.) which are the prayers of saints." The Cherubim, in the fulfilment of their priestly Office, present these prayers to God " who sitteth upon the throne " (Rev. v. 8-10). Hence, the eternal truth of Intercession founded on Sacrifice, is prominent in the Apocalypse.

Therefore, the absence of Intercession in Ezekiel's Vision, may be regarded as a *difference* between the Visions of Ezekiel and of St. John.

(12.) The *Wheels*, the third main part of Ezekiel's Vision, manifest another difference ; for they are not seen in the Apocalypse, where " the glassy sea " constitutes the third portion of the Vision. (R.V.)† This spiritually represents the *standing* of the *regenerate*, in this aspect, typifying the Church in her present and *pre-Millennial* condition. Thus, the Apostle speaks of " the Gospel wherein ye stand " (1 Cor. xv. 1) ; and of the " grace wherein ye stand " (Rom. v. 2 ; 1 Pet. v. 12). The saints are saved " by the washing of regeneration," through baptism into the Triune Name, and through the " renewing of the Holy Ghost " (Tit. iii. 5).

" The glassy sea " corresponds to Solomon's " molten sea " (filled with water), which stood on *twelve* oxen. These oxen faced the four quarters of the earth, typifying the commission given to the twelve Apostles, not only to gather the elect, but to teach and baptize all Nations. (Matt. xxviii. 19.) In the Temple, there was not only the " sea " for the priests ; but ten lavers rested on ten bases, with Chariot *wheels*. These lavers were connected with the *Cherubim*, which were engraven on the ledges and borders of the bases. (1 Kings vii. 25, 28, 29, 36.)

In a later Apocalyptic Vision, we have another allusion to the " glassy sea " (R.V.). It is tranquil, and yet it is " *mingled with fire*," which imparts to the crystal sea, a fiery hue ; and is emblematic of the

* Hymns Ancient and Modern, Nos. 51, 304, and 147.

† The original Greek means, not " a sea of glass," but a hyaline (glassy) sea, like unto crystal. The word rendered " glass " or " glassy " is an adjective, in the Greek ; and not a noun, as in the A.V.

Great Tribulation, through which the saints will then have passed victoriously. (Rev. xv. 2.)

The fire, mingled with the sea, may also typify a work of the Holy Ghost, for purification and sanctification—a Baptism " with the Holy Ghost and with fire," as well as with water, in the latter days.

V. A glimpse of heavenly worship, as revealed in the Apocalypse, should be seen even now in the Christian Church, i.e., in its organization as the Body of Christ—a New Creation, which did not exist in the time of Ezekiel. St. John's Vision may also be regarded, as the *prelude* to the future Glory in the Kingdom of God ; when the King shall be seen on His Throne, surrounded by His four and twenty Elders, and the Four Living-Creatures ; and when, before His Throne, there will be the " glassy sea mingled with fire," on which the great multitude of the redeemed will stand, rejoicing in everlasting peace. (Rev. vii. 14, 15.)

The " new heaven and (the) new earth," seen in the Apocalypse (Rev. xxi. 1), will be full of the Glory of the Lord ; for the inhabitants will dwell in ceaseless love, purity and holiness. In the Book of the Revelation, the celestial Choir (composed of the four and twenty Elders and the Four Cherubim) praises the Lamb, saying, " Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth " (Rev. v. 9, 10).

This inspired song announces the time, when all creatures will have come under the influence of the Gospel, and when all things will be ready for the delivering up of the Kingdom to the Father, " that God may be all in all " (1 Cor. xv. 28).

Human history, guided by the unsearchable Providence of God, will then have come to an end.

Ezekiel's Vision was prophetic of Pentecost, and of its Glories ; while St. John's Vision was given after the Lord's Ascension, and was *post-Pentecostal* ; and it prophetically anticipated pre-Millennial events. This Vision has not yet been fulfilled ; but the time for its accomplishment is at hand, and may take place suddenly. The Lord may descend at any moment, to raise some of His saints who are sleeping ; and to change those who are living and watchful. The latter will be caught up together with the risen ones, in the clouds, " to meet the Lord in the air " (1 Thess. iv. 17) ; and thus the Lord, having gathered His Firstfruits, will then set the Emerald Bow around His mediatorial Throne. Wherefore, the unceasing cry of the Church should be, " O Lord, hasten the time ; Come, Lord Jesus, come quickly ! "

CHAPTER XIII.

ANALOGIES BETWEEN THE BOOK OF EZEKIEL,
AND THE APOCALYPSE OF ST. JOHN.

"ROUND THE THRONE, 'MIDST ANGEL NATURES,
STAND FOUR HOLY LIVING CREATURES,
WHOSE DIVERSITY OF FEATURES,
MAKETH GOOD THE SEER'S PLAN.
THIS, AN EAGLE'S VISAGE KNOWETH,
THAT, A LION'S IMAGE SHEWETH,
SCRIPTURE ON THE REST, BESTOWETH
THE TWAIN FORMS OF OX AND MAN.
THESE ARE THEY, THE SYMBOLS MYSTIC;
OF THE FORMS EVANGELISTIC,
WHOSE FOUR GOSPELS, STREAMS MAJESTIC,
IRRIGATE THE CHURCH OF GOD."

De SS. Evangelistis. Poem II. Adam of St. Victor.

ANALYSIS:

- I. The Book of Ezekiel, and the Apocalypse of St. John, may each be divided into three salient portions. Ezekiel's Visions are revealed with (1) "the glory of the LORD"; (2) its withdrawal and consequent judgments; and (3) its beatific return. Analogous Visions in the Apocalypse, disclose (1) the opening Vision of the Glory of the Lord; (2) its obscuration, and the succeeding judgments; and (3) the final and blessed restoration.
- II. Detailed analogies between these two Books:
 - (1) The opening Visions of "the glory of the LORD";
 - (2) The presence of the Cherubim, or Four Living-Creatures;
 - (3) The Beryl Wheels and the "glassy sea"; their symbolic associations;
 - (4) A Trumpet-voice of warning;
 - (5) The symbolic eating of a "roll" or "book";
 - (6) The sealing of a remnant, who escape from impending judgment;
 - (7) The scattering of "coals of fire" over the City;
 - (8) A great Confederacy of Evil prominent in both Books;
 - (9) The overthrow of these wicked Confederacies, by the judgment of God;
 - (10) The parallel destruction of Jerusalem and of the mystical Babylon;
 - (11) The Cherubim participate in the final victory;
 - (12) Visions of the Holy Waters, and of the "river of the water of life";
 - (13) Renewed access to "the tree of life";
 - (14) Visions of the "new Jerusalem"; (a) the terrestrial City, and (b) the Celestial City;
 - (15) Salvation through Resurrection;
 - (16) The final establishment of the Kingdom of God.

IN tracing the analogies between the Book of Ezekiel and the Apocalypse, their intrinsic differences must be remembered. The

Prophecies of Ezekiel are connected with the Jews, under the Old Covenant; and in the restoration of Israel, we see "the glory of the terrestrial." But the *Apocalypse* is connected with the Christian Church, under the new Covenant, and reveals the glory of the *celestial*.

Though the Book of Ezekiel has a primary application to the Jew, it admits of a *spiritual* application to the Christian Church; while the Visions of the Apocalypse find their primary interpretation in the Christian Church, though they may admit of a *secondary* application to Israel.

No less than *seventy-nine* points of coincidence have been discovered, between the Book of Ezekiel and the Apocalypse.* But in the present chapter, we are studying their analogous construction, which proves that they were both inspired by One Divine Spirit.

I. As regards the Cherubim, the Book of Ezekiel may be divided into *three* portions, each being connected with the manifestation of "the glory of the LORD":

- (1.) The first description of "the glory of the LORD," in its fulness and beauty (Ezek. i-vii);
- (2.) The record of (a) the four chief sins of Israel; and (b) the consequent *withdrawal* of "the glory of the LORD" (Ezek. viii-xi);†
- (3.) After denunciatory Prophecies, concerning Israel and the surrounding Nations, the Prophet describes the *Return* of "the glory of the LORD," as the harbinger of restoration, purification, and blessedness. (Ezek. xxxvi-xlvi.)

In the Apocalypse, the same three general outlines may be discerned:

- (1.) The *Vision of the Glory* of the Lord, as revealed in connection with the Four Living-Creatures;
- (2.) Though there is no literal account of the *withdrawal* of the Glory of the Lord; yet in the revelation of the sins of the Church, the *Withdrawal* of the Glory is implied, as seen in the subsequent Visions of impending judgments;
- (3.) Finally, the *Return*, or the renewed manifestation of the Glory of the Lord, in the salvation and glorification of the ransomed Church.

Hence, both these Prophetic Books may be epitomized under three

**Speaker's Commentary on Ezekiel*, p. 12.

†For a brief summary of Ezekiel xii to xxxv, see end of Chapter XVIII, *infra*.

parallel divisions; (1) The *Manifestation* of the Glory of the Lord; (2) The *Withdrawal* of the Glory, consequent on sin; and (3) the *Return* of the Glory, through the mercy of God.

II. After these general deductions, let us trace the analogies between these two Sacred Books, touching but briefly on such points as may already have been considered.

(1.) Both Prophetic Books open with a Vision of "the glory of the LORD."

The first Vision of the Prophet *Ezekiel* doubtless discloses a grander revelation of the Divine Glory, than was ever before vouchsafed to mortal man; and it should cause us to fall on our faces (like *Ezekiel*) in humble adoration.

"The Book of the *Revelation*" opens with a Vision of the Lord, in Resurrection Glory. (Rev. i. 13-20.) Thus, the Glory of God forms the initial introduction to both these Sacred Books.

An interesting comparison may be drawn between *Ezekiel's* Vision of "the glory of the LORD," and *St. John's* Vision of the glorified Lord, after His Resurrection and Ascension into Heaven.

IN *EZEKIEL'S* VISION:

- (1.) "The heavens were opened, and (the Prophet) saw visions of God" (*Ezek. i. 1*);
- (2.) On a specified date. (*Ezek. i. 2*.)
- (3.) "A whirlwind came out of the north" (*Ezek. i. 4*).
- (4.) *Ezekiel* saw "a great cloud" (*Ezek. i. 4*).
- (5.) The Prophet saw "the likeness . . . of a man" (*Ezek. i. 26*).
- (6.) The Man had "the appearance of fire" (*Ezek. i. 27*);

IN *ST. JOHN'S* VISION:

- (1.) The Apostle records that he was "in the Spirit" (*Rev. i. 10*);
- (2.) "On the Lord's day" (*Rev. i. 10*).
- (3.) Christ was "the first begotten of the dead" (*Rev. i. 5*).
- (4.) Behold, (Christ) cometh with clouds" (*Rev. i. 7*).
- (5.) *St. John* saw "one like unto the Son of man" (*Rev. i. 13*).
- (6.) "His eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace" (*Rev. i. 14, 15*).

IN *EZEKIEL'S* VISION:

- (7.) and "brightness (was) round about" him (*Ezek. i. 27*);
- (8.) like "amber," which is the colour of gold (*Ezek. i. 27*).
- (9.) He was enthroned above "the appearance of lamps" (*Ezek. i. 13*).
- (10.) He rules the Beryl Wheels of the Cherubic Chariot. (*Ezek. i. 20*.)
- (11.) The whole Theophany is permeated by the Spirit. (*Ezek. i. 1*.)
- (12.) The Man is seated on a Throne. (*Ezek. i. 26*.)
- (13.) He utters "his voice" (*Ezek. i. 25*);
- (14.) which is "as the noise of an host" (*Ezek. i. 24*).

IN *ST. JOHN'S* VISION:

- (7.) "His countenance was as the sun shineth in his strength" (*Rev. i. 16*).
- (8.) He was "girt" with a "golden girdle" (*Rev. i. 13*);
- (9.) and was walking "in the midst of the seven candlesticks" (*Rev. i. 13*).
- (10.) He reveals "things which must shortly come to pass," in the Church and in the world. (*Rev. i. 1*.)
- (11.) The Lord "hath the seven Spirits of God" (*Rev. i. 4*; *iii. 1*).
- (12.) His Throne is revealed. (*Rev. i. 4*.)
- (13.) He utters His voice "as of a trumpet" (*Rev. i. 10*);
- (14.) and "as the sound of many waters" (*Rev. i. 15*).

(2.) The most remarkable parallel, between the Visions of *Ezekiel* and of *St. John*, is the presence of the Cherubim or Four Living-Creatures.

Having already described the Cherubic Vision of *Ezekiel* in detail, we can now allude to the Cherubim, only in their relation to the construction of these two prophetic Books. In the midst of "the glory of the LORD," *Ezekiel* beholds Four *Living-Creatures*, each having four faces, viz., those of the Lion, the Eagle, the Man and the Ox. After an interval of some seven centuries, *St. John*, in his Vision of "the glory of the LORD," beholds the Four Cherubic Beings (the Lion, the Eagle, the Man and the Ox), and he also calls them "*Living-Creatures*."

The Cherubim are first revealed to *Ezekiel*, in connection with his Divine Commissions; and in subsequent Visions, they are linked

with the Withdrawal of "the glory of the LORD." In Ezekiel's final Vision, the Cherubim are associated with the Return of the Glory, and with the restoration and salvation of Israel. So, also, in the *Apocalypse*, after the opening Vision of Glory, the Living-Creatures are connected with "the seven seals," and "the seven vials"; and subsequently with "the marriage of the Lamb," in the glory of the Kingdom of God.

(3.) The complex Beryl *Wheels* attached to the Cherubim, constitute the third main feature in *Ezekiel's first Vision*, and may have affinities with the "glassy sea" in the *Apocalypse*. The *Wheels*, setting forth God's Providence in the world, are connected with the Nations of the earth; and in the "glassy sea" (R.V.), we can perceive a beautiful emblem of the redeemed Nations of the new earth, who abide in everlasting peace. The *Wheels*, being the colour of beryl, show a relation to the Nations in general; while the sea is a recognized type of the Nations of the earth (Isa. xvii. 12, 13); and in this point, an analogy between the Beryl *Wheels* and the "glassy sea" may be discerned. The action of the *Wheels* is manifest in the opening of the "seven seals," and in the outpouring of the "seven vials." The *Wheels* appear (so to speak) more operative, in relation to God's purpose in the Church and in the world, in the *Apocalypse*, than in any other part of Holy Scripture; for therein, as in a microcosm, the foreknowledge, the wisdom, and the judgments of Almighty God, are glorified in His Providential Government of the world.

(4.) The *Trumpet-voice* of warning, was emphasized when the Lord commissioned Ezekiel, as a Watchman. (Ezek. xxxiii. 2-9.) But the *Apocalypse* contains many references to a Trumpet; for St. John hears "a great voice as of a trumpet"; later, he hears "a voice . . . as of a trumpet talking with (him)"; and subsequently, the "seven trumpets" are blown by the "seven angels," indicating future calamities; and mercifully warning the people of God to escape from the coming plagues. (Rev. i. 10; iv. 1; viii. 2.)

(5.) Symbolic acts of *eating a roll* or book, are related both by Ezekiel, and by St. John. The episode of Ezekiel eating the Book has been previously considered.* (Ezek. iii. 1-3.) In the Apocalyptic Vision, St. John was commanded to take "the little book" out of the hand of the Angel who stood "upon the sea and upon the earth"; and the Apostle records: "I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet

*See Chapter VIII, *supra*, p. 140; and Appendix II.

as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter" (Rev. x. 8-10).

(6.) In the prophetic Visions of these two inspired Prophets, an incident of *sealing a Remnant* occurs, in order that some may escape the threatened judgments. No similar Vision is recorded in any other Book of Holy Scripture; but this act constitutes a marked resemblance between the Visions of Ezekiel, and of St. John. As this sealing of the mourners in Zion, will be described in Chapter XV, it is now sufficient simply to refer to this striking analogy.

(7.) The symbolic action of *scattering the coals of fire* over the City, is described in both these prophetic Books; and this subject will be treated later, in detail. (Chapter XVI.)

(8.) The next parallel in these sacred Prophecies, is the antagonism of a great future *Enemy*. Ezekiel mentions terrible details, concerning the invasion of the Holy Land by Gog, with his army composed of a multitude of Nations.

Gog represents the great evil Confederacy, which will endeavour to exterminate the Jews, and to frustrate the fulfilment of the promises and counsels of the Most High. (Ezek. xxxviii, xxxix.)

The *Apocalypse* discloses a similar future Confederacy of evil, synchronizing with that of Gog (mentioned by Ezekiel), and headed up by the Dragon, the Beast, and the false Prophet. (Rev. xix. 19-21.) This hostile Confederacy is Satan's great device to thwart the purpose of God; and to destroy the Church, by relentless persecutions, in the horrors of the Great Tribulation. The Confederacy of Gog seems to represent a Northern Confederacy; and that of the Dragon, the Beast and the False Prophet, to represent the Western or Latin Confederacy, headed up by the personal Anti-Christ. A second Confederacy of evil, under Gog and Magog, is predicted in the *Apocalypse*; but this will occur after the Millennium; and it is therefore distinct from that under Gog, as predicted by Ezekiel. (Rev. xx. 8, 9.)

(9.) The *Judgment of God*, in the overthrow of these wicked antitheistic Confederacies, is conspicuous in the final Visions of Ezekiel, and of St. John; and it is graphically described by both Prophets.

The destruction of "Gog and all his multitude," will be so overwhelming, that the house of Israel will be occupied for "seven months," in burying their dead enemies, whose weapons will furnish the Jews with fuel and firewood, for "seven years" (Ezek. xxxix. 12).

Analogously, the *Apocalypse* describes how this Confederacy of the trinity of Hell, will be overthrown by the Christ of God; and the

Beast (Anti-Christ) and "the false Prophet" will both be "cast alive into a lake of fire" (Rev. xix. 20).

Thus the victory of Divine goodness, over the concentrated powers of evil, will be the ultimate issue of these conflicts and judgments. In Ezekiel's Vision, Gog is destroyed by Divine judgments, without the instrumentality of Israel; and in the Apocalypse, the Royal Man, alone, on the White Horse, overcomes the Beast, and his allies.

Gog may be identified as a type of Anti-Christ; so that in both cases, the victory will be virtually the same, although it may have a Jewish, as well as a Christian aspect. In the Prophecy of Ezekiel, this judgment is called the "*sacrifice*" of the Lord God; and in the Apocalypse, "the supper of the great God," to which the beasts and fowls "that fly in the midst of heaven," are invited.

(10.) Judgment upon the *City of Jerusalem*, is prominent in the Book of Ezekiel; and in the Apocalypse, the final destruction of the great City of the mystical Babylon (representing the Apostate spiritual Israel), is analogous to the destruction of the earthly Jerusalem.

(11.) In the Books of Ezekiel and of St. John, the glorious *Cherubim* are among the joyful band of victors.

In Ezekiel's Vision, after the triumph of the Lord, the Cherubim, as part of His Glory, will enter into the Millennial Temple; and in the Apocalypse, they are seen at "the marriage supper of the Lamb," rejoicing in the victory which He has obtained over sin, "death and hell."

(12.) A Vision of the *Holy Waters*, constitutes another parallel between the Books of Ezekiel and of St. John. An analogy may be traced between the Holy Waters issuing from the Sanctuary, and the "*water of life*," "proceeding out of the throne of God and of the Lamb" (Ezek. xlvii. 1-12; Rev. xxii. 1). The Throne itself, could hardly be the source of that life, which is typified by water. God alone (as the Prophet Jeremiah declares), is "the fountain of living waters" (Jer. ii. 13).

In the Apocalypse, the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," is the "river" that makes "glad the city of God"; and thus, the prophecy that "*a man* (in this Vision represented by the Lamb) shall be . . . as rivers of water," is fulfilled. (Rev. xxii. 1; Psa. xlv. 4; Isa. xxxii. 2.)

(13.) "*The tree of life*" is conspicuous in the Visions of both the Prophets.

Ezekiel (in his Vision of the restored, Paradisaical earth), speaks of trees which flourish upon the banks of the river; and "whose leaf

shall not fade, neither shall the fruit thereof be consumed: (and the tree of life) shall bring forth new fruit according to his months . . . and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. xlvii. 12). In the Apocalypse, "the tree of life" is once more restored to man, "in the midst of the paradise of God." This tree existed in Eden; but, after the sin of man, it was removed from the earth, though we know not how or when. In the Apocalyptic Vision, this "tree of life" grew "on either side of the river of water of life"; and it bore "twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. xxii. 1, 2).

(14.) Two grand culminating ideas, those of a *Temple* and of a *City*, conclude both the Book of Ezekiel and the Apocalypse.

The Temple is described by Ezekiel, in detail; but though St. John saw "*no Temple*," in the New Jerusalem; yet this City will have a Heavenly Temple, surpassing any material structure; for "the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22).

Although the one City is *earthly*, and the other *heavenly*; yet numerous analogous features manifest their identity of origin, each being the creation of the *One Holy Spirit*.

The new "Jerusalem which is from above," is the home of the Church; and it will be more glorious than any earthly City. The size of the Millennial Jerusalem will probably be about ten miles square; but the dimensions of the "new Jerusalem" are given as a cube of 12,000 furlongs, i.e., about 1,500 linear miles, and containing an area of over 2,000,000 square miles.

Four other resemblances characterize both the *earthly* City and the *heavenly* Jerusalem; both (a) being foursquare; (b) having twelve gates, named after the twelve tribes of Israel; (c) being associated with a "great and high mountain" (Ezek. xl. 2; Rev. xxi. 10); and (d) with the abiding Presence of God.

(15.) In the Divine revelations, given to Ezekiel and to St. John, God's great Salvation is ushered in by *Resurrection*, which is His Divinely-ordained method for bringing in His Kingdom and Glory. Resurrection, as a near and living hope, is almost forgotten by modern preachers; but "*Jesus, and the resurrection*," formed the first Apostolic Gospel, which St. Paul preached at Athens. (Acts xvii. 18.) "Flesh and blood cannot inherit the Kingdom of God." Mortal flesh must be transformed, and made incorruptible, like the Lord. Resurrection, and the *change without death*, at the coming of the Lord, are the only means for attaining this result. This great factor of Resurrection

is typified by Ezekiel's Vision of the Dry Bones (i.e., the literal Resurrection of the house of Israel); and it is set forth in the Apocalypse, by the truth of "*the first resurrection*"; which doctrine is revealed more clearly in this Book, than in any other part of Holy Scripture.

(16.) The final Restoration and Glory of the ransomed Saints, in the *Kingdom of God*, is predicted in the Visions both of Ezekiel and of St. John.

True, Ezekiel's Vision refers to the *Millennial Age*; and that of St. John, to the *Eternal Age*; but both Visions are intimately related; for the Millennium leads on to the Eternal Age.

Ezekiel's Prophecies conclude with a Vision of that City whose name is JEHOVAH SHAMMAH (i.e., "The Lord is there"). Whereas, in the Apocalypse, "the throne of God and of the Lamb," is beheld in all its splendour, constituting the eternal Glory of the Heavenly City; where "His servants . . . shall see his face," and "shall reign for ever and ever."

"All the prophets" spake of Christ; so also, all the Visions, in Holy Scripture, lead up to one grand climax, viz., the fulfilment of the eternal purpose of God, "in the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11).

There are only two Books in the Bible in which any details of the Cherubim appear: viz., the Book of Ezekiel, and the Apocalypse of St. John. In both books there are the four diverse Living-Creatures, and the general identity of the quaternions is manifest; and this is the special point which most nearly concerns our present Treatise. No description is given of the Cherubim in Eden, in the Tabernacle of Moses, or in the Temple of Solomon; but only in these two prophetic Books; which have been called respectively the Apocalypse of the Old Testament, and the Apocalypse of the New Testament. The Cherubim in both Visions, are associated with "the glory of the Lord," and this is peculiarly interesting in the Apocalypse of St. John; as this Revelation was the special gift which the Father gave to the glorified Incarnate Son, after His Resurrection and Ascension into heaven. Therefore we may rightly consider the Cherubim to be eternal realities in the Kingdom of God. (See Chapter XXVII, *infra*.)

"THE CHERUBIM OF GLORY";

AND

THEIR MANIFESTATION IN THE CHURCH OF CHRIST,
AS FORESHADOWED IN THE VISIONS OF EZEKIEL

PART III.

THE WITHDRAWAL OF THE GLORY OF THE LORD.

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PART III.

THE WITHDRAWAL OF THE GLORY OF THE LORD.

CHAPTER XIV.

THE FOUR SINS OF ISRAEL, WHICH PROVOKED
THE WITHDRAWAL OF THE GLORY OF THE LORD.
THE ANALOGOUS SINS IN THE CHRISTIAN CHURCH.

"NOW ALL THESE THINGS HAPPENED UNTO THEM FOR TYPES; AND THEY ARE WRITTEN FOR OUR ADMONITION, UPON WHOM THE ENDS OF THE WORLD ARE COME."

1 Cor. X. 11. *margin*.

ANALYSIS:—*The Four Sins* of "the house of Israel" were revealed by God, to the prophet Ezekiel, in a Vision.

The date and locality of this Vision; the mode of its communication.

A. *The Sins of Israel* caused the withdrawal of "The glory of the Lord" from His Sanctuary.

I. The First Sin: The setting up of "*the image of jealousy*" at the North Gate. Suggestions as to the nature of this image.

II. The Second Sin: *The offering of strange incense* in the Temple, by the seventy Ancients, before the idolatrous frescoes of (1) "creeping things," (2) "abominable beasts," and (3) "all the idols of the house of Israel."

III. The Third Sin: *The women weeping for Tammuz*. Theories and traditions concerning Tammuz.

IV. The Fourth Sin: *The worship of the Sun*, by the twenty-five men with their backs to the Temple. The ancient world-wide worship of the Sun.

These *Four Sins* successively manifested increasing guilt; and they are traceable in the *fourfold origin* of Pagan Idolatry.

B. According to the principle of interpretation expounded by the Apostle Paul, the *Four Sins of Israel*, are spiritually applicable to the *Christian Church*:

I. The anti-typical application of "*the image of jealousy*."

II. The signification of the Sin of "*the seventy Ancients*," who offered strange incense before the idolatrous pictures, on the walls of the Temple.

III. The spiritual interpretation of the "*women weeping for Tammuz*."

IV. The analogous Sin, in the Christian Church, to the worship of the Sun by the twenty-five men with their backs to the Temple of Jehovah. The connection between the above Four Sins.

C. The antagonism of these Four Sins to the Cherubic Fourfold Ministry of the Lord, in the Christian Church.

A. The Four Great Sins of Israel, which caused the withdrawal of "the glory of the Lord" from His Sanctuary, were all various forms of *idolatry*, in connection with the Temple; and were more or less, plagiarisms of the cults of the surrounding Nations, especially of Canaan, Egypt, Phoenicia, and Assyria. Egypt and its idolatries, were repeatedly denounced by the prophet Ezekiel. (Ezek. xx. 7-9; xxiii. 8.)*

I. The *First Sin* (or "abomination"), which the Lord revealed to Ezekiel, was the "*image of jealousy*, which provoketh to jealousy." What a fearful idea of God's wrath against idolatry, is conveyed by this Divine re-iteration of the word "*jealousy*"!

Ezekiel beheld "the glory of the Lord" at "the door of the inner gate that looketh toward the north: where was the *seat* of the image of jealousy" (see A in the diagram). The word "seat" implies permanency, so that the image must have been more or less of a fixture. It is described as located "northward at the gate of the altar . . . in the entry" (Ezek. viii. 3-5).

What was this image of jealousy?† The emotion of jealousy excites a feeling of resentment, when the love, which is due to only one person, becomes alienated to another. The Hebrew word, rendered jealousy, *קנא* (*gana*), is not in general use; but refers to the conjugal relationship, implying that only a husband can be jealous of a wife's love; or a wife, jealous of her husband's affection. Love and loyalty between husband and wife, are mutually due; for there must be some underlying right, to create the feeling of righteous jealousy.‡ This assumption pervades the numerous references, in the Law and the Prophets, to the jealousy of the Lord concerning His people; for He declared that He was married to Israel, and "was an husband unto them" (Jer. xxxi. 32).

There could be no stronger warning against provoking the jealousy of the Lord, than that contained in the Second Commandment. (Ex. xx. 4, 5.) Again, the Lord charged Israel, saying, "Thou shalt worship

*The Hebrew word used by Ezekiel, *Gillulim*, literally means *large idols*: it occurs thirty-six times in the Book of Ezekiel, but only nine times in the other Books of Scripture.

†The Rev. Alexander Hislop makes the following suggestion: "There have been many speculations about what this image of jealousy could be. But when it is known that the grand feature of ancient idolatry was the worship of the Mother and Child; all is plain." *The Two Babylons*. Seventh Edition, p. 88.

The worship of the Mother and Child, was prevalent in Babylonia, Egypt and Phoenicia.

‡The trial of jealousy (under "the law of jealousies," Num. v. 29), was a terrible ordeal, and no instance is recorded of its having taken place.

no other god: for the LORD, whose name is Jealous, is a jealous God" (Ex. xxxiv. 14). Moses, in his song, declared that the Jews "provoked (the Lord) to jealousy with strange gods"; and that they had "moved (Him) to jealousy with that which is not God" (Deut. xxxii. 16, 21; Psa. lxxviii. 58; cvi. 28, 29; Isa. xlii. 8).

To excite jealousy, there must be some *kindred rivalry*; which might be found in the image of Baal (literally meaning *lord*), the supreme god of the Phœnician Nations. Baal might be a generic name for the worship of the *Devil*, who is "the god of this world," and "the prince of this world." The prevalence of Baal-worship, in so many countries, was a sufficient reason for this idol to be termed "the image of jealousy." This worship, even in the time of Moses, provoked the fierce anger of the Lord; and in the Book of Judges, it is recorded, that the Israelites served Baal and Ashtaroth; for which sin, they were punished by divers enslavements. (Judges ii. 13.) The valiant Gideon threw down the altar of Baal, in his father's grove, at the risk of his life. (Judges vi. 24-32.) Ahab "served Baal and worshipped him" (1 Kings xvi. 31). On Mount Carmel, Baal represented "the image of jealousy," when Elijah harangued the people, saying, "If the LORD be God follow him: but if Baal, then follow him." The Prophet then rebuilt the Altar of God, and as a proof of Divine acceptance, his sacrifice was consumed by fire from heaven. At the victorious conclusion of this sacrificial test by fire, Elijah slew four hundred and fifty prophets of Baal. (1 Kings xviii. 40.)

A few years later, Jehu dealt another deadly blow to the worship of Baal; but he did not eradicate this idolatry from Israel, for it prevailed until the Captivity. (2 Kings x. 18-28; xvii. 16.) God was often provoked by this form of idolatry, and remonstrated with His people, saying, "Will ye burn incense unto Baal?" (Jer. vii. 9); "According to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal . . . to provoke me to anger in offering incense unto Baal"; "They taught my people to swear by Baal"; "They have built the high places of Baal"; "Their fathers have forgotten my name for Baal" (Jer. xi. 12, 17; xii. 16; xix. 5; xxiii. 27).

Thus, the Lord, through His prophet Jeremiah, frequently alluded to this form of idolatry, at the very time when Ezekiel beheld the Four Sins of Israel, in a Vision, a few years before the destruction of Jerusalem. It seems probable, therefore, that "the image of jealousy" was the image of Baal. Several authorities identify Baal with the idol Moloch, which was worshipped by some of the Kings of Judah,

and was represented in the valley of Hinnom, as a great image of hollow brass, into whose red-hot arms, children were thrown.

The Lord must also have been moved to jealousy, when Ahaz took away the consecrated Solomonian Altar, from the Court of the Temple, and substituted his Damascene altar; and also, when Manasseh "set a carved image (an image of jealousy), the idol which he had made, in the house of God" (2 Kings xvi. 10-17; xxi. 3, 7; 2 Chron. xxxiii. 7).

II. The Divine revelation to Ezekiel, of the *Second Sin* of Israel, may now be considered.

The enthroned Man, Whose brightness was like fire, commanded Ezekiel, saying "Turn thee yet again, and thou shalt see greater abominations" (Ezek. viii. 6). The Prophet was then brought to "the door of the court," when he beheld "a hole in the wall"; and was bidden by the Lord, to "dig in the wall"; and when he had done so, he saw a door; and the Lord said to him, "Go in, and behold the wicked abominations that they do here" (Ezek. viii. 7-9).

A startling scene met the Prophet's gaze, as (in the Spirit) he entered Solomon's Temple. At the dedication of this Temple, the walls of the Holy Place and Oracle (embossed with palm trees, open flowers and Cherubim) were glittering with gold; and were adorned with golden chains, and precious stones. But how had these golden walls become defiled with bestial, heathen images! For "every form of creeping things, and abominable beasts, and all the idols of the house of Israel (were now) pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel . . . with every man his censor in his hand; and a thick cloud of incense went up" (Ezek. viii. 10, 11). (See B in the diagram.)

Thus, the Temple was filled with this thick cloud of smoke arising—not from the sweet fourfold incense of the Sanctuary (Ex. xxx. 34-38), but from the strange incense, offered in unhallowed censers by the seventy Ancients, before these idolatrous frescoes, which were stigmatized by the Lord as "their detestable things" (Ezek. xi. 21).

The following aggravations of this Sin were grievous:

(1.) The sin was committed in the *Temple*. The Lord said "Behold the wicked abominations which they do *here*," i.e., in the Temple. Here stood the Golden Altar (for the offering of the fourfold incense ordained by God), near which, seventy censers with "strange fire," were now smoking. Heathen idolatry was thus brought into the Sanctuary of God, while "the glory of the Lord" lingered outside the Temple.

(2.) The official and representative character of these "seventy men

of the *ancients* of the house of Israel," aggravated their sin; for they would naturally be chief judges or rulers. Among the "seventy," was Jaazaniah, the son of Shaphan, who appeared to be the leader of these idolaters. Jaazaniah is described as the son (grandson) of Shaphan, who had been entrusted to deliver the roll of the Law (which Hilkiah the High Priest found in the Temple) to King Josiah. Shaphan appears to have taken part in the reformation of religion, and in the revival of Levitical service, which took place under this King; and it was deplorable, that his grandson should have lapsed into the ranks of the idolaters, not many years later. (2 Kings xxii 8, 12, 14.)

The early history of Israel casts light on the number 'seventy.' The number of persons who went down into Egypt with Jacob, was *seventy*; and these formed the nucleus of the Hebrew Nation. (Deut. x. 22.) *Seventy* Elders were afterwards chosen, at the command of God; and they formed the basis of the Jewish Sanhedrim or National Council, of which these idolaters might be the representatives. (Num. xi. 16, 17.) Hence, *seventy* is a significant number: for it is a multiple of two perfect numbers, *seven* and *ten*, and their product can be no less significant.*

(3.) The incense, used by the seventy Ancients, was doubtless *strange* incense; offered with "strange fire," which was forbidden by the Lord. (Ex. xxx. 7-9; Lev. x. 1.) At the Consecration of the Tabernacle, Nadab and Abihu (who had probably become drunk by consuming the drink-offerings) offered "strange fire" on the Golden Altar; "and there went out fire from the Lord (probably from between the Cherubim), and devoured them, and they died before the Lord" (Lev. x. 1-9). In like manner, the two hundred and fifty Levites, who took part in the rebellion of Korah, offered strange incense; and were consumed by fire that "came out from the Lord" (Num. xvi. 35).

(4.) This Second Sin was further intensified, by the offering of this incense before "every form of *creeping things* and *abominable beasts*, and *all the idols* of the house of Israel," "after the manner of Egypt."

The idolatrous frescoes, which Ezekiel beheld in the Temple, are successively described in detail.

(a) The first series of wall-pictures represented "every form of *creeping things*" (Ezek. viii. 10; Rom. i. 23.) In the Law, great emphasis was laid on the abomination of "creeping things," which were abhorrent to God, and were forbidden as articles of food, being unclean. (Lev. xi. 41-44.)

*Number in Scripture, p. 270. E. W. Bullinger, D.D.

Among the "creeping things" worshipped in ancient Egypt, were the *Scarabæus* or sacred beetle, the scorpion, the spider, flies, mosquitoes and fleas.

The third and fourth plagues of Egypt, viz., the lice, and the swarms of flies* or beetles, seem to have been directed against this form of idolatry. The *Scarabæus sacer*, from its mode of burying its egg, was worshipped as a type of fertility. Thousands of ancient Egyptian "scarabs," fashioned in metal, stone or enamel, and formerly used as charms or amulets, are to be seen in the chief Museums of Europe.

- (b) The second phase of this idolatry, consisted of the worship of "abominable beasts . . . pourtrayed upon the wall," also savouring of Egyptian superstition. These "abominable beasts," probably included *reptiles*, such as the crocodile, the frog, and the serpent, especially the cobra : also *birds*, such as the hawk, the vulture, the swan, the ibis and the goose : and *quadrupeds*, such as the bull, the cat, the ape, the jackal, the wolf, the hare, the ibex, the shrew-mouse, and the ichneumon. Carefully-preserved and mummified specimens of some of these "abominable beasts," may be seen among the Egyptian antiquities in the British Museum. To enumerate the gods of Egypt, were a task of difficulty ; for Memphis and Thebes were each a Pantheon. The Lord, through Ezekiel, warned His people "not to defile (themselves) with the idols of Egypt . . . but they rebelled . . . neither did they forsake the idols of Egypt" (Ezek. xx. 7, 8).
- (c) In addition to the above, "all the idols of the house of Israel (were) pourtrayed upon the wall round about" (Ezek. viii. 10). Among the idols, worshipped by Israel and Judah, the following are mentioned in Holy Scripture : the "golden calves" of Jeroboam, at Dan and Bethel ; Ashtoreth (Astarte), Asshur, Baal or (Baalim), Beelzebub, Chemosh, Baal-berith, Baal-peor, Chiun, Moloch (Malcham, or Milcom), Remphan, and Tammuz. To indicate the multitude of idols worshipped by the Jews, a general expression is often used, such as "the gods of the nations" : while Jerusalem was declared to be "full of altars" ; and the land "full of idols" (Isa. ii. 8 ; Jer. ii. 28 ; Hosea xi. 2 ; Amos v. 26).

*"Swarms, not of flies, but of 'beetles' (so some learned authorities) : 'flies' is a word supplied by the translators. Beetles 'devoured' things, such as clothes, books and plants ; and they inflicted severe bites on man." *Cobbin's Bible Notes*.

It seems too awful to suppose that the walls of the Temple were literally desecrated by these images ; but in the *Vision* shown to Ezekiel, the prevailing forms of "all the idols of the house of Israel" (borrowed from the heathen), were doubtless represented on the walls ; for the Lord said, "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery ?" (Ezek. viii. 12.) This figure of speech, might set forth the secret blasphemies, which Ezekiel saw realistically portrayed on the Temple wall.

In this Second Sin of Israel, the seventy Ancients did not deny the existence of God ; yet they were practical atheists ; "for they (said) The Lord seeth us not ; the Lord hath forsaken the earth" (Ezek. viii. 12 ; see also Psa. x. 11, 13 ; xciv. 7).

Little did they think that their acts, and even their words, would be handed down in eternal infamy, to future generations, for a perpetual warning.

III. A *Third Sin* is recorded, as causing the withdrawal of the Divine Theophany. The Lord brought Ezekiel back, "to the door of the gate of the Lord's house, which was toward the north" (Ezek. viii. 14). Here, Ezekiel beheld the "women who sat weeping for Tammuz," mimicking the heathen ritual of Phœnicia (see C on the diagram). These women were not in the court of the women, on the east side of the Temple ; but in a part of the North Court, access to which, was forbidden to their sex.

Tammuz was originally the Sun-god, as worshipped in Eridu, one of the chief cities of Babylonia. In Canaan, Tammuz was addressed as *Adonai*, i.e., "my lord," the Greek *Adonis* ; but after a time, this idol ceased to be regarded as the young and beautiful Sun-god, and was worshipped as the representation of the *vegetation of Spring*, growing by the canals of Babylonia, but parched and destroyed by the fierce heats of Summer.

Hence, the funeral festival of Tammuz came to be observed in Babylonia, in the month of June ; and in Palestine, two months later.

The Babylonians made this festival a kind of "All Souls' Day," for the commemoration of the dead.

Dirges were sung by wailing women, to the accompaniments of musical instruments ; and offerings were made to the dead. The lamentations and wailing of the women, lasted seven days.*

*A. H. Sayce. *Hastings' Dictionary of the Bible*, Vol. IV. p. 677.

"Thammuz came next behind,
Whose annual wound in Lebanon, allured
The Syrian damsels to lament his fate
In amorous ditties, all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded: the love tale
Infected Sion's daughters with like heat;
Whose wanton passions in the sacred porch,
Ezekiel saw, when, by the vision led,
His eye survey'd the dark idolatries
Of alienated Judah."*

A discussion of the various theories, as to the meaning of *Tammuz*, would be irrelevant. In the IVth Century, Jerome suggested that *Tammuz* was the hero in the Syrian version of the story of *Venus* and *Adonis*, the latter being worshipped under the name of *Tammuz*.† The legend related that *Adonis*, the favourite of *Venus*, was killed by a wild boar, when hunting; and a festival was instituted, to commemorate his death, during the season when the river (below the town *Adonis*, in *Syria*), was said to be tinged with his blood; for in the rainy season, the river, in its descent from *Lebanon*, became coloured with ochreous mud.

Gesenius says that *Tammuz* was a Syrian god (the *Adonis* of the Greeks), worshipped by the Hebrew women with lamentations, in the fourth month, *Thammuz*. *Cyril* of *Alexandria* and *Theodoret* give the same explanation.

Jerome mentions the bad character of the women who mourned for *Tammuz*, and the indignity to which they were forced to submit.

**Paradise Lost*, Book I. ll. 446—457. Milton.

†The Septuagint has "*The Tammuz*," and the Vulgate has "*Adonis*." The Rev. Stanley Faber identifies the mysteries of *Adonis* or *Tammuz* with those of *Osiris*, also with those of *Baal-peor*, and with those of *Atys*, the favourite of *Cybele*, worshipped in *Phrygia*. *The Origin of Pagan Idolatry*. Vol. II, pp. 246—260.

Parkhurst, when alluding to *Tammuz*, quotes the interpretation of *Jerome* in *extenso*. He thinks that *Tammuz* was a form of Sun-worship, and he quotes *Macrobios*. *Hebrew Lexicon*, p. 668.

The Christian poet, the Rev. John Keble, alludes to these idolatries, as follows:

"All seems the same; but enter in and see
What idol shapes are on the wall pourtray'd!
And watch their shameless and unholy glee,
Who worship there, in Aaron's robes array'd:
Hear Judah's maids the dirge to *Tammuz* pour,
And mark, her chiefs yon orient Sun adore!"

The Christian Year. Seventeenth Sunday after Trinity.

The whole action of the women weeping for *Tammuz*, in the Temple Courts, was impure and idolatrous; and therefore, an abomination to the Lord. Weeping was forbidden in the Temple of God; and the Jews were rebuked for "covering the altar of the LORD with tears, with weeping, and with crying out" (*Mal. ii. 13*).

One feature in this act of idolatry, which was so hateful to the Lord, was its connection with *death*. To touch the body or bone of a dead man, involved ceremonial uncleanness, and the sprinkling of "the water of separation" (*Num. xix. 11-18*).

Much more defiling, was the idolatrous mourning over a dead man; and this function would have included the offering of sacrifices for the dead, which were condemned by the Law of Moses. (See *Lev. xix. 28*; *xxi. 1*; *Deut. xxvi. 14*.)

IV. The *Fourth Sin* of the house of Israel, reached the climax of wickedness. *Ezekiel* records: "Then said (the Lord) unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch, and the altar, were about five and twenty men, with their backs towards the temple of the LORD, and their faces towards the east; and they worshipped the sun toward the east" (*Ezek. viii. 15, 16*). These idolaters were turning their backs on God, the uncreated Light, to worship the created light, the Sun.

With reference to the five and twenty men, "*Hengstenberg* takes the 25 as princes of the people (see p. 339), ideal representatives of the ruling class,—two from each of the twelve tribes, besides a president."*

"This number was not indefinite, taken at random, but it was the number of the heads of the twenty-four courses of priests with the High Priest presiding over them."†

This band of twenty-five idolaters stood between the porch, or threshold, and the Brazen Altar. Their backs were towards the Temple, and their faces towards the East Gate, i.e., towards the *Sunrising*. (See D in diagram.)

To designedly turn the back upon a person, is a mark of insult or aversion. Royal etiquette demands that every subject, presented at Court, should keep his face turned towards his Sovereign, even while

**Commentary on Ezekiel*. Lange.

†The phrase, "about five and twenty men" (*Ezek. viii. 16*), should be rendered "as it were five and twenty men"; this expression being appropriate to a Vision. *Speaker's Commentary*.

retiring from the Royal presence Holy Scripture alludes to the action of *turning the back*; and accuses the Jews of treating God in this contemptuous manner: "For (their) fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs" (2 Chron. xxix. 6). The Lord, through the Prophet Jeremiah, denounced Israel, saying, "They have turned their back unto me, and not their face" (Jer. ii. 27).

The Vision of this sin, as beheld by Ezekiel, is like a living commentary on this contumelious practice.

These worshippers of the Sun, turned their faces towards the East (Ezek. viii. 16); and thus they turned their backs upon the Shekinah, the Ark with the Cherubim and the Law, and all the holy furniture of Divine worship. In like manner, Cain, the first murderer, "went out from the presence of the LORD," *towards the East*; so that he must have turned his back upon the Cherubim, at the gate of Eden. (Gen. iv. 16.)

Sun-worship has been regarded "as the most ancient of all superstitions";* and (by some authorities) as affording the simplest theory of the origin of Pagan idolatry.

Though probably few Nations gave such predominance to Sun-worship as the Persians; yet almost every ancient cosmogony included a Sun-god, such as the Phœnician *Baal*, the Egyptian *Ra*, the Greek *Zeus*, and the Scandinavian *Odin*.† In honour of the Sun, temples were erected, relics of which exist to this day: such as the Druidic remains at Stonehenge; the magnificent ruins at Baalbec, near Damascus; and the ruins of a temple in Sicily. Professor Garstang, while excavating in the Soudan, has recently unearthed the ruins of a great temple of the Sun, at Meroe. (A.D. 1914.)

Archæologists have recently demonstrated how the Druidical monument of Stonehenge, had a connection with Sun-worship; for beyond the axis of the 'horse-shoe' of the outer circle of menhirs, a great monolith, the Sun-stone, marks the point whence a spectator would first see the Sun rise, at the summer solstice. It was on this,

**Symbolism of the East and West*, p. 15. Mrs. Murray-Aynsley. George Redway, London, 1900.

†The Rev. G. S. Faber shows the great prevalence of Sun-worship among the heathen, under twenty-two various names, among which are Jupiter, Bacchus, Apollo, Adonis or Tammuz, Osiris and Mithras. *Op. cit.*, Vol. II, p. 206.

"The nations of the east originally acknowledged but one Deity, the Sun . . . In short, all the gods were one, as we learn from the Orphic Poetry . . . 'Adonis, Attinē, Osirein et Horem aliud non esse quam Solem'." (Macrobius. *Sat.* I, 21, p. 209.) *Analysis of Ancient Mythology*. Vol. I, pp. 380-387. Jacob Bryant. 1807.

the longest day of the year, that the greatest religious function took place at *sunrise*.*

Sir Norman Lockyer, F.R.S., has recently shown that what are called Druidic remains or megalithic cromlechs or circles, were temples of the Sun. The main structures were reared in relation to the orientation of the Sun, to its solstices and other annual phenomena. This astronomer works out this theory with reference to the principal Druidic remains in England, and especially *Stonehenge*.†

The primitive form of the Egyptian religion, was the worship of the Sun under the name of *Re* or *Ra*, conspicuous in the title of the Egyptian Kings; *Pharaoh* or *Phra* meaning the Sun. The religious reform, under the XVIIIth Dynasty, suppressed every other cult but Sun-worship.‡

Parallel to the worship of the Sun, the *Moon*, personified as a Goddess, was worshipped as the wife or sister of the Sun,** under various names, the best known being Diana, Astarte, Ashtoreth, Ishtar and Mylitta.

Just as the remains of Sun-Temples can be seen to this day, so similarly, we find ancient customs and rites (originally used in the worship of the Sun) still surviving. Thus, we may note the names of the first and second days of the week; the custom of bonfires on June 21st, the summer solstice; and the date on which we celebrate our Christian festival of Christmas, near the winter solstice.

A common act of idolatrous worship is that mentioned by the Patriarch Job, saying: "If I beheld the sun when it shined . . . And my heart hath been secretly enticed, or my mouth hath *kissed my hand*: This also were an iniquity to be punished by the judge: for I should have denied the God that is above" (Job xxxi. 26-28).

The Israelites must have come into contact with this form of Solar idolatry, as well as with its collateral phases, such as the cult

*On June 21, 1914, some 3,000 persons gathered at Stonehenge to see the Sun-rising, and among these were some members of a society known as "*the Bond*," who professed to be worshippers of the Sun. They were ejected from the enclosure by the police; and their prayers were interrupted amid riotous scenes.

In Chapter XX, we speak of the return of the Baptized to Paganism, noting other signs which appear to be multiplying on all sides.

†*Stonehenge and other British Monuments Astronomically considered*. Chapter VIII, p. 64. Sir Norman Lockyer, K.C.B., F.R.S., etc. Macmillan & Co. 1906.

‡*Ra*, the Sun, is usually represented as a hawk-headed man, having on his head the solar disk, around which is coiled the sacred Serpent *Ureus*, symbolic of royal power.

**Among the Druids, Lithuanians, Arabians, and perhaps some other races, the Moon was male, and the Sun female. In the German language to this day, the moon is masculine, and the Sun feminine.

of Baal, by the Phœnicians; of Moloch (or Mileom), by the Ammonites; and of Hadad, by the Syrians.

The law against the worship of the Sun, or other heavenly bodies, is stated in Deut. iv. 19; and the penalty for this sin, was death by stoning, at the gate of the city. (Deut. xvii. 2-7.) Even Solomon, in defiance of the penalty of death, worshipped, among his various idolatries, the Sun-god Moloch. (1 Kings xi. 5-8.)

The Kings of Judah dedicated horses and chariots to the Sun (a practice borrowed from the Persians); for Holy Scripture refers to "the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD" (2 Kings xxiii. 11). These horses were stalled within the precincts of the Temple; but they were removed by King Josiah, "who burned the chariots of the sun with fire." It is recorded, as one of the causes of Israel's captivity, that they "worshipped all the host of heaven" (2 Kings xvii. 16).

In the Four Sins of Israel, which were revealed to Ezekiel, there was an *increasing measure of guilt*, as proved by the Lord's words.

The *First Sin*, the worship of "the image of jealousy," at the north Gate, is classed among "the great abominations that the house of Israel committeth." The *Second Sin*, that of the seventy Ancients offering strange incense, is called "the wicked abominations which they do here." The *Third Sin*, the women weeping for Tammuz, is termed "*greater abominations*"; while the *Fourth Sin*, which was committed by the "five and twenty men between the porch and the Altar," is described as "*greater abominations than these*" (i.e., than the three preceding sins); and this formed the culminating iniquity. (Ezek. viii. 6, 9, 13, 15.)

Having bidden Ezekiel to observe these abominations, the Lord appealed to him a second time, saying, "Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger." The Lord then threatens the Jewish sinners with punishment; because "the iniquity of the house of Israel and Judah is exceeding great" (Ezek. viii. 17, 18; ix. 9, 10).

The Lord, in reviewing the conduct of His people, condemned it as "abominable"; but He further calls it "detestable,"* which is a stronger word (Ezek. xi. 18, 21); and hence, rather than endure the hated thing, He departs; in fact He is, as it were, forced to withdraw from His temple, which had been defiled in every part.

*Heb. קָדַשׁ, literally, *filthy, loathsome, polluted*.

There was a variation also in the *status* of the sinful worshippers: (1) the First Sin, the cult of the *image of jealousy*, was chiefly the sin of the *people*; for the image of jealousy was not in the inner, but in the outer Court; thus indicating that the people were the chief actors in this First Sin; (2) the Second Sin was committed by the seventy *Ancients* (or Elders) possibly by the Sanhedrim of the house of Israel, many of whom may have belonged to the Priesthood; (3) the Third Sin was perpetrated by *women*, probably professional mourners and harlots; while (4) the Fourth Sin was committed by the *Princes* of the people. (Ezek. xi. 1.)

These Four Sins seem to be embodied in the four conjectural causes of Pagan idolatry, viz., the direct action of the Devil; perverted traditions of truth; the worship of ancestors; and the worship of Nature.*

(1.) The First Sin, the erection of the image of jealousy, causes heavenly love to cool; and this may be regarded as a spiritual sin, due to the action of the Devil.

(2.) In the Second Sin, the traditions of true worship are perverted into the worship of idols, and into *superstitious and false ceremonies*.

(3.) The Third Sin, the weeping for Tammuz, or the slain Adonis, suggests the worship of *ancestors or dead men*.

(4.) The Fourth Sin is the worship of Nature, as set forth in the earliest and most prevalent form, viz., *Sun-worship*.

The Four Sins of Israel, although revealed to the Prophet simultaneously, may have had an historical sequence; for they must have developed gradually, even though they all existed in Jerusalem, at the period of Ezekiel's Vision. The *worship of Baal*, was rampant even in the days of the Judges; and many were the acts of *sacrilege*, and the mutilations of the Temple worship, throughout the reigns of the Kings of Judah. Hence, the *Jewish sects* multiplied; and the sins of the Jews increased, until they culminated in rationalism, infidelity and *open atheism*.

B. Having considered the Four Sins of Israel in the letter, their spiritual application to the *Christian Church*, may now be studied. Their chronological sequence will be examined later.

The axiom laid down by St. Paul, of the true spiritual interpretation of the history of Israel, shows that the experiences of the chosen people of God, were types of spiritual phases in the history of the Christian Church. Five examples of this prophetic and typical

*The Origin of Pagan Idolatry. Vol. I. Bk. I. Chap. I. Rev. Stanley Faber, B.D.

application are cited by the Apostle, from the history of Israel in the wilderness; and he concludes as follows: "Now all these things happened unto them for ensamples (*types*, marg. A.V., *by way of figure*, R.V.): and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 1-11). Since the *early history* of Israel, may thus be applied to the history of the Church; must not the same principle of interpretation be valid, with regard to the *subsequent history* of the Jews, and their special sins, which led to their captivity in Babylon, and to their dispersion?*

St. Paul, in writing to the Galatians, alluded to "Abraham (having) two sons, the one by a bondmaid, the other by a free woman"; and the Apostle applied these facts to Dispensational History, stating "*which things are an allegory*: for these are the two covenants" (Gal. iv. 21-31).

The short Epistles of SS. Peter and Jude, frequently refer to Old Testament characters; such as Cain, Balaam, Korah, and the citizens of Sodom and Gomorrah, which have been set forth as "ensamples" (*types*, marg.), being not only historical, but also allegorical and prophetic. (1 Cor. x. 11; 2 Pet. ii. 15; Jude 7, 11.)

The Christian Church is the only organized Body, to which these typical histories could spiritually apply; the word "Church" being here used in its general application, to the professing Church (or the Nations of the Baptized), popularly known as Christendom.

Since the principle has been established, that the first Vision of Ezekiel was a prophecy of the Pentecostal Glory in the beginning of the Christian Church; the later Visions of Ezekiel, referring to the Sins of Israel, may also have an application to the history of the Church, in subsequent ages.

I. The First Sin of Israel, in setting up "*the image of jealousy*," may be traced historically and antitypically, in the Christian Church. The expression of jealousy, on the part of the Lord, indicates that the bridal love of the Church, to her Lord, has grown cold. The Church is called to be the Bride of the Lamb; and though she is not yet married, she is espoused. The Lord expects from His Bride (for whom He shed His blood), supreme love and devotion. If any object intervene, it becomes an "image of jealousy which provoketh to jealousy."

The first sin, which the Lord rebuked in the early Christian Church, was the sin of Ephesus in leaving her "first love" (ἀφ' ἧς ἀγάπης,

*Ancient Tyre and Modern England, pp. 2-5. See Appendix VIII, *infra*.

"*hast let go*," Gk. Rev. ii. 4). "The seven Churches which (were) in Asia," were typical of the whole Church; and hence, the sin which was charged against Ephesus, would corrode not only that particular Church, but would also affect the Universal Church.

The "first love" of the Church was chilled, by her increasing worldliness, and forgetfulness of her heavenly calling. References to this sin are traceable, like a minor key, in all the Apostolic Epistles, especially those of SS. Paul and John. This loss of "first love" was the most natural result, after the Holy Ghost, the Inspirer of holy spiritual love, had been grieved and resisted. To the carnal-minded, such a sin might seem a venial shortcoming; yet it was the spiritual germ of subsequent sins, and, having once arisen, its contagion could not be arrested by any human efforts; for it would become the source of innumerable other sins.

"The apostasy of Christendom had its root in the *loss of first love*; whereby, a separation was made between the Lord and the Church, the Head and the Body: and thus, the Lord was hindered in the exercise of His Headship.

"Through this loss of love, the Holy Ghost, sent by the Son, was unable to fulfil His mission; so that after a time, the expectation and hope of the Lord's speedy return, passed away; and the Church then made it her work, to bring all the world under subjection to Christ, before His return."*

This cooling of love, and the loss of the hope of our Lord's speedy return, gave rise to "unbelief and unsound doctrine respecting the great truth of the Incarnation," in the various sections of the Christian Church. "But that which has been lately enacted within (the) pale" of the "Roman Catholic Communion . . . presents such a proof of rottenness and corruption, as the world has not before witnessed; viz., the decree of Pope Pius IX, declaring the Immaculate Conception of the Virgin Mary, to be an article of the faith of the Catholic Church. . . . We have not here to do with a decree surreptitiously obtained, nor with a Council which was overawed by the menace of secular authority. But a vast assemblage of Christian Bishops, supported by the concurrence of their brethren in the same office, and presided over by their recognized head, proclaimed this dogma that strikes at the very root of Christianity, undermining the truth of our Lord's Incarnation.

"As to those who wilfully turn aside from the way of the Lord,

*Christianity and Antichristianity, p. 337. Rev. Samuel J. Andrews. (Putnam, 1898.)

and persist in giving to the mother of our Lord that prerogative, and that honour, which are due to the Son of Man alone, we know of no words, so applicable to them, as those which God spake by the prophet Isaiah, saying 'Walk in the light of your fire, and in the sparks that ye have kindled' (Isa. l. 11). Let us then awake to righteousness; let us stand in awe, when we see that God may be provoked to *jealousy*. The fire of His jealousy brake forth on those of old, who presumed to offer 'strange fire' upon His altar. Let us be assured, that the fire of His jealousy is not less to be feared in these last days. Though it slumber long, it will at length break forth, and it will consume, like an oven, both root and branch of those Churches where the creature is 'worshipped and served . . . more than the Creator'.*

The Apostle Paul, referring to unworthy Communicants at the Lord's Supper, asks, "Do we provoke the Lord to *jealousy*," in having "fellowship with devils," in drinking of "the cup of devils," and in partaking of "the table of devils?" (1 Cor. x. 20-22). St. Paul suddenly makes this allusion to *jealousy*, after his review of the five sins of Israel (in the wilderness), which he spiritually applied to the Christian Church.

Further, St. Paul admonishes the Corinthians, saying: "I am jealous over you with godly jealousy (Gk. θεοῦ ζήλος, jealousy of God): for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest . . . your minds should be corrupted from the simplicity that is in Christ" (2 Cor. xi. 2, 3).

This Sin, that of losing the "first love," has never been absent from the Church, whose love has been growing colder, for centuries. This indifference seems principally to have characterized the Eastern Church, which has remained in subjection to worldly power; the Emperor of Russia being as much the Autocrat of the Greek Church, as of the Russian Empire.

II. The *Second Sin* of Israel, in its three phases, which the Prophet beheld in Vision, took place inside the Temple.

A peculiar symbolic experience on the part of the Prophet, precedes this Vision; for he perceives a hole in the wall of the Temple.

The spiritual meaning of a "wall," conveys the idea of protection; and "the hole in the wall," typically applied to the Christian Church, indicates a gap in her defences, such as that caused by the loss of

*The Immaculate Conception, pp. 25, 19, 20. A Sermon preached on Dec. 25, 1854; published by Thomas Bosworth, 1855.

Apostles. Even during Apostolic days, heresies sprang up; and SS. Paul, Peter, John, and Jude warned the Church against false teachers, who "privily shall bring in damnable heresies" (2 Pet. ii. 1). After the removal of Apostles, "the enemy came and sowed tares among the wheat" (Matt. xiii. 25).

In what manner, may this Second Sin of Israel—that of offering strange incense by seventy Ancients—be spiritually applicable to the Church?

Incense is a recognized symbol of prayer, as the Psalmist cries, "let my prayer be set forth before thee as incense" (Ps. cxli. 1, 2). In the Apocalypse, the "golden vials full of odours" (*incense*, marg.) are declared to be "the prayers of saints" (Rev. v. 8). But many prayers that have been offered to God in the Church, may not have been in the power of the Holy Ghost, or in the fire of God's love; and thus could not have formed incense of a sweet savour; for even in the early history of the Church, prayers and worship became defiled by the evils of superstition, will-worship, heresy and strifes, which gradually saturated the Church Catholic; being analogous to the strange incense offered by the "ancients of the house of Israel."

The *rank* of the seventy Ancients, typically signifies that these spiritual sins have been committed in the Church, chiefly by her Dignitaries and Councils; for this idolatrous act of the ancients of Israel, showed a perversion of the truth of *headship*. "The chambers of imagery," where these sins were committed, were typical of the secret Ecclesiastical Councils, formulating human devices to preserve their Church systems.

The idolatry of these seventy Ancients, was seen in three phases: the worship of (1) creeping "things," (2) "abominable beasts," and (3) "all the idols of the house of Israel."

(1.) What is the spiritual interpretation of the "*creeping things*" imaged on the Temple walls? Creatures which grovel or creep on their belly or crawl, are found near the ground, and sometimes have very short legs or none at all; or contrariwise, they have often a great number of feet. (*Centipedes*, Latin; μυρίοποδες, Gk.) In the Church, "creeping things" represent carnal men, "whose God is their belly, who mind earthly things," and who reject the help of the spiritual Ministries of God, in His Church. These persons do not walk in self-sacrificing love; they are not "crucified with Christ," to the world and to the flesh; in short, they are those over whom the Apostle wept, calling them "the enemies of the cross of Christ" (Phil. iii. 18, 19).

"Creeping things" with many feet, also typically refer to heresiarchs, and to sowers of discord. They represent those who "heap to themselves teachers," instead of being content with the Fourfold Ministry, which should uplift men from contact with the world. These "creeping things" refer to the false teachers, who flooded the Church after the loss of Apostles; for then, there was an absence of lawful rule; and "creeping things," as the Prophet expresses it, "have no ruler over them" (Hab. i. 14). Even St. Jude, in the first Christian century, stated that "certain men *crept* in unawares . . . denying the only Lord God, and our Lord Jesus Christ" (Jude 4). The Apostle Paul, after enumerating the signs of the last days, warned Timothy of the approaching perilous times, saying: "Of this sort are they which *creep* into houses, and lead captive silly women laden with sins, led away with divers lusts" (2 Tim. iii. 6). The expression "*creeping*," suggests the idea of secrecy, subtlety, craft, and grovelling on the earth. There can be no resemblance between the debasing action of creeping, and the attitude of standing *upright*, like the Cherubim who "had the likeness of a man." (Ezek. i. 5.)

The delineation of the "creeping things" on the walls of the Temple, symbolizes their usurped position as Divine Ordinances for defence and shelter. On the walls of Solomon's Temple, Cherubim were carved, who represented the Ordinances of the Church; whereas, the "creeping things" set forth multitudes of false and impure teachers, nominally *defenders* of the faith, while actually its *corrupters*.

Thus, pernicious heresies soon spread through the early Church; being first seen, on a large scale, in the abnormal departure of thousands of enthusiasts from their duties in life, who flocked to deserts and cells, to make their peace with God, as *hermits*. They soon developed into *monks*; of whom there were multitudes in all parts of Egypt (especially in the Thebaid), Syria, and Arabia. The "creeping things" signify many of the monks who abounded in the Church in the IVth and Vth Centuries. The development of monasticism in the early Church, was a spiritual phenomenon. The monks were often like *creeping things*; living, in many cases, like parasites; for in the Middle Ages, many of the Monastic Communities were noted for their gluttony, idleness and debauchery.

"Creeping things" also signify debased worldly systems, having leaders who teach in accordance with the prevailing fancies and whims of the people; and who possessed no power to uplift or instruct them with heavenly hopes.

The following extract from a candid modern Theologian, gives an

idea of the state of morals in the Roman Church, during the Middle Ages; and may illustrate the fearful symbolic meaning of "*creeping things*."

"An idea prevailed extensively, in those *dark ages*, that even if the Clergy had been guilty of crimes, which rendered them obnoxious to punishment, the laity ought not to lay hands upon their sacred persons. The Clergy, who had always been indebted to the superstition of the laity, for the opportunity of extending their jurisdiction, at length claimed as an absolute right, that they should take exclusive cognizance of offences committed by their own body. Afterwards, they obtained absolution on very easy terms. A pecuniary payment, proportioned to the rank of the offender, at once freed them from the punishment inflicted by the civil tribunal. The result was, that the Clergy were emboldened to plunge, without scruple, into the practice of every vice, and the perpetration of every crime.* While malefactors, among the laity, were brought before the ordinary tribunal, and suffered the condign punishment which they had merited; clerical offenders dared to stand before the Altar, and to perform the most sacred rites of their religion, even after they had been guilty of the greatest enormities."

"The Popes of the period, from Paul II (1464-1471) to Alexander VI (1493-1503), surpassed their predecessors in wickedness. Paul was a great drunkard; he put up all Offices for sale; and spent his days in weighing money and precious stones. Sixtus IV (1471-1484) was dissolute and avaricious. As Bishop Creighton observed (*History of the Papacy*, Vol. III, p. 116), 'This Pope lowered the moral tone of Europe, and prepared the way for still unworthier successors in the chair of St. Peter.' Innocent VII (1484-1493) was guilty of disgraceful profligacy. Alexander VI (1493-1503) succeeded, by the grossest bribery, in obtaining the Papal Crown. His illegitimate children were now brought forward and acknowledged . . . At length, he perished by a poisoned draught, which he had prepared for one of his Cardinals. Multitudes, while gazing on his corpse as it lay in St. Peter's, breathed a fervent thanksgiving for deliverance from the rule of one whose sins had polluted the land, disgraced human nature, and placed him on a level with the beasts that perish."†

*According to the official documents of Pope John XXII, the Church of Rome has, or had, her sliding scale for the remission of sins, and for benumbing the consciences of those who would serve God and Mammon, and indulge in the sins of the flesh, at an authorized tariff. See Appendix IX, for the Official Tariff for Absolution from heinous Sins; issued by Pope John XXII, A.D. 1319.

†*Counter Reformation in Europe*, pp. 3, 17. Canon Pennington. London, 1899.

(2.) The second phase, in Ezekiel's Vision of Israel's idolatry, was the worship of "*abominable beasts*," portrayed on the Temple walls. These beasts are mentioned in Lev. xi, where the clean and unclean beasts are tabulated. The "*abominable beasts*" of Ezek. viii, 10, may be identical with those of Lev. xi. 4-8. The same Hebrew word שָׂקָץ (*sheqets*) occurs eight times, in Lev. xi, and is translated in the A.V., "*abomination*," being applied to certain birds, beasts, and fishes. The unclean beasts did not "chew the cud," or "divide the hoof." The *clean* domestic animals (such as the ox) chewed the cud, divided the hoof, and had four feet; symbolizing a lifting up from contact with the earth, and a fourfold, spiritual action, tending to cleanse and to elevate.

The "*abominable beasts*" spiritually represent fleshly substitutes for the Fourfold Ministry, in the Church of Christ; i.e., human and worldly inventions, usurping the place of the heavenly Ordinances of God's Sanctuary. These *substitutes* for the original, Fourfold, Cherubic Ministry, are found in the various divisions of the Church, and are the results of the vain efforts of men to produce Ministries suited to a worldly, instead of a heavenly condition; thus causing an influx of "*abominable beasts*," as well as of "*creeping things*."

The Fourfold Ministry, like a *Chariot*, should bring the Presence of the Lord (as the Incarnate One), into His Church, by the Spirit; but if it fulfil not this function, it becomes at best, as it were, "a new cart" with "two kine" to lead the Ark of God they know not whither. (See 1 Sam. vi. 7-13.) The Church (or the aggregate of the Baptized), having descended to a lower standing, becomes earthly; and many of her children revert to the condition of the old Adam; and the aim of the Church, for ages, has been that of converting sinners, instead of perfecting saints.

Four of the symbolic abominable beasts (unclean according to the Mosaic ritual), were the camel, the coney, the hare and the swine; (Lev. xi. 4-8), very different from the noble Lion, Eagle, Man and Ox, which form the Cherubim of God. The *camel*, carrying water solely for its own use, is symbolic of false *Apostles*. Pure water is a type of the Spirit, which it is the office of true Apostles to convey to others. The *coney*, which mounts the rocks, represents a vain substitute for *Prophets*; not seeking light on the top of the rock, but taking refuge in its crevices. The *hare*, fleet of foot (swift to save itself, but not others), is a type of the false *Evangelist*. While the *swine*, wallowing in the mire, having a divided hoof, but not chewing the cud, would symbolize the fleshly *Pastor* feeding himself, but not the flock. All

the unclean creatures represent men living after the world, and the flesh; some of whom are even possessed of evil spiritual powers (often symbolized by birds), not walking in love and humility, but in egotistical and oppressive pride. Ferocious wild beasts represent ungodly men of this world, attached to earthly Monarchies which are also prophetically represented by wild beasts. (See Dan. vii. 4.)

(3.) "All the idols of the house of Israel, portrayed" on the walls of the Temple (forming the third phase of the Second Sin), represent false conceptions of God, resulting in corrupt worship.

Alas, that this sin should have had its spiritual counterpart in the History of the Christian Church!

Idolatry in the Church, must be a greater sin than idolatry among the Jews; because it is a sin committed against higher privileges and light; and if God hated idolatry among the Jews, how much more must He hate it, in the Christian Church? How terrible, for the Lord to be compelled to use the same expressions to the Church, as He did to the Jews; and to condemn the false worship, offered in many parts of Christendom, as *detestable* and *abominable*!

We are all, in measure, individually guilty of the sin of idolatry; and the Church, as a whole, is guilty of this sin, which in some sections, is especially glaring. Idolatry is not necessarily the action of falling down before idols of "wood and stone," after the manner of the heathen; for there are more subtle and spiritual forms of this sin. Anything that takes the place of God in our hearts, is virtually an idol. The Apostle defines "covetousness" as "*idolatry*." Money is an object of idolatry to millions; and self is the idol of every unregenerate heart.

The most obvious form of modern idolatry, is Mariolatry, or the worship of the Virgin. For centuries, two-thirds of the professing Church have been noted for their worship of images, and their cultus of the Virgin Mary, to whom, in many instances, they have assigned the place and honour, due only to the Incarnate Lord Himself. This cult arose about A.D. 431; and gradually extended, until it was crowned in Rome, in the year 1854, by the dogma of "the Immaculate Conception."

In the IXth Century, the Virgin Mary was represented as "the queen of heaven." Aquinas speaks of her, as "all our hope of salvation"; and Bonaventura calls her "the gate of heaven." The Church of Rome has offered idolatrous homage to the Virgin as the great mediatrix, between mankind and her Incarnate Son. This worship of the *mother* and *son*, is a perversion of an ancient Egyptian cult, that of Isis and Horus.

The "*Assumption*" of the Virgin into heaven, and her "*Coronation*," by God the Father, or by our Lord, are falsities, encouraged by the genius of Medieval painters; being inventions, not of faith, but of credulity; for they have no foundation in fact. No witness or proofs are adduced to substantiate these myths; they are due to the sentimental homage, which exalts the Virgin as the ideal woman, as "our Lady," and as "the queen of heaven."*

This title, "queen of heaven," embodies an old pagan idea, which tintured the idolatry of the ancient Jews, who were rebuked for worshipping and making offerings to "the queen of heaven" (Jer. vii. 18; xlv. 17-19). Nevertheless, there is a true application of this title to the Church who, as the Bride of the Lamb (according to the testimony of Scripture), shall take her place ultimately, by the side of the King (her husband), as the Queen of Heaven. (Ps. xlv. 9.)

Rome has also profaned the Sanctuaries of God with images, fictitious relics, and with pictures of the Virgin and Saints, like "the idols of the house of Israel portrayed upon the wall"; while Rome has also wrought deeds of fiery cruelty (in the secret chambers of the Inquisition), which are almost indescribable, and might baffle the savage to surpass.

The *practical denial* of the reality of God's Presence, is the root of all wickedness in the Church or in the world; as was evident in the language of those idolatrous Jews; "for they say, The LORD seeth us not; the LORD hath forsaken the earth" (Ezek. viii. 12).

III. The *Third Sin* of the house of Israel, was that of the "*women weeping for Tammuz*," at the North Gate of the Court of the Temple.

What is the spiritual application of this sin to Christendom?

(a) The worshippers of Tammuz are *women*.

Throughout Scripture, a woman is the type of the Church; but in this Vision, not one woman, but a *number of women* were beheld, who would typify not the One Holy Catholic Church; but the *numerous Churches*, which have arisen through heresies, schisms and controversies. The convulsions of the Church Catholic became rife, after the Great Reformation, on a scale never known before. In this period of Ecclesiastical History, the novel feature was the multiplication of *divisions*. The numerous women may therefore represent

*In the suburb of Fouvrières, above the city of Lyons, is a beautiful Church, dedicated to the Virgin Mary, in which she is styled "Regina Apostolorum, Confessorum; Regina Martyrum; Regina Prophetarum, Regina Patriarchorum, Regina Angelorum."

the various Protestant Churches and sects; for Protestantism is undoubtedly noted for its disintegrating effects; and it has helped to shiver the unity of the Church.

Thus, the Church is represented in a schismatic state, having forgotten her birthright of fundamental unity, with which she was endowed by the Holy Ghost, at her creation.

In Zechariah's vision, *one woman* is first seen sitting in the midst of the Ephah, out of which *two women* subsequently emerge, who represent the Church in an apostate and divided condition, after degenerating into an earthly establishment, and gradually becoming the spiritual Babylon of oppression and confusion. Instead of the Ministry of the winged Cherubim, lifting up the Lord's people to meet Him, in the heavenly regions; this Office was usurped by *two women*, having the wind in their wings, which were like those of the unclean stork. These women set forth evil spiritual power; and they bore away the Ephah to set it on *its own base*, in the land of *Shinar* or Babylon. (Zech. v. 6-11.)

One religious phase in post-Reformation times, worthy of notice, is the number of Messianic impostors who have appeared. The liberty accorded, in Protestant countries, is more favourable to their development, than the iron rule of the Greek or Roman Churches; and a long list exists of those who have proclaimed themselves to be Messiahs or Christs; from John of Leyden, A.D. 1534, even to the present day, A.D. 1915.

(b) The women were seen *weeping*.

Analogously, there is little spiritual joy among the masses of the Reformed; where morbid introspection is encouraged; where the reason takes precedence of the spirit; and where, in consequence of the rejection of spiritual gifts, few are filled with "joy in the Holy Ghost."

(c) The women were weeping over a *dead man*.

This phase indicates those who weep for a Christ of their own imaginings, and not for the Christ of God. Others mourn over a dead Christ, instead of rejoicing in His Resurrection, and feeding on His risen life; they also regard the Church, His mystical Body, as existing apart from the Living Head.

During the XVIIIth Century, great spiritual decadence prevailed in the Reformed Churches. The Protestants sorrowed over the suffering and death of Christ, knowing Him only as the Crucified One; but not as the *Risen Christ*; they did not cherish the hope of His return, or of the establishment of His Kingdom upon earth; but they lingered at the *Cross*, and forgot the Messiah's *Throne*.

The women are seen weeping over this idol of Tammuz, at "the door of the gate of the LORD's house." As women are types of various Churches (and hence, of the sects of Protestantism); their position in the *Court* is not without significance; for they are near the Altar and the Laver, which witness to the two Evangelical truths of atonement and sanctification.

Further, we notice that the door of the gate of the Temple, where the "women (sat) weeping for Tammuz," was "toward the north." The associations of the *North*, typify that lack of spiritual life, which often characterizes controversial and intellectual Protestantism. These sectarians, like the other sections of the Church, have made a covenant with death; and "remain among the graves and . . . monuments" (Isa. lxxv. 4).

While schisms and heresies are frequently identified with the Reformation and with Protestantism, it must not be forgotten that Rome, although witnessing for unity (and that often by violent persecutions), has herself suffered from this same Spiritual Sin.

The residence of the Papal Court at Avignon, lasted some 70 years (A.D. 1309-1377); and the Anti-Popes—some at Avignon, some at Rome—mutually anathematized one another.

The state of morals in the Papal Court, while at Avignon, is described by contemporary writers as terrible.* So again, the great Schism which arose under Urban VI (1378), and which lasted about 50 years, was disastrous. The Cardinals revolted and made war on Urban, and they selected a rival Pope, whose title was Clement VII.

IV The three preceding Sins lead on, naturally, to the *Fourth Sin*; which, in its spiritual application, represents men who turn their backs on Divine Revelation, and deify Reason; looking as it were, to the East—not for the Resurrection, but for a regeneration of their own invention, apart from God. Such apostates turn away from the purpose of God in His Church; while seeking the moral reformation of man, by cultivating the human, and spiritually-blind intellect. The essence of this Sin is a materialistic worshipping of *Nature*, and of the human *Reason*, while rejecting faith, and the Ordinances of God, in His Sanctuary. The worship of the material Sun, typifies the deification of second causes, to the dethronement of the First Great Cause; and sets forth the worship of knowledge which, apart from God, is dangerous, involving the contempt of Divine Revelation; and

**Life of Catherine of Siena*, p. 8. Mrs. Butler.

putting the natural before the spiritual—an inversion hateful to the Lord. Turning the back on the Temple, was an insult to the Creator, and was a foreshadowing of the coming Anti-Christ.

The number of Sun-worshippers was *twenty-five*; and *five* is a symbolical number, connected with the natural man, who has *five* senses. Hence twenty-five, being the square of five, indicates the attempted perfection of fallen man, through the cultivation of his natural powers, in unbelief and apostasy.

Perhaps these twenty-five men, whom Ezekiel saw worshipping the Sun, may suggest a parody of Christ and His four and twenty elders, as beheld by St. John in Vision.

In the *outer Court* of the Tabernacle of Moses, the Sun typified the light of the natural reason; in the *Holy Place*, the light of the seven-branched Candlestick, symbolized the light which comes from the revelation of Divine mysteries, by the *Spirit of God*; while, in the *Holiest Place*, the supernatural light of the Shekinah was the symbol of the *Presence of God Himself*. When man misuses and exalts his reason, in contempt of God's Ordinances of light and Revelation, he is guilty of a flagrant sin. Such rationalists despise the spiritual Temple, the Church; thus rejecting the Sanctuary and all Divine Sacraments and means of grace.

But this worship of the Sun or of natural reason, involves not merely materialism, but insidious *infidelity*; for these materialists deny the Providence of God; saying first, in their *heart*, "there is no God"; and speedily, they utter this blasphemy with their *lips*, and also manifest it in their *lives*.* In the XVth Century, the Renaissance of Literature, Art and Science did not foster faith; but rather, the exaltation of the intellect of man.

After the enfranchisement of the human intellect, in the Great Reformation, respect for antiquity and authority, and all faith in the ministrations of the Spirit of God through appointed Ordinances, rapidly waned; and recently, many of the Continental Reformed Churches have rejected all that is supernatural, in the faith; supplanting revealed mysteries, by the undue supremacy of reason; with the

*A retrograde modern spiritual movement among the Jews (A.D. 1910), has called forth the protest of the Chief Rabbi, in London. It is designated in a newspaper, "The Revolt of Judaism"; indicating the modern spirit of pseudo-criticism, of rationalism and infidelity, which assault the belief of the orthodox Jews, in their Sacred Scriptures, the bed-rock of Judaism. Such a falling away from the ancient faith of their fathers, must involve disastrous consequences, so far as the religious life of Judaism is concerned. This sin among modern Jews, is equivalent to the sin of worshipping the Sun, with their backs to the Temple.

result that spiritual life has greatly evaporated. Rationalism has superseded superstition; but with more fatal issues.*

The so-called *New Theology* is another antitype of the worship of the sun, while turning the back upon the Temple of God; for it eliminates the miraculous from Christianity; it rejects the Divinity of our Lord; the mystery of the Incarnation, the Virgin-birth, the necessity of an Atonement; the personality and grace of the Holy Ghost; the inspiration of the Holy Scriptures; the hope of Resurrection, and of man's perfect regeneration in body, soul and spirit, in the Kingdom of God. The essence of this Religion, falsely so-called, is a spirit of Pantheism, saying that all men are parts of God, potential Christs, self-sufficient (by their own internal light) to discover the truth. This doctrine is an adaptation of the old pagan philosophy of Neo-Platonism, which corrupted some of the Greek Fathers of the early Church; it is the apotheosis of fallen humanity; in a word, it is the precursor of Anti-Christ.

Some two centuries before Ezekiel, the prophet Joel called upon "the priests, the ministers of the LORD, (to) weep between the porch and the altar" (where the Sun-worshippers are seen by Ezekiel), for the sins of the people; and to cry unto God, in an earnest litany, saying, "Spare thy people, O LORD, and give not thine heritage to reproach" (Joel ii. 17). The spirit of this Prophet's exhortation should be laid to heart, in this our day, by the faithful who "mourn in Zion" for their own sins, for those of preceding generations, and for the impending desolations of the Christian Church.

These Four spiritual Sins are not disconnected; for there is an evolution in their sequence. The cooling of the Church's "first love," would naturally lead to her forgetfulness of her heavenly standing; to her consequent loss of the Apostolic Ministry; opening the way for schismatic teachers, idolatrous worship, and false substitutes for the original Ordinances of the Sanctuary. The fatal tendency of these Four Sins, is to destroy the unity of the Church; to worship a fictitious Christ; to forget the power of Christ's Resurrection, and the hope of His return; and then to drift, through the worship of Nature, science and knowledge, into the deification of humanity; and thus into infidelity, atheism, and blasphemy, which will culminate in the rebellion and cruel tyranny of the last Anti-Christ.

These Four phases of the Sins of Israel, are treated, in their

*The majority of the Protestant Churches in Europe—the Lutheran, the Dutch, and the Reformed—are Erastian, rationalistic, and neologian.

chronological aspect, in Chapter XXVI; but we may observe, in passing, that the *first Sin* would specially apply to the Greek Church; the *second*, to the Roman Church; the *third*, to the Protestant section; and the *fourth*, to the coming age of infidelity and apostasy, which will mark the last troublous times, under the reign of Anti-Christ—the *Therion*, or Wild-Beast.

C. A wonderful parallelism exists between the sins and events, narrated by the Prophet Ezekiel (Ezek. viii), and their antitypical fulfilment in the Christian Church. For in these Four Sins, we discern a distinct *antagonism* to the Fourfold Cherubim; and this opposition provoked the withdrawal of "the glory of the LORD."

(1.) In the First Sin (connected with the image of jealousy), the cooling of love was the chief element; and the rival lordship of Baal became prominent. This would indicate an antagonism to the Ministry of *Apostles*, to whom the Lord gave His dying command of love; and committed the supreme rule in the Church, under Himself the absent Head. The *Image of Jealousy* symbolized the sin against the Kingly rule of Christ, as the *Apostle*, symbolized by the *Lion*. This first Sin is therefore connected with the *Will*. (See Chapter XI, pp. 191, 197.)

(2.) The Second Sin—superstition, and the idolatry of false objects of worship—is connected with the *Imagination*, to which the Prophet ministers. This Idolatry of the *Seventy Ancients*, offering strange incense, typified a sin in the Christian Church against the *Heavenly Worship* symbolized by the *Eagle*, pertaining to the Ministry of the *Prophet*.

The "creeping things" seen by Ezekiel, are associated with the earth, being opposed to heavenly things, with which the Prophet should be conversant. Prophets must, in spirit, abhor the creeping vermin of the earth, whose movements are in striking contrast to the flight of the Eagle, soaring into the blue vault of Heaven.

(3.) The Worship of *Tammuz*—the women weeping over an idolized dead man—typifies great schisms and perverted affections, in the Christian Church—a sin against the Ministry of the *Pastor* (set forth by the *Ox*), whose Office is to cultivate the affections, to stimulate the tears of the penitent; and to see that they weep, not only on account of their own transgressions, but because of the spiritual sins of Christendom, which grieve the Lord, and retard His purpose and His Kingdom. This Third Sin is a perversion of the *Affections*.

(4.) The Fourth Sin, that of the twenty-five men worshipping the Sun, sets forth a spiritual sin, in antagonism to the Ministry of the

Evangelist; whose Office is to train the *Understanding*, and develop the *reason*, with reference to the things of God; and to guard the saints against rationalism and infidelity.

Worshipping the Sun, typified the deification of Reason, leading to the rejection of the *God-Man*, and of the reasonable Ministry of the Evangelist.

The Church, in her Eucharistic Office, prays: "Heal the *schisms* of the Churches, and put away all *heresies* from among them; cleanse Thy Sanctuary from all defilement of *superstition*, *will-worship*, and *infidelity*." May we not discern in the Four Sins, mentioned in this Prayer, an analogy with the Four Sins of Israel? The *will-worship* of the Churches indicates the cooling of first love, and the presence of an image of jealousy, like that of Baal. The defilement of *superstition*, would lead our thoughts to the unhallowed incense offered, by the Seventy Ancients, to the frescoed idols on the Temple walls. The *schisms* of the Church, manifested in the various sects, were set forth by the women worshipping Tammuz. And lastly, *infidelity* would be analogous to the twenty-five men worshipping the Sun, with their backs to the Temple.

The antitypical Sins, developed in the Christian Church, during past ages, are now approaching a climax, at the end of this Dispensation. We are therefore absolutely dependent upon God to mercifully bring in His great salvation; and we must adore the patience of the Lord, in bearing with the Church, for nearly nineteen centuries. It behoves us, however, to humble ourselves before God; and to "sigh and cry": not condemning others; but, like Daniel, confessing our own sins, and those of all the spiritual Israel; if so be that the Lord—Whose mercies reach unto the Heavens—may pardon our individual and corporate sins, and show us His salvation, through Jesus Christ our Lord.

CHAPTER XV.

THE "MARK" SET ON A REMNANT,
FOR DELIVERANCE FROM IMPENDING JUDGMENTS.
ANALOGOUS ACTION IN THE CHRISTIAN CHURCH.

"SIGNA TAU SUPER FRONTES."

Ezek. ix. 4.

The Latin Vulgate. Translated by Jerome, from the Hebrew. (A.D. 385-404.)

ANALYSIS:—A mingled episode of mercy and of judgment, occurs while "the glory of the Lord" lingers on the Threshold of the Temple.

The Lord commands the six men (armed with slaughter weapons) who "have charge over the city," to draw near. Among them, is a *seventh* man, "clothed with linen, with a writer's inkhorn by his side."

- I. This Vision as applied to the literal Jerusalem.
 - (1) The sins of Jerusalem were the cause of her destruction. The culminating sin which provoked the anger of the Lord.
 - (2) Divine warnings had been given to the Nation, of impending judgment. The six men, with slaughter weapons, are commissioned to execute the threatened judgment.
 - (3) A mark of protection is set upon a penitent Remnant. The Lord commissions "the man clothed with linen" (a) to "Go through the midst of the city"; and (b) to "set a (protecting) mark upon the foreheads" of the "mourners in Zion." (c) The nature of this "mark." (d) The character of those upon whom this "mark" was set.
 - (4) The escape of the sealed Remnant.
 - (5) The slaughter by "the six men"; and the subsequent destruction of the Temple and City of Jerusalem.
- II. The momentous events, accompanying the destruction of Jerusalem by the *Romans*, were virtually repetitions of events which marked the previous destruction of the City, by the *Babylonians*. This analogy may be seen in the following particulars:
 - (1) The sins of Jerusalem were the cause of her destruction;
 - (2) Divine warnings of impending judgments, uttered by our Lord, were similar to those given by the Prophet Ezekiel;
 - (3) The "mark" set upon a penitent Remnant;
 - (4) The escape of this sealed Remnant;
 - (5) The destruction, in both instances, of the Temple and City.
- III. The analogous application of Ezekiel's Prophetic Vision, to the Christian Church, at the end of this Dispensation.
 - (1) The sins of Christendom, are the cause of threatened destruction; the sin of infidelity, analogous to the culminating sin of Israel.
 - (2) Divine warnings of impending judgments.
 - (3) The protecting "mark" or "seal."
 - (4) The escape of a Remnant, from the Great Tribulation under Anti-Christ. The secret Pavilion of the Lord.
 - (5) The destruction of Christendom.
Prayer for the deliverance of a Remnant.

THE Psalmist exclaims, "I will sing of mercy and judgment" (Psa. ci. 1); and, thank God, we can take up the same refrain; for after the revelation of the Four Sins of Israel, judgment might have been immediately inflicted; yet it is preceded by an act of mercy.

The setting a mark on a Remnant (Ezek. ix), succeeds the revelation of the transgressions of Israel. The withdrawal of the Glory has already begun; for it has left the North Gate, where it was first seen, and has gone to the Threshold of the Temple. Hence, the following injunctions, regarding the slaughter of the impenitent and the sealing of the penitent, are uttered while the Glory lingers on the Threshold.* Then the acts of mercy and of judgment take place, which may now be more conveniently described; before the four withdrawing movements of the Glory, are considered in detail. (Chapter XVII *infra*.)

A loud voice proceeds from the Man, in the midst of the Shekinah Glory, Who cries, "Cause them that have charge over the city to draw near, even every man with his destroying weapon (*battleaxe*, R.V., marg.) in his hand." In obedience this command, "six men came from the way of the higher gate, which lieth toward the north" (Ezek. ix. 1, 2). These "six men" are described as having "charge over the city";† and this fact suggests a wonderful connection between this world and the invisible world, as hinted at by the prophet Daniel. (Dan. x. 13-21.) The number of the six men is symbolic. In Scripture, the number 'six' is used nearly always in a bad sense.‡

The six armed men, standing beside the Brazen Altar of sacrifice, in the inner Court, await the orders of the Royal Man.

Among these six men, there is a *seventh*. The Hebrew expression should be literally rendered, "one man in the midst of them" (Ezek. ix. 2); conveying the idea that "the man clothed with linen," and having the inkhorn, was distinct from the *six*—in commission, in office, and in two peculiarities: (a) he is "clothed with linen"; doubtless white, like a priestly alb; and (b) he has "a writer's inkhorn (probably of bright metal) by his side"*** (*upon his loins*, marg.), i.e., inserted in

*This point is emphasized in the Chronological aspects of Ezekiel's Visions. See Chapter XXVI.

†The expression "charge," in the Hebrew, conveys the idea of oversight, and the possession of power to punish and destroy evil-doers.

‡The symbolic meaning of this number 'six,' will be considered in connection with "the number of the Beast" (Rev. xiii. 17; see Chapter XX, *infra*).

***Oriental inkhorns, even to this day, are long, brass, rectangular cases; and are among the objects which travellers take home, in memory of their visit to the East.

his girdle, as customary among Oriental scribes. These two peculiarities are mentioned by Ezekiel, no less than three times. Though this seventh man carries no weapon of offence, he wields a "pen" which (as the proverb avers) "is mightier than the sword"; and so it proved to be, in this instance.

I. Let us consider this Vision, in its application to the *literal Jerusalem*.

(1.) What was the *cause* of the threatened calamity on this City?

Alas, the answer given before, must be repeated; for there is a dire monotony in the history and experiences of sin, and in its terrible results. The *sins of Jerusalem* were the cause of her ultimate calamities.

This Vision of mercy and judgment, was revealed by God to Ezekiel, after the revelation of the four flagrant idolatries, which defiled Jerusalem, and hastened her destruction. But there is one phase of sin, on which the Lord laid special emphasis.

The Lord had previously charged the "seventy ancients" with *practical infidelity*; for Ezekiel records: "Then said (the Lord) unto me, The iniquity of the house of Israel and Judah is exceeding great, for they say, *The LORD hath forsaken the earth, and the LORD seeth not*" (Ezek. viii. 12; ix. 9); and the Lord now repeats this charge a second time, vindicating His justice, in the slaughter of the inhabitants of Jerusalem, by the six armed men.

In all ages, the sin of the wicked seems to be, more or less, the same. Man has ever sinned through "an evil heart of unbelief in departing from the living God." Thus, as the Psalmist writes, the wicked "hath said in his heart, God hath forgotten: he hideth his face; he will never see it" (Psa. x. 11; Psa. lxxiii. 11). But the Prophet Isaiah declares, "Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isa. xxix. 15.)

May we not reply to this blasphemous interrogation, in the language of another Psalm, "Ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" (Psa. xciv. 8, 9.) The unbelievers, in their impious speech, denied the over-ruling Providence of God, in the earth; thus repudiating the action of the Beryl Wheels, "full of eyes." This sin of practical atheism provoked the just judgment of God, Who declared: "As for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head" (Ezek. ix. 10).

One terrible effect of this denial of the Presence and Providence of God upon the earth, was the prevalence of murders; for the Lord declared that "the land (was) full of blood, and the city full of perverseness" (Ezek. ix. 9), in a word, full of "violence," as in the days before the Flood. (Gen. vi. 13.) There was no check upon the lusts and passions of men; for reckless lawlessness has always been the inevitable result of casting off the fear of God; as was seen during the plagues of the Middle Ages, and in the horrors of the French Revolution, A.D. 1792-93.

(2.) The Lord had repeatedly *forewarned* Israel of impending judgments. He never takes His people unawares; without having warned them of the judgments, that will be inflicted upon unforsaken sin. No warnings could be more emphatic, than those which the Lord gave to Israel, through Moses. Four times, in Lev. xxvi, does the Lord warn Israel, that He will punish them *seven times* for their sins (Lev. xxvi. 18, 21, 24, 28); and in Deut. xxviii, the curses on disobedience, are pronounced with fearful emphasis, being more numerous than the promised blessings to obedience. Moreover, at the Lord's command, Moses embodied the Divine warning in an inspired song, and "put it in (the) mouths" of Israel, as a perpetual witness for the Lord against His backsliding people. (Deut. xxxi. 19—xxxii. 44.) In the preamble to this song, the Lord warns Israel most solemnly, of the terrible results of their transgressions.

Ezekiel was Divinely commanded to "make a *chain*," as a warning of impending *captivity*; "for the land (was) full of bloody crimes" (Ezek. vii. 23). This practical warning preceded the judgment of slaughter (described in Ezek. ix. 5-7), and had a relation to the "mark" of protection, now under consideration.

In the Vision seen by Ezekiel, the six men with their slaughter weapons (who "had charge over the city"), were commissioned by the Lord, to execute the threatened judgment on the impenitent city.

(3.) But before these six men could execute the terrible commission of slaughter in Jerusalem, the Lord gives a special mission of mercy to the seventh man, who had "a writer's inkhorn by his side."

(a) The Lord, speaking from the Shekinah Glory which lingered over the Threshold of the Temple, commands this *seventh* man to "Go through the *midst* of the city, through the midst of Jerusalem" (Ezek. ix. 4-7).

The natural features of Jerusalem, owing to their mountainous character, have always remained, more or less, the same;

although it has undergone more sieges than any other city in the world,* as recorded in general History. (See p. 359, *infra*.) This Vision was beheld by Ezekiel in the precincts of the Temple, on Mount Moriah, on the *East* of Jerusalem; therefore, the man "clothed with linen," would move *Westward*, from the Temple, across the valley of the Tyropæon, to ascend the heights of the upper City.† He would thus follow, more or less, the future pathway of the Lord, the Divine Speaker, Who, some Centuries later (having assumed our human nature), was led as a prisoner "through the midst of the city," in a Westerly direction through the street called, to this day, the "*Via Dolorosa*."

The seventh man was bidden to go through the midst of the crowded thoroughfares of the City; where numberless abominations were being committed, which provoked the Lord to anger. (Ezek. ix. 4.)

(b) This "man clothed with linen," is then commanded to "*set a mark* upon the *foreheads* of the men that sigh and that cry for all the abominations that be done in the midst" of the City. The Hebrew word used for the "*mark*," in this passage, is *Tau*, which is the last letter of the Hebrew alphabet. The English word "*mark*," is rendered by three different words, in the original languages of the Scriptures, viz., *Tau*, *Sphragis*, and *Charagma*.

The *Tau* (ט, Hebrew) comes from a root which signifies not only to mark, but also to repent, or to be grieved.

The *Sphragis* (σφραγίς, Gk.) was an impression made with the royal seal or signet, conferring authority, or establishing a claim for Royal service.

The *Charagma* (χάραγμα, Gk., the root of the English word 'character') signifies *any mark engraven, or imprinted*, such as the Royal mark stamped upon the Babylonian and Egyptian bricks, specimens of which may be seen in the British Museum.

(c) As regards the *nature* of the "mark," in Ezekiel's Vision, there has been much speculation, dating even from the IIIrd Century, A.D. In the original Hebrew, the expression "Set

*The debris in places, reaches to a depth of some 80 feet; but the main physical characteristics of the City have not been changed. See Chapter XVIII, *infra*.

†See Diagram II, Chapter XVII, p. 332.

a mark" (*mark a mark*, marg.), is literally "*mark a Tau*," or a cross, X or $\dagger$, for the old Hebrew letter *Tau* was a cross in two forms, which may be seen on the Maccabean coins.*

The first instance in Scripture, of "*a mark*" being "*set*" upon any person, was when "the LORD set a mark upon Cain" (Gen. iv. 15). According to Rabbinical tradition, this mark was set upon either his forehead, or his arm.

In *The Pirke de R. Eliezer*, it is stated that God put one of the 22 letters of the Hebrew alphabet, on the arm of Cain, that he should not be killed; and that it was probably either the last letter, ט (TAU), or the last but one, ש (SCHIN). Some Jewish writers have surmised that the *Tau*, in Ezekiel's Vision, was used for the Remnant, because it is the first letter of the word 'TÖRAH' (Law).

Bishop Wordsworth offers the following comment on the protecting "*mark*":

"That the letter *Tau* was anciently made in the form of a cross, is asserted by Origen, who says, that when he enquired of some Jews, what they could tell him concerning the meaning of this sign; some of them answered, that it was the sign of completeness, being the last letter of the Hebrew alphabet; others among them, who believed in Christ, said that it was the ancient form of the sign of the Cross. And Tertullian,† referring to this passage, writes '*Ipsa est litera Græcorum Tau, nostra autem T, species Crucis, quam portendebat futuram in frontibus nostris apud veram et Catholicam Ecclesiam.*' Jerome also observes, '*Antiquis Hebræorum literis quibus usque hodie utuntur Samaritani, extrema TAU litera habet crucis similitudinem, quæ in Christianorum frontibus pingitur.*'"‡

**Hebrew Lexicon*, p. 857; and *Hebrew Grammar*, Gesenius; see also Furst, Hitzig and Keil.

†*Contra Marcion*. III. 22.

‡*Commentary on the Holy Bible*, Vol. V, p. 174. Bishop Wordsworth.

What the mark was, is much disputed; Popish expositors say it was the letter *Tau*, which prefigured the Cross of Christ. Some Hebrews, by that mark *Tau*, understand those who have perfect knowledge of the Law, *Tau* standing for *Torah*, signifying the Law. Some who think that the mark *Tau* is meant here, consider it a sign of life, as the Greek letter θ (*theta*) was of death. The sign was no corporal mark, as if the Lord had made some impression in their foreheads; for this was a Vision to be taken in a spiritual sense." *An Exposition of Ezekiel*. (Sherman's Edition.) p. 215. William Greenhill, M.A. (1645).

In the Vulgate, the passage referring to the *Tau*, is rendered: "*Signa Tau super frontes virorum gementium; omnes autem super quos videritis Tau ne occidatis.*" (Ezek. ix. 4.)

Cornelius a Lapide, in his Commentary on Ezekiel, quotes Tertullian, Origen, Jerome, Ambrose, Augustine, and Clement of Alexandria, to the same effect; and says, Churches and Synagogues "*et alii passim, respondent litteram Tau ante Esdras, apud Hebræos priscos habuisse figuram crucis, fuisseque similem litteræ, Tau Græcorum et Latinorum.*" Quo circa Syri codices hic pro *Signa Tau* legunt, *signa crucem.*" This Commentator states that *Tau* was the sign of life among the Egyptians, passing from them to the Hebrews, from whom it was adopted by the Greeks and Romans. The Egyptian hieroglyph, called the *crux ansata*, which is a cross with an upper loop or handle, has some resemblance to the letter *Tau*, and is the symbol of life. Many examples may be seen in the British Museum.

This Commentator further quotes Paul, Barnabas, James, and Peter, to show that it is through bearing a cross, that we must enter the Kingdom of God. He also quotes Ignatius, Cyprian, Basil, Gregory Nazianzus and Ambrose, to the same effect, viz., that this sign testifies to the glory of bearing the Cross of Christ, and to the renunciation of "the pleasures of sin"; and the temptations of the world, the flesh, and the Devil. He alludes to the sign of the Cross, received in the Sacraments of Baptism and Confirmation; and he utters twenty-one apostrophes to the Cross, summing up the blessings which the Cross of Christ has conferred on mankind. In a word, he interprets the symbol as meaning "*the Sign of the Cross*"; and thus gives the Cross a spiritual application to the life and experience of every saint.*

In *Ecclesiology*, one of the most ancient forms of the Cross, was like our letter T (or *Tau*, both in the Hebrew, and Greek alphabets). Occasionally, the Pastoral Staff was formed like a *Tau-Cross*, or T; of which, an ancient specimen was preserved at Limburg, in Belgium; and another example, carved in Ivory, is in the British Museum.

A Pastoral "*Tau-Cross*" Staff, may also be seen in the hands

**Op. cit.* Vol. VII, p. 751. Cornelius a Lapide.

of a figure (evidently that of a Bishop), sculptured in the ancient Cathedral Church of Brechin, in Scotland.*

Bishop Wilson of Calcutta, describing the *Permanency of Oriental Usages*, refers to the following heathen custom:

"The marks of caste on the forehead, alluded to in Ezek. ix, are entirely according to the practice now prevailing. The devoted idolater carries the symbol of his horrid deity, on his front."†

A Lady Missionary thus comments on Indian customs: "A man had, upon his brow, the spot which marked a worshipper of the goddess Kali." And she adds: "The worshippers of various heathen deities, may be distinguished by differently-shaped marks on their foreheads."‡

- (d) The character of those in Ezekiel's Vision, who receive this "mark," must be emphasized.

This "mark" of protection, is set upon the foreheads of those "that sigh and that cry for all the abominations that be done in the midst" of Jerusalem. (Ezek. ix. 4.)

Those who received the mark, sighed not only on account of their own transgressions, but because of the sins and abominations of the Covenant people.

The "mark" was to be placed on all who were still faithful to the revealed worship of God; though they could show their faithfulness only by lamentation over the National apostasy.**

Like Lot, in Sodom, they were "vexed with the filthy conversation of the wicked" (2 Pet. ii. 7, 8). Subsequently, even the blameless Daniel made confession of his own sin, and the sin of his people. (Dan. ix.)

A *sigh* was one of the symbolic acts, which was enjoined on the prophet Ezekiel, as a protest against the sins of Israel.

Sighing might be spiritual and invisible; but the mourners in Ezekiel's Vision, might also "*cry*" audibly, perhaps in prayer, after the demonstrative manner of Orientals. Thus "the man clothed with linen" could discern their spiritual state; and he took notice of their penitence and confession. The sighs and cries of these "mourners in Zion" were holy; and were

**Glossary of Ecclesiastical Terms*. Rev. F. G. Lee, 1877.

†*The Christian Miscellany*. Vol. XI. 1865.

‡*Wreath of Indian Stories*. A.L.O.E.

***Pulpit Commentary on Ezekiel*. The Very Rev. E. H. Plumptre, D.D., Dean of Wells.

observed by God; thus proving the falsehood of the blasphemous assertion, that "the LORD seeth not."

The "mark" was to be "set upon the foreheads" of the penitent. What other part of the body, could be so suitable for this purpose? The forehead is the most noble part of the "human face divine," being the seat of intelligence and reason. (See Exod. xxviii. 36-38.)

This dramatic act of setting a *mark* on certain individuals, indicates the great value of *personal character*, in the sight of Almighty God. Character is the only thing that we form in this world, and take with us into the next. Although no man can be justified before God, by works, but only by the merits and sacrifice of the Redeemer; yet personal character is taken into account by God, in His present Providential allotments, and in His apportionment of future rewards or punishments. Thus, in the New Testament, Zacharias, Elizabeth, the Virgin Mary, Simeon, Anna, Nicodemus and Joseph of Arimathaea, who were noted for their righteousness, were specially honoured of God.

(4.) The special purpose of this "mark" was for the *preservation* of an *elect Remnant* from the impending slaughter. At the first Passover in Egypt, as the "*mark*" or token of Divine deliverance, was the blood on the lintels of the Israelitish dwellings, over which the destroying Angel passed; so likewise, the "*mark*," impressed on the foreheads of the penitent, by the man "clothed with linen," would ensure safety; being readily seen by the "six men," as they passed swiftly through the City, on their destructive mission.

One of the Hebrew words rendered "*remnant*," is שְׂרֵי (shear); meaning literally, a *reserve*, or *residue*. This word forms part of the inspired name of Isaiah's son, "*Shear-jasub*," signifying "a *remnant* shall return" (Isa. vii. 3, *marg.*).

A "*remnant*," in textile fabrics, is of the same substance as the bulk. Analogously, a saved *remnant* of people, would be of the same race as those who perish.

The associations of a *remnant* are significant; and there are many solemn allusions to "a remnant," in Holy Scripture. In the Book of Isaiah, this expression occurs sixteen times: it is used by Jeremiah, nineteen times; by Ezekiel, six times; by the minor Prophets, nineteen times; and by the other Sacred Writers, thirty-two times; thus making a total of *ninety-two* references to a *remnant*, in the English Version of the Scriptures. (See Isa. xi. 11; xxxvii. 4, 31, 32.)

Though there are several examples in the Old Testament, of the escape of a remnant; we cannot but be struck with the small number of those saved. The first example was connected with the Flood. The population of the earth, at that time, has been estimated at 1,000,000,000, according to Ingram Cobbin, M.A. But only the family of Noah were saved in the Ark, "wherein few, that is, *eight* souls were saved by water" (1 Pet. iii. 20). The proportion of 8 to 1,000,000,000 is infinitesimal; and yet this was "the very small remnant," destined to re-people the desolate earth, and to introduce a new Dispensation.

There must have been thousands of people in Sodom, when the City was destroyed; but only *four* persons—Lot, his wife, and two daughters—escaped, as it were, by "the skin of (their) teeth" (Gen. xix. 16; Job xix. 20).

Of all the 603,550 fighting men of Israel, who left Egypt and wandered in the Wilderness, none who were then over twenty years of age—save Caleb, Joshua, and the Levites—crossed the Jordan, or entered into the Land of Promise. (Num. xxxii. 11, 12.)

The first allusion by Ezekiel, to a *Remnant* who would escape from impending judgments, affords a beautiful example of an unexpected interjection of mercy. In the opening verses of this Prophecy, stern Judgment is denounced on the mountains, rivers, and valleys of Israel, which were polluted by idolatrous altars, and afterwards defiled with the carcasses of the children of Israel. Then a sudden note of mercy intervenes; for the Lord declares, "Yet will I leave a *remnant*, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries" (Ezek. vi. 8-10).

That the "remnant" (described in Ezekiel's Vision), which was saved from the destruction of Jerusalem, was "a very small remnant," may be inferred from the symbolic action of the Prophet; for he was commanded to cut off his hair, and to divide it into three parts: to burn with fire a third part; to smite a third part with a knife; and to scatter the remaining third part to the wind. But Ezekiel was bidden to "take thereof a *few* (hairs) *in number*, and bind them in (his) skirts" for preservation; but he was to "take of (these) again . . . and burn them in the fire" (Ezek. v. 1-4). Thus, the final "*remnant*" would be comparatively infinitesimal; even as Isaiah expressed it, "Except the Lord of hosts had left unto us a *very small remnant*, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. i. 9); so also, in speaking of the desolations of Moab, the Prophet says of those that escape, "*the remnant shall be very small and feeble*" (Is. xvi. 14).

The prophet Ezekiel does not state the number of persons who formed the Remnant, and who received "the mark" on their foreheads; nor how this symbolic act was carried out; but the point to be emphasized, is that when Jerusalem was destroyed by Nebuchadnezzar, six years after this Vision, a *remnant* (spoken of as "a few men") did escape. (Ezek. xii. 16.) Jeremiah, who lived through the siege of Jerusalem and escaped, records that a Divine promise of deliverance, was made to Ebed-melech, the Ethiopian Eunuch, whose life was given him "*for a prey*" (Jer. xxxix. 15-18). Baruch, the scribe, who wrote the roll of Jeremiah's prophecy, and read it before the King, was also among those who were preserved. (Jer. xlv. 5.)

Others also must have escaped, such as Ahikam, Shaphan, and Gedaliah; for twice, does the Lord promise, that those who went out to the Chaldeans, should have "*their lives . . . for a prey*" (Jer. xxi. 9; xxxviii. 2). This phrase occurs only in the Book of Jeremiah; and describes the hair-breadth escape of those who were not destroyed by the Babylonians; and whose lives were *given them for a prey*, and who therefore rejoiced as men "when they divide the *spoil*" (Isa. ix. 3).

How earnestly was King Zedekiah exhorted, by Jeremiah, to surrender to the Chaldeans, being assured that his life would then be spared, and the City saved, even at the eleventh hour. Doubtless, those who had received the spiritual mark, obeyed this Divine command, and escaped. The Lord promised that he would "be to (the remnant) as a *little sanctuary*, in the countries where they shall come" (Ezek. xi. 16). This figurative expression denotes the small number of the saved remnant.

In connection with the escape of "a remnant" from the first siege of Jerusalem, an ancient tradition is extant, that the prophet Jeremiah secretly saved the Ark of the Covenant with the Cherubim, as recorded in the Second Book of the Maccabees:

"And with other such speeches (Jeremiah) exhorted them, that the law should not depart from their hearts. It was also contained in the same writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto

mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was showed unto Moses, and as when Solomon desired that the place might be honourably sanctified" (2 Maccabees ii. 3-8).

This is not a mere *oral* tradition; but it has been handed down for over 2,000 years, in the ancient writings, called *The Apocrypha*, which are contained in the Lectionary of the Church of England, being read for instruction, and "example of life and manners." (Art. VI.)

Hence, it is possible, that the Sacred Mosaic Ark of the Covenant, may yet be discovered; and this would illustrate the wonderful action of God's inscrutable Providence, typified by the Beryl Wheels whirling beside the Cherubim, in Ezekiel's Vision.

The holy vessels of the Second Temple, were taken by Titus, to Rome, (A.D. 70), where they remained some 350 years; and from thence, they were taken to Carthage, by the Vandal Genseric, A.D. 455. On the capture of this City, they were carried by Belisarius, to Constantinople, as *spolia opima*, to grace his triumph, A.D. 534. Thence, they were sent, by the Emperor Justinian to Jerusalem;* and they may still remain hidden in the Church of the Holy Sepulchre. Some authorities think that these sacred vessels may not have escaped the sack of Jerusalem, by Chosroes II, A.D. 615; in which case, they would have perished; but their preservation and recovery would afford an example of a Providential miracle, worthy of the Lord, Whose "ways are past finding out."

(5.) When the work of *Mercy*, in sealing the Remnant, has been accomplished, the work of *Judgment* can no longer be restrained; and the Lord issues His command to the "six men," for the slaughter of the inhabitants of Jerusalem, saying:

"Go ye after (the man clothed with linen) through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city" (Ezek. ix. 5-7).

The slaughterers were commanded to "*begin at (the) sanctuary of God*"; just as, some six Centuries later, the Apostle Peter testified

*For some of the above details, we are indebted to Procopius, an early pilgrim. (cir. Vth Century, A.D.) See also *The Decline and Fall of the Roman Empire*. Chap. XXXVI. Gibbon.

that "Judgment must begin at the house of God" (Ezek. ix. 6; 1 Pet. iv. 17).

The "seventy ancients of the house of Israel," who offered strange incense to their idols, were the first to be slain.

The injunction, "*Begin at my sanctuary*," shows that God will not spare sin, wherever it may be found. The Sanctuary should be holy; and the Priests should be holy. Iniquity, treachery and idolatry, on the part of these *Ancients*, constituted guilt of a *double dye*; like the scarlet and crimson colours, figuratively mentioned by Isaiah, as typifying the sins of Israel. (Isa. i. 18.)

The Temple would thus become full of corpses; which would block the access to the Golden Altar of Incense, the ten seven-branched Golden Candle-sticks, and the ten Tables of Shewbread. God branded *death* as a cause of defilement, under the Law; but, in this Divine judgment, even the Courts of the Temple were strewn with the dead, like a battle-field after a prolonged conflict.

The City of Jerusalem, which was next seen filled with the slain; must have become like a pestilential charnel-house. Ezekiel, overwhelmed at beholding this wholesale carnage, falls on his face, and cries unto the Lord, "Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" (Ezek. ix. 8.)

No details of this slaughter of the impenitent are recorded; but it probably occurred during the siege and capture of Jerusalem, by Nebuchadnezzar, 586, B.C.

The terrible climax of these judgments, was the destruction of the Temple, and of the City of Jerusalem. The Temple of Solomon, once so magnificent, and consecrated by the very Presence of God, was destroyed by the heathen King Nebuchadnezzar; and Zion became "plowed as a field" (Mic. iii. 12). The City was destroyed by fire; and its walls and gates were "thrown down"; and for more than 50 years, Jerusalem must have lain desolate, until the first return of a large number of Jews, under Zerubbabel, in response to the Edict of Cyrus giving the Jews permission to rebuild the Temple, at Jerusalem. (536 B.C.)

"The man clothed with linen, which had the inkhorn by his side," now "reported" to Him who sat on the Sapphire Throne, the accomplishment of His Divine commission of mercy, saying, "I have done as thou has commanded me" (Ezek. ix. 11). He had fulfilled his work of sealing the penitent; and the 'six men,' with slaughter weapons, had executed the work of judgment, in slaughtering the impenitent, and them that devised "mischief" and gave "wicked counsel in (the) city" (Ezek. xi. 2).

During these occurrences, the Cherubim are not mentioned as being active (Ezek. ix.) ; for they appear to have remained stationary, where Ezekiel saw them at the beginning of this Vision, near the North Gate of the Temple. (Ezek. viii. 3-5.)

II. The associations and events, accompanying the destruction of Jerusalem, by the *Romans*, strikingly correspond with those which marked the destruction of the City by the *Babylonians*.

(1.) Both these sieges of Jerusalem, were caused by the *sins of the Jewish Nation*.

Although, at the time of the Roman invasion, the Jews had previously been purged from the sin of idolatry, by the seventy years' Captivity in Babylon ; yet, during the earthly Ministry of our Lord, the Jewish Nation incurred a greater guilt, than in the time of Ezekiel ; for they filled up then "the measure of (their) fathers." The Lord had warned them, saying, that vengeance was due for "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation" (Matt. xxiii. 32, 35, 36). The climax of the sins of the Jewish Nation, was the rejection and crucifixion of their Messiah. They "denied the Holy One and the Just, and desired a murderer to be granted unto (them) ; and killed the Prince of life, whom God hath raised from the dead" (Acts iii. 14, 15). Thus, though the sins of Jerusalem, revealed to Ezekiel, were abominable ; yet the sins with which this Mosaic Dispensation ended, were more criminal, more spiritual, and more diabolical.

(2.) *Warnings* of impending calamities—similar to those declared by Ezekiel and Jeremiah, before the first destruction of Jerusalem—were uttered by Jesus the Messiah, before the final overthrow of the City. Our Lord had warned His Apostles of the destruction of the Temple and City of Jerusalem ; and He had admonished His disciples who were endangered, to escape "into the mountains" (Matt. xxiv. 14-20).

(3.) A seal or "mark" for deliverance, was set upon the faithful, before this final Jewish catastrophe. What was the nature of the "mark," received by the early Christians, who escaped from this predicted destruction of Jerusalem ? An action, for the preservation of a faithful remnant (analogous to the "mark" of deliverance, in Ezekiel's Vision), was seen in the "sealing," ministered by the Apostles, after the descent of the Holy Ghost, at Pentecost. The Jews had crucified their Redeemer. They were guilty of His blood. But.

"beginning at Jerusalem," the Apostles preached repentance ; and the washing away of individual and National sins, through the blood of Jesus, in the Ordinance of Holy Baptism. (Acts ii. 38 ; xxii. 16.)

This Sacrament was the chief Ordinance, that distinguished the Christian converts from the Jews, and from the heathen. But Baptism had its crown in the endowment, by the Gift of the Holy Ghost, through the laying on of Apostles' hands ; and this Divine Gift or seal, was the *mark of protection*, for the early Christians, during the siege and destruction of Jerusalem, by the Romans. (A.D. 70.)

St. Paul writes to the Corinthians, "Now he which stablisheth us with you in Christ, and hath anointed us, is God ; Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i. 21, 22).

To the Ephesians, the Apostle writes, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, ye were sealed with that holy Spirit of promise" ; and again, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. i. 13 ; iv. 30).

This Gift of the Holy Ghost, through the Ministry of "sealing" by Apostles, was the antitype of the "mark" set upon the mourners, in the Vision of Ezekiel.

(4.) From both these historic destructions of Jerusalem, 'remnants' were rescued ; before the capture of the City by Nebuchadnezzar, and before its total destruction by the Romans under Titus.

Many believers, having received the seal of the Lord, in the Gift of the Holy Ghost, believed the warnings of the Messiah, and were alert to obey ; and their deliverance was brought about by the good Providence of God, which provided an opportunity of escape.

"It is certain, that as early as the year 66, before the City was surrounded by armies, many of the inhabitants left Jerusalem ; and a place named Pella, on the Eastern side of the river Jordan, is mentioned as having provided a refuge for the Christians. We may conclude that they were accompanied by Simeon, who had presided over the Church at Jerusalem, since A.D. 62 ; and the number of fugitives must have been extremely great, if he was attended by all his flock."*

Although Josephus twice mentions Pella, he does not narrate the flight of the Christians thither, during the siege of Jerusalem. That

*History of the Christian Church, p. 121. Dr. Burton.

a Remnant escaped and reached Pella, is beyond question; but this fact would probably be noted only by Christians.

Jerusalem was doubtless encompassed by the Roman armies, as implied by the Lord's words of warning. (Luke xxi. 20, 21.) History relates that for some unexplained reason, the Romans temporarily withdrew their armies during the siege, and thus those Christians, besieged in Jerusalem, were enabled to escape to Pella.

The declaration of Eusebius (A.D. 264-340), the earliest writer who mentioned this incident, is quoted by Gibbon, as follows "The whole body of the Church at Jerusalem, having been commanded by a Divine revelation given before the war, removed from the City, and dwelt at a certain town beyond the Jordan, called Pella."*

The late Dean Farrar refers to this declaration of Eusebius, and also quotes Epiphanius, who said that the warning to the Christians, was given "by an angel."†

The city of Pella, on the edge of the Arabian Desert, is situated among precipitous mountains; and thus it answers to our Lord's admonition, "Let them which be in Judæa flee into the mountains" (Matt. xxiv. 16).

Dean Milman and other Church Historians, also refer to Eusebius, for the record of the flight of the early Christians.‡

(5.) The Temple and the City of Jerusalem were totally destroyed in both these historic sieges; first, under Nebuchadnezzar; and again, under Titus.

After the escape of the Christian remnant to Pella, the siege was renewed; Jerusalem was taken; thousands were massacred; the City was reduced to ruins; and every stone of the Temple was thrown down

III. The Providences of God, in Christendom, are similar to His Providences concerning Israel, in the two National calamities which we have considered; and the act of *sealing*, or setting a *mark*, in the Vision of Ezekiel, is analogous to a spiritual act of God, at the end of this Dispensation.

(1.) The *sins of Christendom* will be the cause of its destruction. Four distinct *Sins* of Israel were denounced by the Lord; yet He summarized them in one main charge of *infidelity*, because the self-indulgent Jews denied His Presence and Providence, saying, "The LORD hath forsaken the earth; and the LORD seeth not" (Ezek. ix. 9; viii. 12).

*The Decline and Fall of the Roman Empire. Chap. XV. (1).

†Early days of Christianity. Vol. I, p. 193, and notes 2, 3.

‡History of Christianity. Vol. I, p. 234.

How terribly has this sin of Israel, been reproduced among the Baptized! On every side, the insults of atheism are daily becoming more aggressive, in the open denial of the existence of God.

In the Church, this sin of unbelief implies a denial of the "Presence of the Lord," through the Spirit, in the Sacraments and Ordinances of the Church; and many lukewarm Christians deny not only the Providential actings of God, in the world; but also the power of the Lord to interpose, for the salvation of His Church, by restoring His original Ordinances of Ministry. Thus, the sin of infidelity is found in the Sanctuary, as well as in the City.

(2.) The Christian Church has received Divine warnings of impending judgments, which will mark the end of the Dispensation.

From the very first, Apostles warned the Church of the danger of sin, and of its results. This subject occupies a great portion of St. Paul's Epistles to the Romans and Corinthians; and it is prominent in his earliest Epistle, that to the Thessalonians. St. Peter and St. Jude take up the same warning note. And the Apocalypse gives full details of the approaching great Transgression, in the Apostasy of Christendom, through the subtlety of Satan, and under the tyranny of the Beast. Warnings have been uttered, during this Dispensation, by the Saints whom God has raised up, from time to time; such as Wycliffe, Huss, Savonarola, Luther, Richard Baxter the Puritan, and others. But in these last days, before the close of this Dispensation, the Lord has sent to His Church, through a revived Apostleship, a special Testimony, concerning the following subjects: the present condition of Christendom; the Second Coming of the Lord; the impending Apostasy; the Great Tribulation; "the hour of temptation"; and the means of deliverance.

(3.) As the Four Sins of Israel (Ezek. viii) have a spiritual application to Christendom;* so also, the *sealing*, for preservation from coming judgment (Ezek. ix), must have an application to the Christian Church.

This "*mark*" or *sealing* would, therefore, be spiritual; although it might be conveyed by an external act, through living men.

At the conclusion of this Dispensation, the "*mark*" would presumably be the same as at the beginning; for the Divine "*seal*" cannot be more than it was; neither can it be less. For according to the New Testament Scriptures, the Holy Ghost was the preserving "*mark*" or "*seal*," at the beginning of the Christian Dispensation;

*Chapter XIV, p. 273, *supra*.

therefore, according to precedent, the Holy Ghost would also be the safeguarding "mark" at the end of this Dispensation. (Eph. i. 13.)

In the Apocalypse, the word "forehead" occurs *eight* times; and in *seven* of these instances, it is connected with the reception of a "mark"—whether of God, unto salvation; or of the Beast, unto destruction.

Even now, as in the early Church, Christians should receive the "*seal*" of the Holy Ghost as the spiritual crown of their Baptism.

This great Gift of the Holy Ghost was ministered by Christ, in the primitive Church, *through Apostles*; for only by them, can the Spirit be imparted in His fulness.

When the Apostle Paul came to the Christian Church at Ephesus, the first question he asked, was, "Have ye received the Holy Ghost since ye believed?" (Acts xix. 1, 2.)

Thus, "The man clothed with linen, and with a writer's ink-horn by his side," represents those sent by God, to carry out a work of mercy, in sealing a remnant in the Christian Church, to preserve them from the coming "hour of temptation," and from the Great Tribulation. As the Ministers who fulfil this function, can only be Apostles; "the man clothed with linen" would represent the Apostleship; and this truth offers a presumptive argument, in favour of the restoration of Apostles, towards the end of the Christian Dispensation.

A *reed* or pen, used by the man in linen, was the type of the *Spirit of God*, Who works through the instrumentality of the Apostolic Ministry; thus causing Christians to become the *living Epistles* of Christ. This interpretation is given by St. Paul, when he terms his converts, his "*epistle*, known and read of all men"; and he further declares that they were "the epistle of Christ, ministered by (Apostles), written not with ink, but with the Spirit of the living God" (2 Cor. iii. 2, 3). As the Holy Spirit was ministered by Apostles, to the Corinthians and Ephesians, in the first Century; so also, the same Spirit would be ministered to the Church, by restored Apostles, "in the last days."

Nor is this application an imaginative speculation; for this *second* "sealing" in Christendom, is predicted in the Book of the Revelation.

The two Apocalyptic Visions (Rev. vii. 3, and xiv. 1-5) show that an analogous act of sealing will take place, at the *end* of the Christian Dispensation; for the Remnant described in Rev. xiv. is evidently identical with the company seen in vision, in Rev. vii, when an Angel ascends from the East, "having the seal of the living God," wherewith he seals 144,000, who escape from "the hour of temptation, which shall

come upon all the world" (Rev. xiv. 2; iii. 10). This time of trouble is described, in the Apocalypse, as "the tribulation, the great" (Gk.), i.e., 'The Great Tribulation.' The Angel from the East, who holds the seal of God, addresses "the four Angels, standing on the four corners of the earth," saying "Hurt not the earth . . . till we have sealed the servants of God in their foreheads." "The four Angels" hold back "the four winds of the earth," by the Fourfold Intercession which they are offering in the Church, in fellowship with the Lord, the great High Priest in heaven. The Angel from the East, associates these *Four Angels* with his own action; so that the *co-operation* of a Fourfold Ministry, can be discerned in the act of *sealing*. Thus the Angel ascending from the East, is symbolic of the Lord, acting through His Fourfold Ministry in men, who are typified by the Angels.

In what section of the Church, does any Sacramental Rite of "*sealing*" exist, for the deliverance of a Remnant from coming troubles? Has any such Rite appeared in the Greek, Roman, Anglican, Lutheran sections, or in the Protestant, Reformed Churches? Alas, no! But surely this "*sealing*" ought to be found somewhere in the Church Catholic. Has this Sacramental Rite been fulfilled? If so, has it come to an end? Have we ignored its existence, and not deplored our spiritual loss?

Identical with this *sealing*, is the *anointing* with the Holy Ghost. The act of anointing confers a special glory, and conveys special grace. Kings, Priests, and Prophets were anointed, in ancient times; and the Christians, as St. Paul testifies, were anointed with the Holy Ghost, in the early Church. (2 Cor. i. 21, 22; Eph. i. 13.)

The Apostle John, wrote to his converts, to the same effect, declaring: "Ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but . . . the same anointing teacheth you of all things" (1 John ii. 20, 27). This anointing was the birthright of the Baptized. But now, it is a privilege which is rarely mentioned; for few presume to say that Confirmation by Bishops, is equivalent to "*the anointing*" by Apostles.

St. John's Visions of the "*sealing*," clearly did not refer to events occurring in the first Century, while the first Apostles were living; for the Apocalyptic Visions were revealed *after* the destruction of Jerusalem by the Romans (A.D. 70); whereas the "*sealing*" of the early Christians, took place *before* the destruction of the City. These Visions must therefore apply to some act of God, which was then

future, to be accomplished at the end of the Christian Dispensation. The Firstfruits who are sealed, may include a Remnant gathered from all ages of the Christian Dispensation.

The character of the penitents, who received the mark of preservation, is described by Ezekiel (Ezek. ix. 4); and the character of those who receive the Apostolic sealing, in "the last days," is recorded by the Apostle John. They are virgins, undefiled, guileless, "without fault before the throne of God" (Rev. xiv. 4-5).

(4.) The fourth feature to be noticed, in the application of Ezekiel's Vision to the Christian Church, is the *escape* of a Remnant. In the Apocalypse, the inspired Apostle clearly predicts the deliverance of a Remnant, at the end of this Dispensation; and he also twice states the number (whether symbolical or literal) of those who attain this antitypical exemption.

The Lord, when on earth, hinted that there might be an exceptional deliverance; and He commanded His disciples, saying, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand (on Mount Zion) before the Son of man" (Luke xxi. 36).

Judging from the two Visions of St. John, recorded in Rev. vii, and xiv, it would appear, that there will be a Remnant, who will "stand with the Lamb on Mount Zion," God's citadel of safety. This company of 144,000 sealed Saints, having been "redeemed from among men," will be in an exceptional position; being distinct from "the great multitude" which will come "out of the Great Tribulation," after having "washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14). The saved Remnant or *Firstfruits* are distinct from the subsequent *Harvest*. Their number is given; and though it is very small, compared with the number of Christians who are now supposed to be living on the earth (reckoned at some 500,000,000); and still smaller, compared with the number of those Christians who must have lived during the eighteen centuries, which have elapsed since the capture of Jerusalem (A.D. 70); yet it is *twelve times twelve thousand*, viz., 144,000. If this number should include those who were sealed by the First Apostles; and some exceptional Saints, from all ages in the Christian Dispensation, the number of the Remnant may seem comparatively infinitesimal. But this little company is like a sheaf of first-ripe ears of corn (plucked by the hand of the husbandman, and carried in his bosom), few in number, when compared with the vast prairies of golden corn, which will constitute the Harvest, and with which the reapers will fill the King's garners. The Remnant will be

like "an handful of corn . . . upon the top of the mountains; the fruit thereof shall shake like Lebanon" (Psa. lxxii. 16).

The predicted escape of this Remnant, at the end of the Christian Dispensation, would be analogous to events, at the end of the Patriarchal and the Mosaic Dispensations, which both terminated in judgments, from which only "a remnant" escaped.

The 144,000, "redeemed from the earth," will have their "Father's name written in their foreheads"; and this dazzling *seal* will be an imperishable mark of honour and glory, throughout eternity; and a tribute to their exceptional standing, through the grace of our Lord Jesus Christ. (Rev. xiv. 1; xxii. 4.)

This is the hope set before us; for though perilous times are approaching, and the spirit of Anti-Christ is becoming predominant; yet the Divine *letting* (or preventing) power has not yet been removed; and the "man of sin" has not yet been revealed. (2 Thess. ii. 3.) But we should cling, with the tenacity of a living faith, to the hope of escape from the Great Tribulation, through the anointing by the Holy Ghost, and through our translation into the Lord's Presence, while still alive.* We should pray for the fulfilment of this hope; not merely for ourselves individually, but for the whole of the Remnant, for the Firstfruits, yea, for the Church Universal. (1 Thess. iv. 14-17.)

In the *Psalms*, the Lord sets forth a glorious hope of exceptional escape and deliverance, for His Saints; promising to hide them in His "*pavilion*," from the rage of the destroyer. This refuge implies a place of rest, security, and secrecy, belonging to the King. Thus it is written, "In the time of trouble he shall hide me in his *pavilion*: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock." And again, the Psalmist expresses his hope of escape from tribulation, saying: "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a *pavilion* from the strife of tongues" (Ps. xxvii. 5; xxxi. 20). The Church Catholic should earnestly plead these ancient promises of God, and desire that they may be fulfilled to her, in the time of trouble and sorrow. May she enter into the inner chamber, "the secret place of the most High," "until the indignation be overpast" (Isa. xxvi. 20); for her trust is in the mercy, truth and faithfulness of God; and her hope "maketh not ashamed."

* Translation does not refer to the *living* only, as the term is commonly but somewhat erroneously applied. Translation includes the rapture of the *raised*, as well as of the *changed* saints, "to meet the Lord in the air." This *Change* of the living saints (for which we should be waiting), corresponds to the First Resurrection of the dead.

(5.) As each of the two historical examples (the destruction of Jerusalem first by the Babylonians, and subsequently by the Romans), formed a climax to the sins and calamities of the Jews; so will an analogous calamity form the climax of judgment and sorrow, at the close of the Christian Dispensation, which will end in the destruction of Christendom. When the chosen "remnant" have escaped, and when the Holy Ghost will have been withdrawn from the earth, no earthly or spiritual power can then hold back "the four winds of the earth," from causing a cataclysm of tribulation and devastation, which will come like a storm upon all Baptized Nations.

It is not for us, however, to forecast in what way this act of slaughter (antitypical to that by the "six men") will be carried out in Christendom, whether literally, or spiritually. From the testimony of Scripture, and the present condition of the world, it is evident that the judgments of God, now hanging over Christendom, will be manifested ere long, in the blowing of the "seven trumpets."*

But even as God ultimately saved many who had perished in the Flood (1 Peter iii. 18-20); so also, an innumerable multitude will be saved, out of this Tribulation, as brands "plucked out of the fire" (Rev. vii. 9; Zech. iii. 2). But after this display of salvation, destruction will then come upon Anti-Christ, and upon all his hosts; and they shall be rooted out of the earth.

Surely, we should desire to be included in the Remnant, typified by the sheaf of Firstfruits, which will be waved before the Lord, previous to the ingathering of the Harvest out of the Great Tribulation.

We should witness by our lives, and by our testimony, that the Lord has *not* forsaken the earth; but that the Lord *seeth* us; in contradistinction to the wicked blasphemies of infidelity and atheism. (Ezek. viii. 12; ix. 9.) The personal realization of the above truths, must tend to our purification, and our preparation for the Glory and Kingdom of God.

Lord, have mercy upon Thy Church, in the evil days that are at hand! Hide Thy saints in Thy pavilion, that they may show forth Thy mercy and Thy salvation, for ever and ever! Amen.

*In Chapter XVIII *infra*, a brief review is given of the spiritual, moral and political condition of Christendom; and of the judgments which seem now to have begun. (July, 1915.)

CHAPTER XVI.

THE "COALS OF FIRE" (FROM BETWEEN THE CHERUBIM),
SCATTERED OVER THE CITY:
THE FUTURE FULFILMENT OF THIS VISION,
IN CHRISTENDOM.

"I WILL SING OF MERCY AND JUDGMENT,"

Ps. ci. 1.

ANALYSIS:—During the receding movements of "the glory of the LORD," after the sealing of the mourners in Jerusalem, and the slaughter of the impenitent, another striking incident occurs.

- I. The Lord commands "the man clothed with linen" to go in between the Wheels under the Cherubim, to "fill (his) hand with coals of fire," and to scatter them over the City.
- II. Primarily, this act is symbolic of a Divine work of *Mercy*; but if disregarded, it becomes an act of *Judgment*.
- III. This Vision, beheld by Ezekiel, compared with the parallel Vision in the Apocalypse. (Rev. viii. 3-5.)
- IV. The repetition of Ezekiel's first Cherubic Vision; the name of the Wheels changed from *Ophanim* to *Galgal*.
- V. The application of this Vision to the *Church*, in three main particulars: (1) the repetition of this Vision indicates a Pentecostal Revival, at the close of the Christian Dispensation; (2) "coals of fire" may symbolize Ministers, like "The Two Witnesses" or "The Seventy," who deliver a special Testimony to the grace and judgments of God; (3) the changed name of the Wheels, indicates an acceleration in the carrying out of the purpose of God.

DURING the withdrawal of the Glory of the Lord, after the sealing of the righteous mourners in Zion, and the slaughter of the impenitent, a striking incident occurs, viz., the scattering of the "coals of fire from between the Cherubim" (Ezek. x. 1-7); and after this act, the movements of the Glory again become prominent.

The detailed repetition of the Vision of "the glory of the LORD," deserves special consideration. (Ezek. x. 8-16.) At the opening of this series of Visions, "the glory of the God of Israel" appeared "according to the vision which (Ezekiel) saw in the plain," and also "by the river Chebar." (Ezek. viii. 3, 4; iii. 22, 23.) "The glory of the LORD" was therefore complete, consisting of the Shekinah Glory, the Four Living-Creatures (or Cherubim), and the Beryl Wheels. But in Ezek. ix. 3, a separation of the Theophanic Glory is indicated; for "the glory of the God of Israel (i.e., the Shekinah or Upper Glory) was gone up from the cherub, whereupon he was, to the threshold of the house."

Thence, the Lord spoke: first commanding "the man clothed with linen, with a writer's inkhorn," to seal the righteous mourners; and secondly, commanding the six men with slaughter weapons, to slay the impenitent. (See Chapter XV, *supra*.)

After these two acts of sealing and of slaughter, the Glory appears to be reconstituted; for above the heads of the *Cherubim*, the crystal *Firmament* is seen, over which is the Sapphire Throne; and the *Theanthropos* is evidently present, for He speaks to "the man clothed with linen" (Ezek. x. 2).

In Ezek. x. 1, the Living-Creatures are called *Cherubim*, by Ezekiel, for the first time. They are thus designated *nineteen* times, in this sub-section of Ezekiel's Visions (Ezek. x); and in verse 15, they are stated to be identical with the Living-Creatures which he "saw by the river of Chebar" (Ezek. x. 15).

I. The Lord now gives another commission to "the man clothed with linen" (whose inkhorn is not mentioned, the sealing being now completed), and commands him, saying: "Go in between the whirling wheels, even under the cherub; and fill both thine hands with coals of fire from between the cherubim, and scatter them over the city." (R.V.) The expression in the original Hebrew, is literally, "fill thy two fists with coals of fire." And Ezekiel records that the man in linen "went in between the wheels," which were evidently on a lower level than the Cherubim.* (Ezek. x. 2.)

For a second time, "the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory" (Ezek. x. 4). This second separation of the Upper Glory of the LORD from the Cherubim, cannot have been identical with the movement narrated in Ezek. ix. 3; as proved by the return of the Shekinah Glory to the Cherubim: "Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubim: And the cherubim lifted up their wings, and mounted up from the earth. . . and the glory of the God of Israel was over them above" (Ezek.

*As the wheels are repeatedly stated to be "beside" the Cherubim (Ezek. i. 15-21; x. 9, 16, 19. R.V.), we can understand the expression, that the man went "under the cherub," so that he might not get entangled in the Wheels. The man must therefore have stretched his hands upwards to receive the coals, which the Cherub gave to him. (Ezek. x. 7.) To go under or below the Cherub, he would have to go in between the Wheels, at one of the four corners of the Cherubic Chariot. Hengstenberg remarks, that "The local subordination of the Wheels to the Cherubim, finds its explanation in the fact, that the Wheels occupy the lowest place in a vehicle. The Cherubim took the upper place; and the Wheels, on account of their weight and energy, the lower." *Commentary on Ezekiel*, pp. 18, 535.

x. 18, 19). Thus, the Theophany again becomes a united whole: the Shekinah Glory being no longer separated from the Cherubim and the Wheels.

When the Royal Man, from His Throne of glory, "had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; then he went in, and stood beside the wheels" (Ezek. x. 6). This attitude indicates the patience of the "man clothed with linen," waiting on the Providence of God, before executing his Divine Commission.

The Prophet states that "One cherub stretched forth his hand . . . unto the fire that was between the cherubim, and took (of the hot coals), and put them into the hands of him that was clothed with linen" (Ezek. x. 7). "The hands" of the Cherubim were described in Ezek. i, as being under their wings; and in this Vision, "the hand" is mentioned thrice. (Ezek. x. 7, 8, 21.) The coals are received by "the man clothed with linen"; being given to him, probably by that Cherub, near to whose complex Wheel, he was standing. In like manner, in the Apocalypse, "one of the four (Zoa) gave unto the seven angels seven golden vials full of the wrath of God" (Rev. xv. 7). In each instance, only *one Zo-on* acted; and it would be a matter of interest, could we ascertain which *Zo-on* was the agent in the Vision of St. John. But since each Cherub, in Ezekiel's Vision, was fourfold, it is impossible in this action, to individualize any Living-Creature.

"The man clothed with linen," having received the live coals from the Cherub, went forth to fulfil his Divine Commission of scattering the "coals of fire" over the City.

II. The *spiritual* and symbolic meaning of scattering the "coals of fire" over the City of Jerusalem, might be regarded, at first sight, as signifying an act of judgment; for the *literal* scattering of hot "coals of fire" could never, in itself, be a grateful or merciful act. (Ezek. x. 1-7.) But in a spiritual sense, the scattering of the "coals of fire" may be interpreted, in the first instance, as an act of love and mercy.

By way of explanation, we may offer the two following remarks:

A terrible judgment had just been inflicted (Ezek. ix); and, after so many citizens had perished, in the wholesale execution of the impenitent, by "the six men with the slaughter weapons," it seems improbable that another act of judgment would follow immediately.

These live "coals of fire" were not taken from off the Brazen Altar, in the Temple Court; but from the central glowing furnace, between the Cherubim. The coals were therefore sanctified,

by having been in contact with "the glory of the LORD"; for the fire, burning within the circuit of the Four Living-Creatures, was a hallowed fire, which primarily typified Divine Love, "yea, for the rebellious also, that the LORD God might dwell among them."

The Vision of "sealing" (Ezek. ix), seen by the Prophet, set forth a work of mercy wrought by God, through the action of "the man clothed with linen," who sealed the righteous mourners, for their deliverance. The succeeding slaughter of the impenitent, by "the six men," was an act of judgment. But the subsequent scattering of the "coals of fire," points to a new phase of Divine working.

After the acts of "sealing" and of "slaughter" had taken place, the Firmament, the Sapphire Throne, and the Cherubim, were revealed in the re-united Theophanic Glory, before the commencement of a *second work of mercy*, which was also followed by an *act of judgment*. (Ezek. x. 1.)

This act of scattering the coals of fire, took place after "the glory of the LORD" had begun to withdraw from the Temple; and therefore, it had a connection with the united, but receding Glory. But two pauses seem to have occurred, in the first stages of the recession of the Glory; during which, the *two* acts of mercy (the sealing of the penitent and the scattering of the coals of fire) took place, while "the glory of the LORD" appears to have been seen, on these *two* occasions, over the Threshold of the Temple. (Ezek. ix. 3; x. 4.)

There is a *twofold action in fire*: first, for purification; and secondly, for destruction. Fire *purifies* gold and silver, which can bear the heat of the furnace; while it *destroys* the "wood, hay and stubble," which cannot endure the consuming flame. (1 Cor. iii. 12-15; see Num. xxxi. 21-23.) This twofold action sets forth the two attributes of God, viz., *mercy* and *justice*, which spring from the same source, the love of God. Fire is a symbol of the Divine nature, for "our God is a consuming fire"; and "God is love"—a Divine love, which purifies the precious metal, and consumes the dross.

"There is a fire in Zion,
Whose flame is Jesu's love!

* * * * *

Oh! try us, blest Refiner,
As silver must be tried;
From all our dross and evil,
Let us be purified."*

*Hymns for the Use of the Churches. No. 70.

While we regard the scattering of the coals of fire, as a mission of mercy and love, in the first instance: we cannot overlook the terrible consequences that would ensue, if this message were rejected. In such an event, despised love must be vindicated, even by allowing those judgments (which love would have arrested) to take their normal course. The work of preparation, before the coming of the Lord (as described by the prophet Malachi), will be a mingled work of "mercy and judgment." There is a jealousy in Divine love; and the despising of God's love, would awaken His jealousy like "a devouring fire," and would entail the infliction of heavy judgments. Nor can the love, that burns in the heart of the Lord, cease to be love; though it may become jealous with anger. God is merciful, and delighteth in mercy; and He has shown that His mercy "reacheth unto the heavens," through Jesus Christ, Who is the Salvation of God, even unto the ends of the earth. But God cannot tolerate sin, which contains in itself, the elements of misery, disintegration, and ruin, involving the whole moral and intelligent Creation. Nevertheless, God has shown great mercy to the sinner, and has provided a salvation for him; for while "the wages of sin is death; the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). On the other hand, Holy Scripture declares, that if the sinner neglects the salvation of God, he cannot escape; for "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. ii. 3; x. 26, 27). Thus, the *twofold* action of fire, and the *twofold* scattering of the "coals of fire," are illustrative of the *mercy*, and of the *justice* of God. The live coals, on the Brazen Altar, signified the destructive judgment of God on sin; and also the love of God towards those who had sinned; for the sacrifice ascended in smoke and flame, towards heaven. Christ endured the judgment and the curse, which God pronounced upon sin; and He also revealed, in His precious Sacrifice, the love of God for sinners.

The *twofold* action of the High Priest, on the Day of Atonement, was to "take a censer full of burning coals of fire from off the altar before the LORD"; and when he entered the Holy of Holies, he put the "sweet incense beaten small . . . upon the fire . . . that the cloud of the incense (might) cover the mercy seat, that he (died) not" (Lev. xvi. 12, 13). The burning coals, from the ashes of the Burnt Offering, were afterwards used for the Incense on the Golden Altar.

The action of hot burning coals, for personal *purification*, was exemplified in the case of Isaiah, who was purified for service, through

the Ministry of the Seraphim. In this Vision, the "live coal" was used as an instrument for purification, and preparation for *Ministry*; and it also qualified the prophet Isaiah for bearing a more arduous Testimony. This "live coal," was taken from the Brazen Altar, in the Court of the Temple (the Altar of sacrifice and dedication); and thus it indicates the necessity of a spirit of consecration to the service of God; for only they are meet to declare the judgments of God, whose hearts are on fire with the love of God, and with love to their brethren.

Scripture itself illustrates the practical symbolism of the "coals of fire"; and affords a clue to their correct, spiritual interpretation. In the following passage, the scattering of the "coals of fire," symbolizes the overcoming fervour of love; for the wise Preacher counsels, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap *coals of fire* upon his head, and the LORD shall reward thee" (Prov. xxv. 21, 22). And again, St. Paul (the great Apostle to the Gentiles) echoes the same sentiment, when he quotes the above Scripture, adding "Be not overcome of evil, but overcome evil with good" (Rom. xii. 20, 21). Thus, an enemy should be melted with kindness, even as hard and cold metal is melted by the heaping of coals on the top of the furnace.

Our Lord, in His teaching, illustrates this proverb, when He commands His disciples to return good for evil, saying, "Do good to them that hate you . . . that ye may be the children of your Father which is in heaven. Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 44, 45, 48). Hence, such conduct is perfect, for its origin is in Him Who is Perfect. Thus, *coals* are associated with the conduct of Saints.

In another aspect, the scattering of hot coals upon any person, would cause pain and injury; but they would not necessarily destroy life; though assuredly, they would arouse the indolent and lethargic to activity, which might result in their escape from danger.

The emblem of hot coals, is, however, frequently employed in Holy Scripture, in a destructive and punitive aspect. Thus, it is written in the Psalms: "Upon the wicked (the Lord) shall rain snares (*quick burning coals*, marg.), fire and brimstone, and an horrible tempest" (*a burning tempest*, marg.); and again, "Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again" (Psa. xi. 6; cxi. 10).

What fearful ideas are conveyed by these figures! They bring to remembrance the calamity that took place in 1902, in the volcanic

eruption at Martinique (an island noted for its wickedness and blasphemy), where 46,000 persons perished in fifteen minutes; and many who were on the ships in the harbour, were literally burnt to death, by the showers of burning coals that fell upon them.* In such an awful catastrophe, the Lord would teach us to abhor sin; and not to disbelieve His threatenings, declared in His inspired Word. (2 Cor. v. 11.)

In this secondary interpretation of the "coals of fire," what a terrible vision of *judgment* is presented, by "the man clothed with linen," scattering burning coals—some over the Temple on Mount Moriah, some on Ophel, some over the palaces of the Kings, and the mansions of the great (with cedar ceilings and vermilion frescoed walls); some over the flat roofs of the humble citizens; and some broadcast over the devoted City! Many of the houses would doubtless catch fire; and the inhabitants might perish in the flames; but the scattered coals might not involve the conflagration of the whole City.

The quantity of live coals, carried in the hands of "the man clothed with linen," could not have been very great; but every particle of the scattered burning coals, would have either a beneficent or a destructive vitality.

It is not recorded, how this Vision of sprinkling the "coals of fire," was fulfilled in Jerusalem; or what message of mercy was conveyed to the doomed City, after the sealing of the mourners.

III. Ezekiel's Vision of the scattering of the "coals of fire," offers a striking parallelism to a Vision in the Apocalypse, which opens with the statement, that "there was *silence in heaven* about the space of half an hour" (Rev. viii. 1-5).

This silence might signify the *cessation* of the full Intercession (symbolized by the Golden Altar of Incense) after the removal of the Apostles. "It is remarkable that Mede, Daubuz and Bishop Newton (quoted by Mr. Elliott), interpret the half hour's silence as 'the cessation of prayer in the Church'."†

After this exceptional silence, "another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the

*Such was the case on the steamship "Roddam," which was in the harbour of St. Pierre; most of the crew perishing from the showers of burning ashes. This catastrophe occurred on Ascension Day, May 8th, 1902.

†*Horn Apocalyptic*, Vol. I, p. 324. See also *The Church's Forgotten Hope*, p. 268. David Hobbs, Glasgow, 1905.

golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake" (Rev. viii. 3-5). The first of these actions, the offering of the "much incense," indicates a renewal of Intercession, which appears to terminate before the sounding of "the seven trumpets" by "the seven angels."

The second action, the casting of "fire" out of "the golden censer" upon the earth, was analogous to the scattering of "coals of fire" from between the Cherubim; and may also typify an act of grace, such as a renewed Testimony of mercy, *prevenient* to judgment. The important point to be noticed, is that this second action occurs after the half hour's "silence in heaven." Hence, the live coals in Ezekiel's Vision, and also the fire of the Apocalypse, might symbolize men, full of the Holy Ghost, whose hearts are on fire with love and zeal to fulfil their Divine Commission, and to deliver their Testimony.

In the Vision of St. John, after the casting upon the earth of this "fire," taken from the golden Altar, "there were voices, and thunderings, and lightnings, and an earthquake" (Rev. viii. 5). "Voices" signify a Testimony by the Spirit, through recognized Ordinances, such as the Evangelist and the Pastor; the "thunderings" symbolize the authoritative commands of Apostles; the "lightnings" set forth Prophetic utterances and light given through Prophets, by the power of the Holy Ghost; and the "earthquake" is a type of a general upheaval in the religious and political world, as the result of the rejection of this Fourfold Testimony.

It is improbable that the "golden censer" itself, would be cast upon the earth, with the coals of fire: nor does the original Greek favour this interpretation; for the word "it" (meaning the censer) is not repeated in the Greek. (Rev. viii. 5.)

The fire testifies to the love of Jesus, as manifested in His Sacrifice on Calvary; and as now perpetuated, in His work of Intercession in Heaven; this love being made known to men, through the preaching of "the everlasting Gospel." But the casting aside of the censer itself, as if the Lord's work of High-Priestly Intercession had ceased, is a thought which cannot be entertained; for "the golden censer" could not, as it were, be lying upon the earth, to be appropriated by any profane person; for the "fire" only, was cast upon the earth.

The Lord will never cease to be the great Mediator between God and man; for through His Intercession, the New Creation will abide

in safety, for ever. Thus "the golden censer" will doubtless never be removed from the "Holiest of all" (i.e., Heaven itself); for no Divine Office, once fulfilled by the Lord as High Priest, can ever become obsolete.

After the outpouring upon the earth, of the "fire of the altar," from the "golden censer," "the seven trumpets" are given "to the seven Angels (who stand) before God" (Rev. viii. 5, 6). The blowing of a trumpet, is a signal to prepare for battle, and to marshal the hosts; and it signifies a Testimony to Christendom of judgment, with a predominance of mercy. If Divine acts of mingled judgment and mercy, do not cause Christendom to repent, then unmingled judgment will ensue; for the sounding of the "seven trumpets" will be succeeded by the outpouring of the "seven vials," in which judgment predominates.

The warnings and the judgments, connected with "the seven trumpets" in the Apocalypse, may have an affinity with the warnings and the judgments described by Ezekiel; in which the gracious, interjected element of mercy can be discerned. (Ezek. xi. 16-20.)

IV. After the man in linen had gone forth to fulfil his mission, a condensed description is given of the Cherubim and of the Wheels; the latter being now called by a different name. (Ezek. x. 8-16.)

The Shekinah Glory is absent, as may be inferred from Ezek. x. 4, 18; for it was not over the Cherubim, when the hot coals were given to the "man clothed with linen."

This Vision of the Cherubim with the Wheels, is a repetition of Ezekiel's first Vision; fourteen particulars of which are narrated: (1) It was seen by the river Chebar; (2) four Living-Creatures were prominent; (3) they had four faces; (4) they had four wings; (5) they had straight feet with divided hoofs; (6) they had hands under their wings; (7) they had innumerable eyes; (8) they were like burning coals of fire; (9) they were accompanied by lightnings; (10) they moved rapidly like lightning; (11) they were connected with the Wheels; (12) the Wheels were like beryl; (13) the Wheels were complex; (14) the Cherubim and the Wheels were filled with the Spirit. (Ezek. i. 3-21.)

In this repetition of Ezekiel's first Vision, the following ten particulars are recapitulated: (1) the Vision is like that seen at Chebar (a fact mentioned three times); (2) there are four Cherubim; (3) having four faces; (4) having wings; (5) having hands under their wings; (6) the Cherubim and Wheels are "full of eyes"; (7) the Cherubim have a connection with the Wheels; (8) the Wheels are like beryl; (9) the Wheels are complex; and (10) the Cherubim and the Wheels

are full of the Spirit. (Ezek. x. 8-17.) Thus, there are only four particulars that are not repeated: viz., (5) the straight feet with the divided hoofs; (8) the Cherubim being like burning coals of fire; (9) their environment by lightnings; and (10) their rapid movements, like "a flash of lightning."

A repetition, in Holy Scripture, cannot be without design and significance (see p. 322, *infra*); for every word of God is like silver, which has been "purified seven times," in the fire. (Ps. xii. 6.)

The additional point which requires consideration, is that in the first Vision of Ezekiel, the Hebrew word for Wheels, is *Ophanim*; whereas, in this repetition of the Cherubic Vision, they are called *Galgal*, as well as *Ophanim*.

"The first occurrence of a word is always important. The ancient Jewish commentators call special attention to this point, and lay great stress upon it, as having some marked significance, which generally helps to fix the meaning of a word, or points to some lesson in connection with it."*

The Wheels are called *Ophanim*, six times in Ezek. i.; and eight times in Ezek. x; but they are called *Galgal*, first in Ezek. x. 2, and again in verses 6 and 13, in their connection with the repetition of the Cherubic Vision.

In Ezek. x. 6, both words, *Ophanim* and *Galgal*, are used; in ver. 9, *Ophanim* is repeated four times; in ver. 10, twice; and in ver. 12, twice; in ver. 13, both words occur once, and this is an important passage, for here the *Ophanim* are surnamed *Galgal*. This special address to the Wheels, seems to indicate their changed action, and the importance and solemnity of this change. "As for the wheels, it was cried unto them in my hearing, O wheel," or, as it is also rendered, "They were called in my hearing, *Wheel or Galgal*" (marg. A.V.), or more correctly "*the whirling*" wheels. (R.V. Ezek. x. 13.)†

Each of these two words has a distinct meaning. *Ophan* comes from the Hebrew root, *Aphan*, which signifies *to turn round*, conveying the idea of revolving motion, and indicating a quiet regular movement, or the orderly course of time, such as a year. This idea is accurately rendered by the Latin word *annus*, meaning "*that which goes round*," hence, *a year*, being that period in which the earth performs an entire revolution round the sun; the derivative, *anulus*, signifying "*a ring*."

*Number in Scripture, p. 60. Rev. E. W. Bullinger, D.D.

†The Hebrew word, *Ophanim*, for Wheels, is frequently used in the plural; but *Galgal* (in Ezek. x.) occurs only in the singular, i.e., as a singular collective noun, signifying the four complex Beryl Wheels. In *The Jewish School and Family Bible*, the word *Galgal*, in this passage, is rendered "*Wheelwork*."

The second Hebrew word for Wheel, *Galgal*, comes from a root signifying *to roll*, giving the idea of a heavy weight, and also of rapid and violent motion like a whirlwind (see Ps. lxxxiii. 13); and, in the Book of Ezekiel, it is found in only five places (x. 2, 6, 13; xxiii. 24; xxvi. 10). *Galgal* refers to a movement caused by a sudden impetus, such as pushing a stone from the mouth of a well, or rolling up the heavens "as a scroll," or the whirling away of stubble, by a sudden wind.

The two different names for the Wheels, must therefore signify a change in the speed of their revolutions.

This word *Galgal* is rendered in the R.V., "*whirling*" (Ezek. x. 2, 6, 13); and it is once translated *whirlwind*; and once as *wheels* compared to a whirlwind; and twice, as *whirling dust*: "The voice of thy thunder was in the *whirlwind*"; and "Their *wheels* (are) like a whirlwind" (Ps. lxxvii. 18, R.V. Isa. v. 28). "O my God, make them like the *whirling dust*"; "They shall flee far off, and shall be . . . like the *whirling dust* before the storm." (Ps. lxxxiii. 13, R.V.; Isa. xvii. 13, R.V.)

Ezek. x. 13, is rendered in the Septuagint: "These wheels were called *Galgal*, in my hearing."

This passage is translated by Hengstenberg, from the Hebrew, as "The wheels, they were called the *whirlwind* in mine ear."

The word *Galgal* also occurs in Ecc. xii. 6; Jer. xlvii. 3; and Dan. vii. 9.

The expression, "*whirling wheels*" (R.V.), combines the two ideas of continuous revolutions, and of extreme velocity; the word "*wheels*" however, is inserted by the Revisers, as being understood, though not expressed, in the Hebrew.

After the Wheels received their additional name of *Galgal*, the Cherubim were lifted up, and the Wheels "were lifted up" with them; and "the glory of the LORD departed from off the threshold of the house, and stood over the cherubim"; and later, the Cherubim and the Wheels "stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above": so that the Divine Theophany was again a united whole. (Ezek. x. 16-19.)

V. Ezekiel's Vision of the man in linen, sprinkling the "coals of fire" taken from between the Cherubim, has an antitypical application to the Church.

(1.) The first point to be considered (with reference to the Church) is the repetition of Ezekiel's first Vision, after the Visions of the sealing, and the scattering of the "coals of fire," by "the man clothed with linen"; and during the change in the name of the Wheels, from *Ophanim* to *Galgal*. (Ezek. x. 13.)

The first Vision of Ezekiel is repeated in detail; and therefore, the spiritual meaning of the repeated Vision, will be analogous to its first Pentecostal interpretation; for its repetition points to a later manifestation of the Pentecostal Glory—in a word, to a Pentecostal Revival at the end of this Dispensation.

Therefore, we infer that it sets forth a work of revival in the Church, when the Pentecostal Glory of the Cherubim will again be seen; when the Man on the Sapphire Throne, will speak again from heaven; and the Four Living-Creatures will be seen in the Church; and then the "coals of fire" will be taken from between the Cherubim, and scattered over the City, while "the glory of the Lord (is) over the threshold,"* for the second time. (Ezek. x. 4.) Thus, this repetition indicates a *Cherubic Revival*; i.e., a recognition, in the Church, of the action of the Four Cherubim, and of the complex Beryl Wheels, in the last days. But this point will be considered in Chapter XXII *infra*, in connection with modern Revivals.

(2.) The second point to be demonstrated, is how these "*coals of fire*" symbolize *Christian Ministers*, who will bear a special Testimony to the grace and judgment of God, at the end of this Christian Dispensation.

In Holy Scripture, Ministers are set forth under the figure of "*light*"; and therefore, the inference is legitimate that "*coals of fire*" may represent Ministers of Christ. The Lord declared Himself to be "*the light of the world*"; and He also told His Apostles that they were "*the light of the world*" (Matt. v. 14); and He called John the Baptist "*a burning and a shining light*," adding "Ye (His Jewish hearers) were willing for a season to rejoice in his light" (John v. 35; viii. 12).

In the Theophany described by the Psalmist, "*coals*" of fire are "*kindled*" by fire out of the mouth of the Lord (Ps. xviii. 8), which might spiritually indicate that He will send forth His Messengers, baptized "*with the Holy Ghost and with fire*." That Ministers may be represented by flames of fire, we gather from the Psalms, where it is written: "*Who maketh his angels spirits; his ministers a flaming fire,*" or "*a flame of fire*." (Ps. civ. 4; Heb. i. 7.)

The Cherubim are distinctly likened to "*burning coals of fire*" (Ezek. i. 13); and since, as we have seen, the Cherubim represent *men* or Ministers, this analogy affords another proof that they may be appropriately represented by "*coals of fire*"; for in the word of

*This point is considered in detail, in Chapter XXVI, *infra*.

Prophecy, "*coals of fire*" have been applied to Christian Ministers; and on this application, the following exposition is based.

In Ezekiel's Vision, the "*coals of fire*" are given by a Cherub, to "*the man clothed with linen*." This action implies that the Ministry of *Apostles* (set forth by "*the man clothed with linen*") is connected with the Fourfold Cherubim.

Thus, the scattering of the coals, in Ezekiel's Vision, may signify an act, similar to the going forth of the Angel, in the Apocalypse, with "*the everlasting Gospel*" to preach to every creature; even as the first Apostles went forth to preach the Gospel of the risen Lord, after the "*cloven tongues of fire*" had descended "*upon each of them*."

The scattering abroad of the live hot coals, might symbolize Ministers going forth, bearing a Testimony from the Lord; for He, when upon earth, sent forth the *Seventy*, on a mission of Evangelization. These facts lead to the consideration of the numbers *Twelve* and *Seventy*.

The number 70 is full of interest. It occurs in a cryptic manner, early in Scripture; for in Gen. x, it is stated that the earth was divided among many (70) Nations, the descendants of Shem, Ham and Japheth.

The second historical reference to the number 70, is connected with Jacob, who, with his 70 descendants, went down into Egypt, (Gen. xli. 27; Exod. i. 5.)

In Scripture history, the numbers *twelve* and *seventy* are frequently associated; in Israel's desert pilgrimage, one of the first halting places was Elim, "where were *twelve* wells of water, and *threescore and ten* palm trees" (Ex. xv. 27).

It is recorded, that Moses "built an altar under the hill, and *twelve* pillars, according to the *twelve* tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD" (Ex. xxiv. 4, 5). The number of these young men was probably *twelve*, one out of each Jewish tribe, according to legal analogies. *Seventy* of the elders or "*nobles of the children of Israel*" (headed up by *four* chiefs, Moses, Aaron, Nadab, and Abihu) went up into the Holy Mount, and beheld a Vision of God. (Ex. xxiv. 1, 9.) Thus, on the solemn introduction of the Covenant of the Law, there were bands of *four*, *twelve*, and *seventy*, engaged in acts of worship and sacrifice, which were accepted by Almighty God.*

*The allusion to the number *seventy*, in the Visions of Ezekiel, occurs in a bad sense, when connected with the "*seventy*" idolatrous "*ancients*" (Ezek. viii. 11); but the Lord will reclaim and sanctify the number *seventy*, to His own use, according to ancient precedents.

The number 70 occurs again (in a beautiful, though it may be latent manner), in the furniture of Solomon's Temple, in which were 10 golden Candlesticks, with 7 lamps on each; making a total of 70 lamps; and typically suggesting the mission of 70 messengers, or witnesses. These Candlesticks were arranged in two rows, which would convey the idea of two bands of witnesses. And as there were also 10 silver Candlesticks, each having 7 lamps; these may symbolize another company of 70 messengers. (2 Chron. iv. 7. See Chap. XXXI *infra*.)

So, also, in Gospel History, just before the commencement of the Christian Dispensation, there was a striking association of the numbers *Twelve* and *Seventy*. St. Luke records that the Lord, after having sent forth the *Twelve* on their Evangelistic mission, "appointed other *seventy* also, and sent them *two and two* before his face into every city and place, whither he himself would come" (Luke x. 1). The missions of these *two companies* must have differed in character; for the *first* consisted of *Apostles* (Luke vi. 13-16); and the *second*, of chosen Witnesses, probably of the *Evangelistic* or *Prophetic* Order.

"By this act of designation, He both made provision for the immediate mission on which He sent them; and also marked them out beforehand, to the Apostles and to the congregation of the faithful, as *Ministers* whom the Apostles might afterwards associate with themselves, and receive by Ordination, to be their fellow-labourers."*

In the XIXth Century, the Lord sent forth His *second* college of Twelve Apostles; may we not therefore expect, that as He sent forth *Twelve* and *Seventy*, at the end of the Jewish Dispensation, so now, having sent forth Twelve, He may ere long, send forth "other seventy also," to herald His coming, and to proclaim the judgments impending on those who reject the Divine Testimony?

As already observed, outlines of these two numbers of *Twelve* and *Seventy*, may be traced inferentially, in the Visions of Ezekiel.

- (a) The event (recorded in Ezek. ix) of administering a "mark" or "seal," for the protection of those who sigh because of the abominations wrought in Jerusalem, may be prophetic of a work of the *Twelve*.
- (b) The scattering of the "coals of fire," may typify a Divine mission in Christendom, of *Seventy* Ministers, Apostolic men, full of love and power, and of the Holy Ghost, sent forth to preach repentance, and purification; and to warn the Church against the coming Anti-Christ. (Ezek. x.)

*Readings upon the Liturgy. Vol. II, p. 576.

"Fire" has been interpreted as typifying the manifestation of *love* Godwards and manwards; therefore, casting "coals of fire" upon the earth, would signify a special Ministry of love to men.

The "coals of fire," mentioned in Rev. viii, being taken from the golden *Allar of Incense*, imply that the Ministers who have *interceded* for Jerusalem, are sent forth with a final word of loving warning and entreaty.

The Apostle Paul employed Ministers, such as Timothy and Titus, to be his delegates. Perhaps the future *Seventy* may have a connection with the second *Twelve*, being sent forth by Apostles who are represented by "the man clothed with linen."

This "man clothed with linen" had his *two hands* filled with live coals from between the Cherubim; and his hands might typify a *twofold* Testimony; or the Ministry of "the Two Witnesses," out of whose mouths proceeds "fire" to destroy their opponents and persecutors, as the adversaries of Elijah were slain by "fire from heaven" (2 Kings i. 10-12). The two impetuous sons of Zebedee were rebuked by the Lord, when they desired to "command fire to come down from heaven," upon the Samaritan village which refused to receive them; for the Lord would not permit them to use the fire of *destruction*, but only the spiritual fire of *purification*. (Luke ix. 51-56.)

The *Seventy* Messengers, commissioned by the Lord, were sent "two and two"; and this mission suggests an analogy with that of the *Two Witnesses*; for the Apocalypse indicates that a future Testimony will be given, through their agency. (Rev. xi. 3-13.)

These Two Witnesses are called "two candlesticks," the object of which is to give light; hence, they have associations with a flame of *fire*. Their Testimony is delivered *after* the casting of the hot coals, to the earth, from the golden censer; and *before* the appearance of Anti-Christ; and therefore, this Testimony must go forth before the end of this Dispensation; and even now, it may be imminent. (Rev. viii. xi. xiii.)

The Church, having become intermingled with the world, needs purification; for in prophetic language, this evil condition is termed "*Babylon*" or *confusion*; and the people of God are exhorted to "come out" of this spiritual Babylon, in order to escape from destruction. (Rev. xviii. 4.) A proclamation of such vast import, could be delivered only by *special Messengers*, sent forth by God.

It seems clear, that "the 'Two Witnesses' must testify to some mighty works of God: such as the Resurrection of the departed saints;

the change of the First-fruits; and the joint translation of these two companies, 'to meet the Lord in the air.' '*

Exceptional *privileges* entail exceptional *responsibilities*; so that the recipients of special indications of the Lord's future purposes of mercy, and of his abounding love to the Church, must be careful not to be guilty of despising such privileges. The Lord acknowledges this principle in practice; for He said to the Jews, by the Prophet Amos, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (Amos iii. 2); and the same judgment is applicable to Christendom, in relation to the heathen Nations of the earth. And even now, "distress with perplexity" threatens *Christian Nations*.

This foreboding seems to be the effect of the Divine governmental principle, that chastisement must begin "at (the) Sanctuary" (Ezek. ix. 6). Should the warnings of Divine love, and the Ministry of the Cherubim be rejected; and the scattering of the fire from between the Cherubim, and from the "golden censer," be unheeded; then, the Great Tribulation will be the disastrous result.

To sum up: the Vision described in Ezekiel ix, points to the commencement of a work of mercy and judgment in the Church. "The glory of the LORD" was over the Threshold of the House, while the "mark" was being impressed on the mourners. But in Ezek. x. 1, the Sapphire Throne with its Rainbow, is revealed on the Firmament over the heads of the Cherubim; and the scattering of the coals of fire, as an act of mercy, ensues. In the Apocalyptic Vision of synchronous events, the Throne of Christ is revealed in Glory, with the accompanying full number of twenty-four Elders (or Apostles), attended by the Fourfold Ministry of the Cherubim. (Rev. iv.)

After the *sealing* of the Saints in these last days, the Apostolic Testimony ceased for a while; but when this Testimony is resumed, the Presence of the Lord, in His united Glory, will be re-manifested (Ezek. x. 4); and the Holy Ghost will be poured out, and will fill the *Two Witnesses* with power. The Lord will be seated on His Sapphire Throne, on the Firmament over the Cherubim (Ezek. x. 1), when the command will be issued for the Testimony of the Seventy to go forth.

The Church should solemnly enquire, Whether this scattering of the coals of fire, may not be expected to occur in the immediate future? and Whether any preparation for it, may not have begun?

*The Church's Forgotten Hope. Chapter VIII: "The Subject of the Testimony of the Two Witnesses." David Hobbs, Glasgow, 1905.

Judging from the present disastrous state of the world, and of Christendom in particular; it is possible, that the scattering of the live coals from between the Cherubim, by "the man clothed with linen," may commence at any moment.

As "the man clothed with linen" waited by the Wheels (i.e., on the Providence of God), beside the Cherubim, for the indication of the will of God (Ezek. x. 6); so Ministers must not dissociate themselves from the Cherubim, at their own will; but must stand in watchfulness, obedience, and humility, beside the Wheels. Those who have the seal of God, are to trust in Him, under the cover of the feathers and wings of the Cherubim or Fourfold Ministry.

(3.) The changed designation of the Wheels, in the Hebrew, to *Galgal*, suggests a definite spiritual interpretation.

The word *Galgal* conveys the idea of *hastening* the accomplishment of some purpose, towards *the time of the end*; and it implies that the ordinary course of God's Providence will be accelerated, after the "coals of fire" have been taken from between the Cherubim.

Galgal may thus refer to some unexpected and rapid action of the Spirit of God, in contradistinction to the even and orderly course of God's ordinary Providential actings. *Galgal* would therefore disclose a reference to the *end* of the *Dispensation*, rather than to its commencement; and it would speak of a great and hurried work, like the ingathering of the Harvest. The gathering of the First-fruits, plucked by hand, is a slow process; but the reaping of the Harvest, cut by the sickle, will be rapid. The appointed Angel cries, "The harvest of the earth is ripe"; and another Angel addresses the Son of Man (Who has the "golden crown" and the "sharp sickle"), and exclaims "Thrust in thy sharp sickle," i.e., with energy and promptitude. (Rev. xiv. 14-18.)

The unruly "*rushing*" of the "*nations*," is foretold by Isaiah (Is. xvii. 12, 13); but this is distinct from the rushing noises of the Cherubic Wheels, which are filled with the Spirit Who is also in the Living-Creatures. The increased speed of the revolutions of these Wheels, may indicate that the Spirit of God is hastening His work of sanctifying the elect, in order that they may withstand the intensified power of the enemy.

This increased velocity in the revolutions of the Wheels, urges us to offer the prayer, "O Lord, hasten the time, hasten the time, for the manifestation of thy great Salvation! O Lord, make the Wheels of Thy Providence to whirl with still greater speed!"

The possibility of events being Providentially hastened, in

answer to prayer, is a Scriptural doctrine. The souls under the Altar, cry out, "How long, O Lord, holy and true, dost thou not . . . avenge our blood?" (Rev. vi. 10.) Repeatedly, in the Psalms, are prayers of the Saints uttered, calling upon God to make haste for their deliverance. (Ps. xxxviii. 22; xl. 13; lxx. 1; lxxi. 12.) Thus, *haste* is generally associated with *help*. The Lord Himself declared, that the days of the Great Tribulation should be cut short; for He said, "Except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days" (Mark xiii. 20). The Apostle Paul also states, that the Lord "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. ix. 28).

But, while we speak of the tumultuous condition of the world, we must not attribute the anarchy, revolutions, and increasing evils, to the Spirit of God, to the Cherubim, or to the Wheels; for these calamities must be regarded as *judgments* consequent on the rejection of the *mercy* of God through His Cherubic Ministries. (See Isa. ix. 19, 20; xix. 1-14; Jer. xiii. 14; Hag. ii. 22; Amos iii. 6; Zech. xi. 6.)

Therefore, it behoves us to "*Watch and pray*"; for the sprinkling of the "coals of fire" over Christendom, may occur at any moment; and the Lord may send forth a clarion Testimony, through His Seventy Messengers, typified by the Two Witnesses, in the Apocalypse. A later Pentecostal outpouring of the Spirit, in increased measure, may take place; and the motion of the Wheels may be converted from *Ophanim* into *Galgals*, in the startling events which crowd upon us, every day.

May the Lord soon hide His waiting saints in His Secret Pavilion!

NOTE.—It is interesting to observe, that Elijah started from *Gilgal*, on his last journey, before he proceeded to Bethel, Jericho, and across the river Jordan; and when he was caught up, there appeared "a chariot of fire, and horses of fire . . . and Elijah went up by a whirlwind into heaven" (2 Kings ii. 11). *Galgals* and *Gilgal* are the same word in Hebrew, meaning a *rolling*, or a *rolling away*. It was at *Gilgal*, that the children of Israel were circumcised, after their wilderness wanderings, and the reproach of Egypt was *rolled away*. (Josh. v. 9, marg.) Hebrew vowel-points (which differ in *Galgals* and *Gilgal*), were introduced in comparatively recent times: they were probably invented in the VIIth century, by a special guild of trained scholars called *Massoretes*, whose aim was not only to preserve and transmit the consonantal Hebrew text, but also to ensure its correct pronunciation.

CHAPTER XVII.

THE FOUR WITHDRAWING MOVEMENTS
OF
"THE GLORY OF THE LORD,"
FROM THE TEMPLE AND THE CITY OF JERUSALEM.
SPIRITUAL APPLICATION TO CHRISTENDOM.

"SON OF MAN, SEEST THOU WHAT THEY DO? EVEN THE GREAT ABOMINATIONS THAT THE HOUSE OF ISRAEL COMMITTETH HERE, THAT I SHOULD GO FAR OFF FROM MY SANCTUARY?"

Ezek. viii. 6.

ANALYSIS:—I. Ezekiel's Vision of the withdrawal of "the glory of the LORD," from His *first Temple in Jerusalem*.

Ezekiel now beholds the Theophanic Vision, not in the Oracle of the Temple, but at the *North Gate* of the Court. The profanation of the Temple, by the Kings of Judah, probably caused this abnormal location of the Glory. The Oracle, and the Holy Place of the Temple, had been forsaken by the Shekinah Glory.

- (1) The first recorded movement of "the glory of the LORD," was from the North Gate, to the *Threshold* of the Temple.
- (2) The second withdrawing movement of the Glory, was from the Threshold, to the *East Gate* of the Temple Court.
- (3) The third movement in the exodus of the Glory, was from the East Gate, into "*the midst of the city*."
- (4) The fourth withdrawing movement of the Glory, was from Jerusalem to the *Mount of Olives*. The associations of Olivet.

Reflections on these abnormal movements of the Divine Theophany:

- (a) This withdrawal was caused by the *sins of Israel*.
- (b) The Glory did not withdraw suddenly, but *gradually*.
- (c) A tragic judgment is succeeded by a promise of *mercy*, before the final withdrawal of the Glory.

- II. The withdrawal of the Presence of the Lord from His *second Temple*. The Shekinah Glory never entered this Temple; but the Presence of the Lord Jesus Christ, *as Man*, endowed "this latter house" with a "greater" Glory.

The last movement of the departing Glory, foreshadowed the mournful associations of the Incarnate Lord with the Mount of Olives.

Traditions of the withdrawal of the Deity from the second Temple. Reflections suggested by the second exodus of "the glory of the LORD" from Jerusalem.

- III. The analogous withdrawal of the spiritual "glory of the LORD" from *Christendom*.

The presence of "the glory of the LORD," at the *North Gate*, signified the decline of the Church from her Pentecostal standing; and also her loss of the spiritual privileges, symbolized by the forsaken furniture of the Oracle and the Holy Place.

- (1) The movement of "the glory of the LORD" from the North Gate, to the *Threshold* of the Temple, symbolized the unwillingness of the Lord to forsake His Spiritual Temple.
- (2) The withdrawal of "the glory of the LORD," to the *East Gate*, may indicate the failure of the Church, through looking to the *human intellect* for enlightenment.
- (3) The further removal of the Glory into "*the midst of the city*," signifies the greater obscuration of the Pentecostal Glory in the Church, through the ascendancy of the people.
- (4) The last withdrawing movement of "the glory of the LORD"—from His Temple, and from the City, to the *Mount of Olives*—spiritually sets forth the effects of aggressive infidelity, which will culminate in the worship of Anti-Christ.

The Pentecostal Glory has been partially, but not as yet totally withdrawn from Christendom. The original Pentecostal characteristics (of being "One, Holy, Catholic and Apostolic") have not been preserved in the Church. The present lamentable condition of Christendom, through the partial withdrawal of "the glory of the LORD."

I. The *four withdrawing movements* of "the glory of the LORD," from the Temple and City of Jerusalem, may now be reviewed.

The preliminary point to be considered, is the *position* of the Glory, when first beheld by Ezekiel, in this series of Visions.

"The glory of the LORD" should have been resting over the Ark, in the Oracle of the Temple; yet it is now beheld by the Prophet, at "the door of the inner gate that looketh towards the north" (Ezek. viii. 3. 4).

At the solemn dedication of this House "of the LORD," by King Solomon, the sacred Ark was brought into the Temple, and deposited under the wings of the two Solomonian Cherubim. The removal of the two staves from the golden rings of the Ark, symbolized the cessation of its wanderings, and its permanent rest; whereupon, "the glory of the LORD" filled the House, "so that the priests could not stand to minister" therein. (1 Kings viii. 1-11.)

The Mosaic Tabernacle, with the Ark and the Cherubim, had been removed from place to place, during "the journeyings of the children of Israel" in the wilderness; but in Solomon's Temple, the Ark should have been a fixture; for the Temple was designed to be "an house (for the Lord) to dwell in,* a settled place for (Him) to abide in for ever" (1 Kings viii. 13). The Lord Himself declared that He had

*The Hebrew verb rendered "to dwell in," is "*shaken*" (שָׁכַן), the root from which the word *Shekinah* is derived. (See Chapter II, pp. 18, 19.)

"chosen Zion," saying "This is my rest for ever: here will I dwell; for I have desired it" (Ps. cxxxii. 13, 14). Therefore, the withdrawal of "the glory of the LORD," to the North Gate of the Temple, must have been caused by the failure and sin of man.

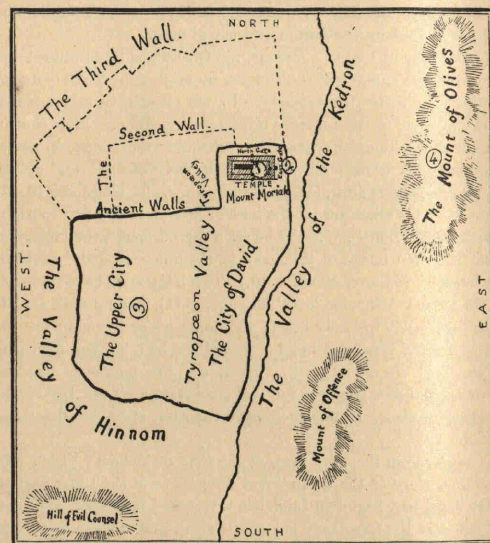
At the time of Ezekiel's Visions, the Oracle was in darkness; and the previous profanations of the Temple, by some of the *Kings of Judah*, may afford a clue to this anomaly. Uzziah presumptuously intruded into the Temple, to offer incense on the Golden Altar. Ahaz shut up the doors of the Temple; caused the offering of the incense to cease; extinguished the lamps; cut in pieces the holy vessels; and substituted his Damascene altar, for the Brazen Altar. (2 Kings xvi. 10-17.) Manasseh "built altars for all the host of heaven in the two courts of the house of the LORD . . . And he set a carved image, the idol which he had made (an image of jealousy), in the house of God," probably in the Oracle. (2 Chron. xxxiii. 3-10.) This King must have tampered with the sacred Ark; for later (*cir.* 628, B.C.), King Josiah said to the Levites, "Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders" (2 Chron. xxxv. 3). Thus, the Ark had been removed from its normal resting-place, and had been carried by the Kohathites from place to place, as was previously the case, after the desolation of Shiloh.

It would seem therefore that, at the time of Ezekiel's Vision (594 B.C.), "the glory of the LORD" *had departed* from the Inner Shrine; and the Lord had begun to fulfil His threatened judgment, viz., that He would cast His Sanctuary out of His sight, and make it to be "an astonishment," "a proverb and a byword among all nations," if Israel forsook His statutes and went after other gods. (2 Chron. vii. 19-22.)

The Oracle of the Temple was the normal dwelling-place of the Shekinah Glory. In this Inner Shrine, were the Cherubim, over the Ark which contained "the hidden manna," Aaron's rod that budded, and the two Tables of the Law. But when Ezekiel first saw this Vision, "the glory of the LORD" was unenshrined by walls or veils, outside the Temple, at the *North Gate*. The Glory therefore, had departed also from the Holy Place with its Divinely-ordained Symbols—to wit, the ten seven-branched Golden Candlesticks, the Table of Shewbread, and the Golden Altar of Incense.

"The glory of the LORD" had probably withdrawn from the Oracle to the North Gate, some years previously; but this removal was not recorded by the prophet Ezekiel.

DIAGRAM II.

THE CITY OF JERUSALEM,
IN THE TIME OF EZEKIEL.*

1. The Threshold of the Temple.
2. The East Gate of the Temple.
3. The Midst of the City.
4. The Mount of Olives.

*The *Second Wall* was built several centuries later, between the times of the Maccabees and of Herod. (cir. 164—40 B.C.)

The *Third Wall* was begun by Herod Agrippa, but was left incomplete at the time of the Siege by Titus. (A.D. 70.)

For further details, see the Article on Jerusalem, by the late Sir Charles W. Wilson, K.C.B., and Sir Charles M. Watson, K.C.M.G., in the *Ency. Brit.*, XIth Ed. pp. 331-334.

(1.) The first movement in the withdrawal of "the glory of the LORD" (as beheld by Ezekiel), was from the North Gate to the *Threshold of the Temple*. (See Diagram II, fig. 1.)

This movement, though hardly a definite withdrawal movement of the Glory of the Lord, was the first movement in this series; and it is therefore reckoned among the movements of withdrawal.

The expression "the glory of the LORD," has two different significations, being sometimes restricted to what may be termed the Upper, or Shekinah Glory; though it usually included the whole Theophany. (Ezek. x. 19; see Chap. IX *supra*, p. 155.)

The Royal Man is in the midst of the Glory, at the North Gate of the Temple. (Ezek. viii. 3.) But a new and startling action takes place; for "the glory of the God of Israel was *gone up from the cherub*, whereon he was, to the *threshold of the house*" (Ezek. ix. 3).

Thus, the Upper or Shekinah Glory—consisting of the *Theanthropos*, the Throne, the Firmament, and the Rainbow—has left the quadruple Living-Creatures and the duplex Beryl Wheels, and is located over the Threshold of the Temple. (Ezek. ix. 3.)

Although "the glory of the LORD" is *one*; yet as the Glory "went up from the cherub," after the revelation of the four sins of Israel, its apparent division may be assigned to this moral cause. (Ezek. x. 4; viii.)

Cornelius a Lapide, quoting Theodoret, offers an interesting suggestion: viz., that the Lord, being about to inflict punishment, left the Cherubim (which were identified with His Mercy-seat over the Ark), and proceeded to execute vengeance which is "his strange work" (Isa. xxviii. 21).

How great must have been the sorrow of the Lord, when He turned from the North Gate of the Court, to the Threshold of His Sanctuary; and paused there, to see if the iniquitous offering of incense to the idols of Israel had ceased, so that He might return to His Temple!

Judging from the letter of Scripture, it seems passing strange that this movement of the detached Shekinah Glory to the Threshold, should have been repeated a *second time*; for this particular movement is evidently distinct from that narrated in Ezek. ix. 3. After the reunion of the Glory (Ezek. x. 1), it is again stated, that "the glory of the LORD *went up from the cherub*, and stood over the threshold of the house" (Ezek. x. 4).

During this movement, the Cherubim and the Wheels appear to have been stationed in the inner Court, outside the Temple, "on the right side of the house" (Ezek. x. 3).

The movement of the Shekinah to the Threshold of the Temple, on these two occasions, was connected with two definite events: first, with the sealing of the mourners, and the slaughter of the impenitent; and secondly, with the scattering of the coals of fire over the City. These are the only Divine commissions, executed during the receding movements of the Glory. (Ezek. ix. 3, 4; x. 6, 7.)

(2.) "The glory of the LORD" then made a *second outward* movement, away from the Threshold of the Temple; and having rejoined the Cherubim and the Wheels, the Glory withdrew to the *East Gate of the Outer Court*, as Ezekiel records in the following words:

"Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubim" (and thus the Theophany again became a united whole);

"And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and (they) stood at the door of the *east gate* of the LORD's house; and the glory of the God of Israel was over them above" (Ezek. x. 18, 19).

While "the glory of the LORD" was tarrying at this Gate, in mercy and in sorrow, the Prophet saw twenty-five men "at the door of the gate," who were subsequently described by the LORD, as "the men that devise mischief, and give wicked counsel in this city." These men were not identical with the twenty-five men, who were seen worshipping the sun, "between the porch and the altar . . . with their backs toward the temple." (Ezek. xi. 1, 2; viii. 16. See p. 339.)

While "the glory of the LORD" paused at the East Gate, the Prophet once more beheld the Cherubic Vision, in all its details, as he had seen it, by the river Chebar. The Glory had not as yet, actually left the precincts of the Temple; but it was on the Eastern boundary, overlooking the Valley of the Kedron, towards the Mount of Olives.

This second outward movement of "the glory of the LORD" (from the Threshold, to the East Gate of the outer Court) may be traced in Diagram II, from fig. 1 to fig. 2.

(3.) The *third* outward movement of "the glory of the LORD," was from the East Gate *into the midst of the City*.

How the Glory reached "the midst of the city," is not recorded; but this third movement, from the East Gate of the Temple, must have taken place; for the Glory is subsequently described as going up "from the midst of the city" (Ezek. xi. 23).

The accompanying Diagram shows that the Temple lay on the North East of the City; and the departing Glory reached the region

indicated by fig. 3, which may represent *the midst of the City*, lying to the South-West of the Temple.

The LORD was constrained to depart; though it must be remembered that we are dealing, not with literal, but with spiritual realities; and that the LORD Himself, speaking of the sins of Israel, appeals to the Prophet, saying: "Son of man, seest thou . . . the great abominations that the house of Israel committeth here, *that I should go far off from my sanctuary?*" (Ezek. viii. 6).

The Prophets and Princes were described by the LORD, as lions and wolves, "ravaging the prey," and stained with every gross sin; the people were as "the scum" of the pot; and so deeply ingrained was the evil, that the fire might melt the pot, before the scum (i.e., the filthiness of the people) could be consumed. (Ezek. xxii. 23-31; xxiv. 3-13.)

O Jerusalem, we might tearfully apostrophize thee, in the language of Isaiah, "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers" (Isa. i. 21).

In a similar strain, Jeremiah also lamented over Jerusalem, the sinful and doomed City (Jer. vi. 28-30; viii. 19, 20); and the prophet Zephaniah utters a like terrible threnody. (Zeph. iii. 3.)

(4.) The *fourth* and last outward movement of "the glory of the LORD," was from the midst of the City to the *Mount of Olives*. "Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (Ezek. xi. 22, 23). (See Diagram II, figs. 3 and 4.)

The Mount of Olives had frequently been prominent, in the history of the chosen people; many of its associations being those of sadness and suffering. Up the slopes of Olivet, David sorrowfully walked, with ashes on his head, when fleeing from his rebellious son Absalom; and he was accompanied by the Ark of God, with the Golden Cherubim. This same Mountain was subsequently polluted by the idolatry of the greatest King of Judah and Israel; for even in Ezekiel's days, the ruins of the temples, erected by *Solomon*, for Ashtoreth, Milcom, and Chemosh (the abominations of the Zidonians, Ammonites and Moabites) were scattered around. Three of the summits of Olivet had been crowned with these idolatrous fanes; while the south mountain, in memory of this great apostasy, was branded with the opprobrious title, "*the mount of corruption*" (1 Kings xi. 5-7; 2 Kings xxiii. 13, *margin*), traditionally called the "Mount of Offence."

What a mournful spiritual Vision is presented before the prophet Ezekiel, when he beholds "the glory of the LORD" on Mount Olivet! When the Cherubim reached this Mount, the Temple had become desolate, and "the glory of the LORD" is now seen, as it were, in loneliness, upon the bleak mountain top, outside the City. Let us picture this marvellous Theophanic Vision of Glory, in all its beauty and majesty! The Man "having the appearance of fire," is surrounded by the seven-coloured Rainbow, and seated on His Sapphire Throne, which was upon the crystal Firmament over the heads of the glowing, ocellated Cherubim. By the side of each of the Four Living-Creatures, is a green complex Beryl Wheel, sparkling with eyes; while, in the midst of the *Zoa*, glows the central furnace, out of which, dart the vivid lightnings. To reach the Mount of Olives, the Cherubim must have lifted up their wings in rapid vibration; this action being recorded, on three separate occasions. Although "the noise of their wings (was) like the noise of great waters" (Ezek. i. 24); yet it would be unheard by the guilty, oblivious City; even as the supernatural brightness of the whole Vision, could be discerned only by the inspired Prophet.

"The glory of the LORD" now fades from Ezekiel's sight; and his heart may therefore be filled with forebodings of impending evil. The scarred olive trees, at the base of the Mount of Olives, seem like desolate mourners over the departed Glory!

The Jewish Rabbis have a tradition, that "for three and a half years, the Shekinah, after leaving the Temple, abode on the Mount of Olives, waiting for Israel to repent; and that a Divine voice called upon them, in these words, 'Seek ye the LORD while he may be found, call ye upon him while he is near'" (Isa. lv. 6); and that when these prophetic warnings had been uttered in vain, the Shekinah became invisible.

Their departure of "the glory of the LORD," was the precursor of ultimate destruction; and eight years after Ezekiel had beheld the Vision of the Withdrawal of the Glory to the Mount of Olives, Jerusalem was literally destroyed. (586 B.C.)

After this heavenly Vision had disappeared, Ezekiel "spoke unto them of the captivity (in Babylon) all the things that the LORD had shewed" him, in vision, at Jerusalem; but, as is repeatedly seen in Jewish History, the exhortations and warnings of the inspired Prophet, were not effectual in producing any repentance or reformation among the Elders, or among the captive Jewish people. (Ezek. xi. 25.)

THREE REFLECTIONS ON THE ABNORMAL MOVEMENTS OF THE DIVINE THEOPHANY.

- (a) First, the cause of the withdrawal of the Shekinah, was *the sin of Israel*, as expressly stated in Holy Scripture. This sorrowful train of thought is necessarily akin to that in Chapter XV, where the cause of the judgments on Jerusalem, was traced to Israel's *transgressions*, and to their neglect of the Lord's warnings, concerning the penalty of unforsaken sin. Though the priests and people were committing the very abominations (*viz.*, fornication, murder, flagrant idolatry, and atheistic blasphemy), which provoked God to withdraw His Presence from among them; yet they were unconscious of the withdrawal of the Divine Glory, and of the judgments incurred. But the Prophet Ezekiel beheld the veil raised; and he could trace the Lord's secret movements from His Sanctuary; whereas, the unenlightened eye could behold only the effects in the outer world, when the threatened judgments were fulfilled.

There are many examples in Holy Scripture, which confirm the solemn truth, that God is alienated from His people, by their sins. Thus Isaiah reproached Israel, saying, "your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. lix. 2). Jeremiah, the contemporary of Ezekiel, bore the same witness, in his testimony to the Jews, when he said, "Your iniquities have turned away these things, and your sins have withheld good things from you" (Jer. v. 25). And in his Lamentations, he declares that the desolation of Jerusalem, was due to "the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of" Jerusalem, which is termed the "bloody city." (Lam. iv. 13; Ezek. xxiv. 9.) Five centuries earlier, for this same cause (the sin of His Covenant people) the Lord had suffered His Tabernacle at *Shiloh*, to be destroyed; and the Holy Ark with its overshadowing Cherubim, to be captured by the uncircumcised Philistines. Before the destruction of Jerusalem, and about the date of Ezekiel's Vision, the Lord warned His people, through the prophet Jeremiah, saying, "go ye now unto my place which was in *Shiloh*, where I set my name at the first, and see what I did to it for the wickedness of my people Israel" (Jer. vii. 1-20; Psa. lxxviii. 58-62).

The Ark never returned to Shiloh; and after a sojourn of some forty years in all, at Kirjath-jearim, and a brief rest in the house of Obed-edom, it was received into the tent, erected for it on Mount Zion, by King David; before it was installed in the Temple of Solomon.

Although the Sacred Narrative does not trace any connection between the *four sins* of Israel (Ezek. viii.), and the *four receding movements* of "the glory of the LORD," yet these *two series* might have a spiritual relation. How could the Lord walk in the Courts of His Temple, when "the image of jealousy" was like a smoke in His nostrils, and provoked His jealousy? How could the Lord cross the Threshold, and enter into the Temple, when He beheld the seventy Ancients offering strange incense before "creeping things, abominable beasts, and all the idols of the house of Israel?" The Lord cannot remain on the Threshold, nor enter into the Temple; therefore His Glory must recede; being, as it were, driven away by these bestial idolatries and abominations. This result might have been anticipated from the Lord's words; for He speaks of "abominations" in the plural, and of a further withdrawal of His Glory from His Sanctuary. (Ezek. viii. 6.) This sin of the ancients of Israel, causes the Glory to "go far off"—from the Threshold of the Temple to the *East Gate*. But the women, weeping for Tammuz, are at the door of the Gate which looked towards the *North*; and not only could their profane wailings be heard; but probably, the polluted mourners themselves would be visible, from the East Gate. Hence, "the glory of the LORD" is constrained to depart from the East Gate of the Temple, into the midst of the City. Finally, the atheism of the twenty-five men, who worshipped the Sun with their backs to the Temple, might cause "the glory of the LORD" to depart from the City, as well as from the Temple, to the Mount of Olives, and to be thus, as it were, isolated on the Mount of Olives, outside the City, towards the East. (See Chap. XIV, *supra*.)

- (b) The Cherubic Glory of the Lord withdrew from His Temple *gradually, by slow stages*, with interjected pauses and acts of mercy.

The *circuitous route* of the withdrawing Glory of the Lord from the North Gate, was South-Eastward, to the Threshold of the House; then Eastward, to the East Gate; but it then turned

South-Westward, to the midst of the City; thence, it crossed the valley of Jehosaphat (or Kedron); and reached the Mount of Olives, on the East, outside the City; still commanding a view of the Temple.

Thus, the Glory withdrew by slow and circuitous movements, as distinct from the most direct course; manifesting the patience, and long-suffering mercy of God.

- (c) During the withdrawal of the Glory, a tragic incident occurs; after which, a beautiful illustration is given of the Divine truth, that in the midst of wrath, God remembers "mercy" (Hab. iii. 2). While the Glory lingers at the East Gate, before it reaches the midst of the City (Ezek. x. 19; xi. 23), the Lord speaks to the Prophet, and severely denounces the sins of the rulers and leading men of Israel.

The twenty-five men (alluded to in Ezek. viii.), with the High Priest, are supposed by some Commentators to be the heads of the twenty-four courses of *Priests*, and therefore different from the second set of twenty-five men (Ezek. xi. 1), who were evidently leading men in Israel.*

There are two men, mentioned *by name*, among these five and twenty men who devised mischief and gave evil counsel to the city. They were "*princes of the people*." The first is Jaazaniah, who cannot have been identical with the Jaazaniah who was among the 70 idolaters connected with the second sin. (Ezek. viii. 11.) The Jaazaniah mentioned by the Prophet in Ezek. xi. 1, is called the son of Azur; he may have been the brother of Hanani, the false prophet, who was also the son of Azur (Jer. xxviii. 1); and it is not surprising to find him among the wicked counsellors. The second person mentioned, is Pelatiah, the son of Benaiah, a Prince of the people. An awful act of judgment now takes place, in the sudden death of Pelatiah, who was possibly in league with the five and twenty men, who worshipped the Sun with their backs to the Temple. (Ezek. xi. 1; viii. 16.) "And it came to pass when (Ezekiel) prophesied, that Pelatiah died. Then fell (Ezekiel) down on (his) face," overwhelmed with terror; and he uttered a cry of distress and alarm. (Ezek. xi. 13.)

Whereupon, the Lord graciously interposed a word of *mercy*; for His mercies are countless, and endure for ever.

*Rev. Joseph Lightfoot, D.D., A.D. 1602-1675. See also Bishop Wordsworth's, and The Speaker's *Commentaries*.

The Lord gives utterance to most unexpected promises of forgiveness, purification, and hope; and graciously declares that He will be "as a little sanctuary" to His scattered people. The Lord will also give His people "one heart"; He will put "a new spirit within (them)"; and He "will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in (His) statutes, and keep (His) ordinances." He will gather a remnant, that has been scattered in other countries, and "will give (them) the land of Israel"; He will purify them from their "detestable things" and "abominations." In a word, they shall be the Lord's people, and He will be their God. (Ezek. xi. 16-20.) These promises are wonderful and gracious; and the more so, when we realize the circumstances under which they were uttered.

II. The subsequent analogous *withdrawal* of "the glory of the LORD" from the *second Temple* (A.D. 70) may now be described.

Seventy years after the destruction of the Temple of Solomon, a second Temple was built under the Governorship of Zerubbabel, which was known as the *second Temple*. (520 B.C.) Some five hundred years later, Herod the Great spent forty-six years in rebuilding this Temple, which has been termed "the Temple of Zerubbabel," and also "the Temple of Herod." "The glory of the LORD," which was the visible sign of His Presence, did not enter this latter Temple, which lacked the five special glories of the first Temple.* (Ezra vi. 15-22.) Nevertheless, the prophecy of Haggai—that "the glory of this latter house shall be greater than of the former"—was fulfilled, when the promised Messiah trod its Courts; and when, "as his custom was," He worshipped at the appointed Feasts. (Hag. ii. 9; Luke iv. 16.)

Ezekiel's Vision of the Shekinah, on the Mount of Olives, was a prophetic symbol of the sorrowful associations of this Mountain with the Incarnate Son of God. The Man "having the appearance of fire," and seated on the Sapphire Throne above the Cherubim, was a Vision of Him Who, in human flesh, some six centuries later, trod with weary feet, this same Mount of Olives.

"The glory of the LORD," in Ezekiel's Vision, retreating sorrowfully to the Mount of Olives, is illustrative of a pathetic incident in

*According to the Rabbis, the *five* glories of the first Temple, which were absent from the second, were the Shekinah, the Ark of the Covenant, the Urim and Thummim, the Fire which originally descended from heaven on the Altar, and the gift of Prophecy.

the life of Jesus, connected with this Mount. St. John's Gospel records that "every man went unto his own house"; while "Jesus went unto the *mount of Olives*." Thus, each man had his own home, except "The Son of man (Who had) not where to lay his head." Jesus departed from the City, and spent the night upon the bleak mountain, where He kept his lonely vigil; and the midnight stars witnessed the fervency of His prayers. (John vi. 15; vii. 53; viii. 1; Luke ix. 58; xxi. 37.) At the foot of these slopes, the "man of sorrows" agonized, in His spiritual contest with the arch-enemy, for the redemption of mankind; while bearing the sins of the whole world. And yet, He was the Son of God, the true Shekinah, "the brightness of (the Father's) glory, and the express image of his person" (Heb. i. 3). But His glory was veiled, while He was accomplishing the great work of man's redemption, which involved humiliation, suffering and death.

The Lord Jesus Christ was *cast out* from His own City; and He suffered the shameful death of crucifixion, *outside the walls of Jerusalem*. Truly, this expulsion was analogous to the withdrawal of "the glory of the LORD" to the Mount of Olives, outside the City!

As in the time of Ezekiel, Jerusalem became a desolation, after the departure of "the glory of the LORD"; so, in like manner, after the rejection of the Messiah, both the Temple and the City of Jerusalem were again destroyed.

Great prodigies preceded this final demolition of the second Temple, according to the testimonies of the Jewish historian Josephus, and of the philosophic Roman Annalist, Tacitus, who is said to rank "beyond dispute, in the highest place among men of letters of all ages."

Both these Historians emphasize the departure of the Deity from the Temple of Jerusalem. The account by Josephus (*cir.* A.D. 80), is as follows:

"Moreover, at that Feast which we call Pentecost, as the Priests were going by night, into the inner Court of the Temple (as their custom was), to perform their sacred ministrations, they said that in the first place, they felt a quaking, and heard a great noise; and after that, they heard a sound as of a multitude, saying, 'Let us remove hence'!"*

Tacitus presumably received his knowledge by hearsay, and gives the following account. (*cir.* A.D. 100.)

"Great prodigies took place, which a Nation, peculiarly given to superstition, but opposed to sound religion, held it unlawful to expiate

*Wars of the Jews, Bk. VI, Cap. v, § 3.

by victims or vows. Armies were seen to clash together in the heavens: glittering weapons were beheld: in an instant, the Temple shone with lightnings: the doors of the Inner Shrine were suddenly thrown open; while a voice, greater than any human voice, was heard declaring that the gods were departing; and at the same time, a great movement, as of persons departing, took place.*

The East Gate of the first Temple, and also of the second, faced the Mount of Olives. Alas, both these Temples were successively destroyed! Yet the mountains, which then stood around Jerusalem, still abide, as in ancient days; but the Mosque of Omar now profanes the ancient site of the Temple of the Most High.

The overthrow of the second Temple and of the rebuilt City, like the previous catastrophe, suggests similar reflections.

(a) The withdrawal of the presence of the Messiah, and the subsequent destruction of the Temple and City, were caused by the sins of the Jewish Nation, especially by their crucifixion of their Messiah. (b) The Glory of the Lord did not depart from His Temple suddenly, but *gradually*, about forty years after the cutting off of the Messiah. (c) The Jews had been *warned* of the judgments that would overtake them; and the Messiah Himself had wept over their City, because they knew not "the day of their visitation." Hence, three of the main features which characterized the first withdrawal of "the glory of the LORD," also marked its second exodus.

The two terrible destructions of Jerusalem, teach us the solemn lesson that God will not tolerate sin in any form; and that we should be warned by the experiences of Israel, which have been "written for our learning" (Rom. xv. 4).

III. The analogous sins which have caused the partial *withdrawal* of the "glory of the LORD" from *Christendom*, have already been considered. This spiritual *withdrawal*, must now be analysed, as manifest in the dimming of the Pentecostal Glory in the Church of Christ. (See Chapter XIV, *supra*.)

To duly estimate this withdrawal of the Glory of the Lord, we must remember the Pentecostal Standard, from which the Church has fallen. A brief description of the original Christian Church, may be gathered from Acts ii. On the Day of Pentecost, the Church was created by the power of the Holy Ghost; and for a short period, it

*"Evenserant prodigia quæ neque hostiis neque votis piaro fas habet gens superstitioni obnoxia, religionibus adversa. Visio per oculum concurrere acies; rutilantia arma, et subito nubium igne collucere templum. Expasæ repente delubri fores, et audita major humana vox, excedere deos; simul ingens motus excedentium" *Historiarum*, Lib. v cap. 13. Tacitus.

was full of the Spirit; for all the nine gifts of the Spirit, mentioned by St. Paul, were in manifestation: "For to one (was) given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues" (1 Cor. xii. 8-10).

A spirit of unity, love, and generosity, prevailed in the primitive Church; and in diligent earnestness and prayer, the early converts waited "for the Lord from heaven," and for the Resurrection, or for the change into immortality, without death.*

Ezekiel first beheld the withdrawing Glory of the Lord at the North Gate of the Temple; and, in the History of the Church, what spiritual loss (we might ask) would be equivalent to this first stage, in the withdrawal of the Glory of the Lord? Surely this indicates the absence of the Shekinah from the Church, with all that pertained to the Glory of the Oracle, viz., the Cherubic Ministries; the Anointing; the hidden Manna; and the Righteousness, witnessed by the Tables of the Law.

The previous withdrawal of "the glory of the LORD" to the *North Gate*, also indicates the loss in the Church, of the following spiritual privileges, typified in the Holy of Holies:

- (a) The loss of the manifested Presence of God in His Church;
- (b) The loss of Apostles (the principal Ministry in the Body of Christ) and of the Fourfold Ministry;
- (c) The withdrawal of the full Ministration of the Holy Ghost, in the *sealing* or anointing; and the consequent loss of the Church's "first love";
- (d) The cessation of Prophecy.

All the above privileges are specially connected with the Presence and supernatural gifts of the Holy Ghost, in the Church; and were symbolized by the *furniture* of the Oracle, or the *Holy of Holies*. Further, as regards the *Holy Place*, we notice in the Church, the anti-typical withdrawal of the Glory of the Lord, evidenced by the loss of the Fourfold Catholic Intercession; the daily Eucharist; the light ministered in the Church, through the sevenfold Eldership; in short, the loss of the full Worship of Almighty God, in His Sanctuary, as

*The glorious condition of the Church at Pentecost, is more fully considered in Chapter XI, *supra*.

symbolized by the *furniture* of the *Holy Place*—to wit, the Altar of Incense, the seven-fold Golden Candlesticks, and the Tables of Shewbread.

Thus, the position of the Glory (as described by the Prophet in Ezek. viii) spiritually indicates that, before the four definite withdrawing movements of the Glory of the Lord, from the Church of Christ, there must have been a previous obscuration of the original Pentecostal Glory.

(1.) The first *recorded movement* in the withdrawal of the Glory of the Lord, was from the *North Gate* to the *Threshold* of the Temple; and it may be asked, How has this movement been spiritually reproduced in the Christian Church?*

The Glory, in its passage to the North Gate, forsook the Temple, and the sacred treasures, which the Oracle and the Holy Place respectively contained; and now, the Glory is seen leaving the North Gate, and moving to the Threshold of the Temple. But it does not re-enter the Holy Place, or the Oracle of the Temple, nor regain its original position. Indeed, it might be said, that this was spiritually impossible; for the Holy Place was crowded by the seventy men, offering idolatrous incense, surrounded by frescoes of creeping things, beasts, and "all the idols of the house of Israel." Nevertheless, there is a pathos in this movement of the Glory to the *Threshold* of the Temple; as if the Lord would see whether He could re-enter His Sanctuary; and this position of the Glory is analogous to the Lord's condescending attitude, when, as a suppliant, He said to the Laodicean Church: "Behold, I stand at the door, and knock: if any man . . . open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20).

In the history of the Church, the Glory of the Oracle and Holy Place, was eclipsed, by the cessation of Apostolic Ordinances; so that the Church ceased to shine as a light in the world, on account of the inefficient and undue supremacy of Episcopacy. This point can be verified by Ecclesiastical History, which records the introduction of numerous superstitions, and the sanction of the worship of images. (See Chapter XIX, *infra*.)

When the Church lost her original privileges, there was a great withdrawal of "the glory of the Lord"; for the full manifestation

*In Chapter XXVI, on the Chronological application of these Visions of Ezekiel, reasons are given for the belief that the Glory of the Lord, in one aspect (in the spiritual application of these withdrawing movements to the Church of Christ), still lingers on the *Threshold*.

of the gifts of the Spirit, could hardly be expected, while the Glory, spiritually speaking, was over the *Threshold* of the Temple.

Nevertheless, the re-approach of the Glory to the Temple, might indicate a temporary revival; or an admonition to the Church, to repent; for the Lord could commend the zeal of the suffering Church in Smyrna, after He had rebuked the loss of "first love," in the Church of Ephesus. True, the spiritual loss still continued in the Church, as typified by the Glory of the Lord withdrawing from the Most Holy Place and the Holy Place; but after the worldliness of the Church in Pergamos, and the ecclesiasticism of the Church of Thyatira, there might be an effort, like that of the Church in Sardis, "to strengthen the things which remain, and are ready to die." A spiritual revival seems also intimated in the history of the Church of Philadelphia.

As these Epistles to the Seven Churches, describe the history of the Church Universal, in spiritual phases, which are not only chronological, but (paradoxical as it may appear) synchronous, these Epistles may also testify to a subsequent general Laodicean phase of lukewarmness.

While the Shekinah Glory lingered over the Threshold, the second sin of Israel (that of the seventy Ancients offering their idolatrous incense) was rampant. This might set forth in the Church, an increasing obscuration of the Pentecostal "glory of the Lord"; as was evident in the worship of saints and relics, and in the cult of the Virgin Mary, which abounded in the Church, for centuries.

(2.) The *second withdrawing movement* of the Glory (i.e., from the Threshold of the Temple to the *East Gate of the Outer Court*), spiritually indicates a further movement of the Pentecostal Glory of the Lord from the Church, as evidenced by the typical symbolism of the Court being deserted by "the glory of the Lord." The ten consecrated Lavers with the purifying water, the ten bases, the Molten Sea of brass (dismounted but existent, 2 Kings xvi. 17), and the Brazen Altar of the Inner Court, were then forsaken.

This movement of the Glory, through the Courts of the Temple, in its application to the Church of Christ, signifies a forgetfulness of the first principles of the Gospel; such as the truths of sacrifice, atonement, sanctification, and dedication; i.e., the cleansing by blood and water, typifying the work of Christ in baptism and regeneration. These doctrines form the special Ministration of the Evangelist; and they are summed up, by St. Paul, under six heads, entitled "the (first) principles of the doctrine of Christ" (Heb. v. 12; vi. 1, 2).

In the Vision of Ezekiel, the Glory not only withdrew from the

Holiest Place, the Holy Place, and the Threshold (or Porch); but it also withdrew from the *Temple Courts*, and therefore deserted the *precincts* of the Sanctuary. The spiritual application in the Church, of this Withdrawal of the Glory, would prophetically indicate an intensification of the loss that was experienced, while the Pentecostal Glory still lingered over the Threshold.

The Glory, having moved Eastward, overlooked the Valley of Jehosaphat (full of tombs), the brook Kedron, and the dark garden of Gethsemane. There could have been little joy in such a vista; for this withdrawal of the Glory, indicates that there was an increased apostasy among the Baptized from the true Worship of God; the superstitious worship of the Middle Ages, leading to more serious spiritual sins. The Church, having forgotten the Hope of the Resurrection, has been looking to the East, the place of Sunrising, not hoping for Resurrection, or the Lord's Appearing; but trusting to Reason, deifying Nature, like the twenty-five men who worshipped the Sun, with their backs to the Temple; and thus losing faith in "the oracles of God."

(3.) The *third* outward movement of "the glory of the LORD," was from the East Gate into "*the midst of the City*." The Temple and its Courts have been forsaken; and in the City, there was no place of Worship. What are the associations of "the midst of the city," which might indicate a further withdrawal of the Glory? Here, the quietness of the Sanctuary, is exchanged for the tumult, the confusion and the sin of man, the greed of covetousness, and the forgetfulness of God, in the struggle for life.

It may be well to explain the spiritual meaning of "the glory of the LORD" being seen "in the midst of the city" (i.e., among the people); and why this may be regarded as a withdrawing movement. That "the glory of the LORD" should shine in the midst of the City, among the people, might seem to be a good sign; but the Glory cannot rest here; for it is morally compelled to withdraw. We must regard this movement in its general connection, as one of a *series*; for this retreat of the Glory into "the midst of the city," was an abnormal movement of *withdrawal*, and therefore full of sorrow; but nevertheless, it indicated the merciful patience of the Lord, lingering to see whether—after His withdrawal from His Temple—the *people* might afford shelter for His Glory.

Had the people been faithful, the outward movement of the Glory would doubtless have been arrested. The important spiritual truth of the *responsibility* of the *people*, is thus brought into relief. The Nation was upon its trial. The hierarchy of the Priests, and the chief Rulers

of the City (corresponding to the subsequent Sanhedrim), had rejected "the glory of the LORD"; but the democracy were now to be tested, to prove whether they endorsed the sins of their Rulers, or whether faith and piety were to be found among the masses. The people shall not be condemned, without first having an opportunity for repentance. When the chief Priests and Rulers of the Jews had condemned Christ, the voice of the Nation had not been heard. Pilate presented the Saviour to the people, as their King; and what was their verdict? "Not this man, but Barabbas!" "Away with Him, away with Him!" "Crucify him, crucify him!" This was the fearful and unparalleled imprecation that arose, as it were, from "the midst of the city," when the Jewish Nation rejected their Messiah, and their God.

The doctrine that "all power is from the people," is the false gospel that is permeating Christendom; and it is the one dominant cry, amid the numerous discordant voices, which arise from the midst of "the city of confusion." This *Shibboleth* was the social war-cry of the French Revolution; and it is the cry which will prepare the way for Anti-Christ; who, nevertheless, will show its falsity, by crushing the people under his iron heel. In the present condition of modern society, "the power of the people" is becoming more aggressive; and the false proverb, *Vox populi vox Dei*, acquires fresh currency. Christendom is becoming more and more revolutionary; and it is little wonder, that the Glory cannot rest in the City, but is forced to depart further afield.

This third withdrawing movement of the Glory, is thus identified with "the people."

(4.) The *fourth* receding movement of "the glory of the LORD," was to the desolate and unfenced *Mount of Olives*, outside the City walls.

There is a melancholy contrast between the Holiest Place in the Temple, where the Glory formerly dwelt, and the cold, distant Mount of Olives, where the Glory of the *Theanthropos* is, as it were, in temporary exile and solitude.

In the *spiritual* application of this movement to Christendom, the Glory will retreat further from the Sanctuary; because not mere worldliness, or popular legislation, or tumults—but open hostility, infidelity and atheism, obscure the Glory of the Lord, in Egyptian darkness; so far as man and Satan, the arch-enemy, can effect this result.

This withdrawal of the Glory to the Mount of Olives, testifies to the silencing of all witness, to the final rejection of the Incarnate Lord, and to the crucifying of "the Son of God afresh."

The disappearance of the Glory on the Mount of Olives, may be typical of the terrible days of Anti-Christ; when, for a short time, the Lord shall appear to have withdrawn His Glory from Christendom.

The withdrawing movements of "the glory of the Lord," indicate the disastrous decadence in the spiritual history of Christendom. Forgetfulness of the Church's original and heavenly standing, leads to worldliness, superstition and false worship; to the supremacy of the people in Ecclesiastical matters; and even to bitter hostility and atheism, which will characterize "the last days." The apostasy, which began insidiously to undermine the Church, about twenty years after Pentecost (2 Thes. ii. 3-10), will increase until it becomes rampant; when "the glory of the Lord" will be temporarily eclipsed. (Rev. xiii. 7; Dan. vii. 21.)

This final movement of the Glory is the result of the rejection, by the Baptized (on a *worldwide* scale), of all the Ordinances of God and of Christianity. Glimpses of this apostasy were seen in the French Revolution, in a limited sphere. The results of this departure of the Glory, typify the fury of the *Therion* (θηρion, Gk. the wild beast), and the utter wickedness and misery of man, when he rejects God, and eats the fruit of his own counsels, and atheistic blasphemy. (See Chapter XVIII, *infra*.)

Thus, the Visions of Ezekiel foreshadow the withdrawal of the Divine Theophany from Christendom, and set before us a terrible picture of the judgments which will come upon Christendom, or the mystical Babylon, and which even now appear on the horizon.

In tracing the parallelism, between the withdrawal of "the glory of the Lord" to the Mount of Olives, and the antitypical events in Christendom; we must marvel at the great patience which God has manifested toward His spiritual Israel. Since the Church began to fall away from her heavenly standing, in the First Century, and rejected Apostles (which act was incipient apostasy); how patient has the Lord been, for eighteen centuries; and how gradual has been the withdrawal of His Glory!

The Church, judged by her accepted formularies, must plead guilty to having provoked the Lord to anger, to having wasted and trampled on His gifts, and shrouded His Glory from the Nations of the earth.

We reach then, this sad conclusion; that there has been a great withdrawal of "the glory of the Lord" from the Christian Church; and a grievous obscuration of the Pentecostal and Cherubic Glory.

The spiritual ideal of the Church—as a *supernatural* organization,

filled with the Holy Ghost, and with "the powers of the world to come"—is almost obsolete. A thousand excuses are offered, because the Church has fallen from her original standard; and even pious persons do not desire a Pentecostal restoration. Alas, many devout persons are satisfied, with the present condition of the Church, believing it to be acceptable to God! They honour the Church, as a great instrument of civilization; they magnify her social works, her missionary efforts, and her philanthropic Societies; in short, they regard the Church as an Institution, which was designed for the improvement of mankind, in their present condition.

The Church ought to be *One, Holy, Catholic, and Apostolic*.* These are her God-given marks of distinction. Alas, speaking of the visible Church as a whole, she has none of these original characteristics! The Church is *not One*; for she is broken into many sects, which are all, more or less, in bitter antagonism. Has the Church maintained her character of *Holiness*, when every city in Christendom, is full of the sins of the flesh, to the disgrace of civilization? Is the Church *Catholic*, when every sect labours for itself, caring nothing for the welfare of the Body, as one spiritual Unity? Is the Church *Apostolic*, when she boasts of dead Apostles, but does not continue "steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayers" (Acts ii. 42, R.V.), nor cherish the Apostolic hope of meeting the Lord from heaven, at any moment? Does not *spiritual evil* abound on all sides, and permeate Christendom with its deadly virus? Alas, do not all these sins and failures prove that the professing Church is not prepared to meet her heavenly Bridegroom; for she is "entangled with the world and overcome of evil"?

The fact of the partial withdrawal of "the glory of the Lord," is evident from the lamentable condition of the Christian Church; and the following brief outline describes the low estate of Christendom, in the present day.

"The pride and drunkenness, commonly attributed to England; the profligacy, which causes Paris, 'the eye,' the centre of Christendom, to emulate the Rome of Tiberius; and whose vices were seething in the Great Revolution of 1789, and in the events of 1871; the violence, theft and brigandage which prevail in Christian countries, such as Greece, Macedonia, Sicily, and Spain; the superstition and

*In the Constantinopolitan Creed, framed at the second Œcumenical Council of Constantinople, A.D. 381, four qualities of the true Church are given, viz., Unity, Sanctity, Catholicity, Apostolicity.

fraud, which mark Italy, the land of Machiavelli; the infidelity and rationalism, which mark Germany; the laxity of manners which marks hospitable Sweden; the profligacy which brands Austria, especially its capital, Vienna, 'the city of pleasure'; the corruption and tyranny, which make Russia an European byword, aggravated by cruel persecutions of the Jews; the lying, which characterizes professedly Christian Nations in the East, making them worse than the ancient Cretans (Tit. i. 12); the venality, the political and municipal corruption, the covetousness, the idolatry of wealth, which are characteristics of the great American Republic, with its boasts of liberty and equality; the sensual horrors of New York, Chicago, and San Francisco—all these evil phases reveal the unrighteousness, violence, dishonesty and profligacy, which brand modern Christendom."

"This is a rough outline of the general state of Christendom (according to the commonly received opinions of men of the world), which we, like Daniel of old, should bewail and humbly confess before God; for being 'members one of another,' we all partake of the above sins. Alas, this picture of the condition of the baptized Nations, shows us how Christendom is being prepared—not for Christ—but for Anti-Christ!"*

Considering, then, the gradual withdrawal of the Pentecostal Glory of the Lord from Christendom, we may well mourn over the present state of the Church (as prophetically set forth in Ps. lxxx), and earnestly adopt this concluding prayer:—

"Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

"So shall we not go back from thee: quicken thou us, and we will call upon thy name.

"Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved" (Ps. lxxx. 17-19. R.V.).

*Baptismōn Didachē. Chapter XI, p. 407. George Allen & Sons, London, 1907.

CHAPTER XVIII.

THE CALAMITOUS RESULTS OF THE WITHDRAWAL OF THE GLORY OF THE LORD, FROM HIS TEMPLE AND CITY. SPIRITUAL APPLICATION TO CHRISTENDOM.

"MANY EVILS AND TROUBLES SHALL BEFALL THEM; SO THAT THEY WILL SAY IN THAT DAY, ARE NOT THESE EVILS COME UPON US, BECAUSE OUR GOD IS NOT AMONG US?" Deut. xxxi. 17.

"KNOW THEREFORE AND SEE THAT IT IS AN EVIL THING AND BITTER, THAT THOU HAST FORSAKEN THE LORD THY GOD." Jer. ii. 19.

ANALYSIS:—The *symbolical acts* of Ezekiel prefigure the siege of the City, the ensuing famine, and the slaughter, dispersion, and captivity of the Jewish Nation.

I. The disastrous results of the withdrawal of "the glory of the Lord," from His *first* Temple.

- (1) *Desolation*, when the Glory, centred in a Divine Person, left the Temple.
- (2) *Death* by (a) the Sword, (b) Famine, (c) Noisome Beasts, and (d) Pestilence.
- (3) The *destruction of the Temple and City*—the terrible details of which, are described in "The Lamentations of Jeremiah." No Nation or City can dwell in safety, after the Presence of God has been withdrawn.

(4) The *Captivity and Dispersion* of the Jews who survived.II. Similar disastrous results were experienced after the withdrawal of *Christ, the Living Shekinah*, from the *second* Temple.

- (1) *Desolation* of the second Temple, after the Jewish rulers and people had rejected their promised Messiah.
- (2) The *Fourfold Judgment* by the Sword, Famine, Noisome Beasts, and Pestilence.
- (3) The *spoliation and destruction* of the second Temple, which is commemorated on the Arch of Titus, in Rome.
- (4) The *enslavement and dispersion* of the Jews.

A brief review of the past and present sufferings of the Jewish Nation, during the Christian Dispensation. The former persecutions of the Jews, in Russia, and Roumania.

III. Analogous *calamitous judgments* on modern *Christendom*, arising from the loss of the Pentecostal Glory. The disastrous results of quenching the Holy Spirit, in the Church of God, are (1) *Desolation*; (2) *Captivity*; (3) *Calamity* by (a) the Sword, (b) Famine, (c) Noisome Beasts, and (d) Pestilence; and (4) *Final Destruction*.IV. The *Great Tribulation*, under Anti-Christ, will be the overwhelming judgment on unfaithful Christian Nations; and it will precede the destruction of Apostate Christendom, as the Mystical Babylon.

WHAT were the results of the Withdrawal of "the glory of the LORD" from His first Temple, and from the City of Jerusalem?

It is a truism to say, that these results must have been disastrous. The Lord had said, that His Sanctuary should be sanctified by His Glory (Ex. xxix. 43); hence, after His Glory had been withdrawn, the Source of holiness, protection and safety, was necessarily absent. The Presence of God is the guarantee of life, liberty and happiness; therefore, His enforced absence must entail death, bondage and misery.

Some years previously, the Lord had commanded Ezekiel to perform various acts, which were symbolical of impending judgments.

The Prophet's first typical action was indicative of the siege of Jerusalem. Ezekiel was commanded to take a tile, and to depict upon it, "the city, even Jerusalem"; then he was to "build a fort against it, and cast a mount against it; (and) set the camp . . . and set battering rams against it round about. Moreover (he was to) take . . . an iron plate (*marg.*) and set it for a wall of iron between (himself) and the city." Ezekiel was then to "lay siege against it." He was Divinely commanded to lie near this pictured tile, on his left side, for "three hundred and ninety days," i.e., for more than a year; and thus to bear "the iniquity of the house of Israel"; and afterwards, the Prophet was to lie "forty days on (his) right side . . . (to) bear the iniquity of the house of Judah"; and he was not to turn "from one side to the other," until he had ended the days of his siege. (Ezek. iv. 1-8.)

At the same time, Ezekiel was commanded to perform another act, symbolic of approaching judgment; viz., to restrict his diet to wheat, barley, beans, lentils, millet and fitches; which he was to eat as bread, by weight; and he was also to drink his scant portion of "water by measure"* (Ezek. iv. 10-12); these restrictions being symbolic of grievous famine.

The third typical action of the Prophet, the symbolic treatment of his hair, has been described in Chapter XV, p. 298. (Ezek. v. 1-4.)

The Lord then recounted to Ezekiel, the sins and wickedness of Jerusalem, which had exceeded those of the heathen "nations round about" (Ezek. v. 5-7). The moral and spiritual condition of the Jewish Nation was appalling; as we gather from the Hebrew Prophets, who describe the Jews as adulterers, murderers, liars, drunkards, swearers, thieves, and oppressors; given to covetousness, bribery,

*His rations *per diem*, amounted to 20 shekels of solid food, i.e., to something less than 12 oz.; and even his water was restricted to the sixth part of an hin, or about a pint and a half, *per diem*. "Fitches" or spelt (*marg.*) is a kind of wheat.

and corruption; and as being more idolatrous, than the Canaanite Nations, whom they had dispossessed. (Jer. xxiii. 10; Hos. viii.) No wonder, that the Lord threatened them with the judgments of His broken Law!

Ezekiel was subsequently bidden to "smite with (his) hand" and to "stamp with (his) foot," as a sign of indignation, and of profound grief. (Ezek. vi. 11.)

Shortly after performing these figurative actions, Ezekiel was transported, by the Spirit, to Jerusalem; and he received the revelation of the four great sins of idolatrous Israel; after which, he beheld the Visions of the departing "glory of the LORD" (Ezek. viii-xi).

Subsequently, the Lord commanded Ezekiel to perform another dramatic act; viz., to remove all his household furniture, as a type of the future exile of the Jewish Nation. (Ezek. xii. 1-12.)

Again, on a later occasion, Ezekiel was commanded to "sigh," because of all the terrible judgments, that were coming upon the sinful City of Jerusalem. (Ezek. xxi. 6, 7.)

The record of the Prophet's later symbolical actions, is interspersed with Parables, illustrating the different phases of the judgments of God upon Israel and Judah. (Ezek. xiii-xxiv.) It should be noted, that these Parables, although ministered to a people, whom we should call "Jews," were addressed to "the house of Israel," who had been led into captivity, more than 126 years previously (721, B.C.); shewing that God still considered the unity of Israel and Judah to be an existing fact, notwithstanding their National disruption.

Ezekiel was afterwards warned, that he would lose his wife, by a sudden stroke; yet he was commanded not to mourn, though she was "the desire of (his) eyes" (Ezek. xxiv. 16).

This sudden death of the Prophet's wife, was to be another sign to the Jews; and Ezekiel was to tell those who asked for an explanation of his behaviour, that this was "a sign unto them"; and to say, "ye shall do as I have done . . . ye shall not mourn nor weep; but ye shall pine away for your iniquities." And Ezekiel declared that, in the approaching calamities, they would lose their wives and children; and yet they should be unable to lament or weep for them, or to show the usual tokens of mourning; but that in these severe judgments, they should recognize the action of the living God. (Ezek. xxiv. 15-27.)

Lying on one side, upon the ground for more than a year, half-starved, bald, dumb, deprived of his goods, losing his beloved wife, and being himself a captive, Ezekiel had a severe time of probation; and humanly speaking, his trials must excite our sympathy!

Like Isaiah and his two sons, who were "for signs and for wonders in Israel" (Isa. viii. 18), Ezekiel was also "set for a sign unto the house of Israel" (Ezek. xii. 6); but he had the assurance that he was not forsaken of his God; and that, in due time, his faithfulness should receive its "reward," in the Kingdom of God. (Matt. x. 41.)

I. We now proceed to consider in greater detail, the calamitous results, which ensued from the withdrawal of "the glory of the Lord" from His Temple and City.

(1.) The first result of this withdrawal was *Desolation*. A sense of disastrous loneliness would pervade the Sanctuary, when forsaken by the Lord.

How fearful is the condition of a Nation, deserted by the living and true God! What are all the riches of the Sanctuary—the Ark, the Cherubim, the Golden Altar, the Golden Tables, the seven-branched Golden Candlesticks, the precious stones, the gold of Parvaim, and the cedar wood—if the Holy of Holies be bereft of the Shekinah, the Sacramental token of the Presence of God? Alas, the Temple of God is deserted and *desolate*!

The exterior of the Temple might appear magnificent, as of yore; but what a vital difference exists within! The cry must now be "*Ichabod*," the same wail which had been uttered, some 550 years previously, when the Ark was captured by the uncircumcised Philistines. (1 Sam. iv. 21.)

The Temple Service could not have been continuously maintained even for forty years, the duration of one generation; for through Solomon's idolatries—a few years after the Consecration of the Temple, and the inauguration of its Ritual—a retrograde movement had commenced. (1 Kings xi. 4-8.)

King Asa, the great grandson of Solomon, set an evil example of sacrilegious spoliation, to meet political exigencies. (1 Kings xv. 18.) Later, "the sons of Athaliah . . . had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim" (2 Chron. xxiv. 7). But the Lord still clung to His heritage in mercy, saying "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?" (Hos. xi. 8; Deut. xxix. 23). And yet, notwithstanding this reluctance, such was God's hatred of the flagrant idolatries of Israel, that He declared, through His Prophet, "I swear by myself, that this house shall become a *desolation*" (Jer. xxii. 5).

The same feature of desolation, was impressed even on the physical aspects of Palestine, according to the threatenings of the

Lord. This changed condition of the Promised Land, was a testimony against the sin of God's people. With solemn emphasis, God had warned the sinful Jews, by His Prophets, saying: "I will make the land desolate, because they have committed a trespass" (Ezek. xv. 8). "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?" (Jer. xii. 4). "The land shall be desolate because of them that dwell therein, for the fruit of their doings" (Mic. vii. 13).

"It is a remarkable fact, that God changed His *Covenant-Tile* of relationship, apparently as a result of the withdrawal of the Shekinah Glory. The name '*Jehovah*' seems, like the Kingdom (of Israel), to be in abeyance; for in the Books of Daniel, Ezra, and Nehemiah, He is known as '*The God of Heaven*,' Who as it were, has removed to a distance from the earth, and acts from *Heaven*; no longer dwelling between the *CHERUBIM*, in the midst of His people."*

(2.) The second result of the withdrawal of the "glory of the Lord," was the outpouring of the threatened *fourfold judgments*.

In the Book of Deuteronomy, certain woes and curses are foretold, which should come upon the children of Israel, if they forsook the Lord their God. These calamitous judgments were summed up in the four following ominous words; "the sword, and the famine, and the noisome beast, and the pestilence" (Ezek. xiv. 21).

(a) "The *sword*" indicated *War*, which is a National disaster.

That God allowed War to scourge His people, as a chastisement for their sins, is clear from Holy Scripture; for the Amorites, the Ammonites, the Philistines, the Zidonians, the Amalekites, the Midianites, and other hostile Nations, were used by God, for the punishment of Israel. (Jud. x. 10-14.) Even in the days of the Prophet Ezekiel, the Lord brought the King of Babylon against His apostate people, as He had threatened. The "grievousness of war" (Isa. xxi. 15) is familiar to all. And in the present day, millions are embroiled in deadly conflict, on vast battlefields. (1915.) How horrifying must be the sight of the wounded, strewing a field of battle trampled upon by horses; often left during cold nights and hot days, to suffer and to die in lingering agony! Classical Poets, such as Homer and Virgil, have exhausted their descriptive rhetoric, on this terrifying theme; and many are the allusions in Holy Scripture, to the horrors of war.

*The Kingdom and the Church. Rev. E. W. Bullinger, D.D., 1901.

- (b) The second threatened calamity was *Famine*. Great famines have occurred in the History of the World; but they are most appalling, when endured by the inhabitants of a besieged City. In our own day, we have witnessed a short siege, when pressure was brought to bear upon the gay, licentious city of Paris; and when thousands perished from maladies intensified by privations. (A.D. 1870.) And in the present great European war (1915), such hardships are of daily occurrence. Although cannibalism excites universal horror, and savage Nations practising it, are regarded as outcasts from the family of man; yet what must have been the overwhelming agony of starvation, when civilized Nations, in madness or despair, became guilty of this crime; when the famished mother (whose heart is the fount of the purest love) could "cast an evil eye . . . toward her children," and could kill and devour her sucking child? Such was the distress which Moses, 800 years before, had prophesied should overtake Israel if they were disobedient or idolatrous. (Deut. xxviii. 53-57.) This judgment was experienced by the women and children in the siege of Samaria (2 Kings vi. 28-30); and by some who perished in the two historic sieges of Jerusalem. (Lam. ii. 20.)
- (c) The third judgment was that of "*noisome beasts*."

Before the destruction of Jerusalem, the Lord, through His Prophets, threatened His rebellious people with a visitation of evil beasts; and declared that the carcasses of the disobedient should "be meat for the fowls of the heaven, and for the beasts of the earth; and (that) none (should) fray them away" (Jer. vii. 33; xvi. 4; xix. 7). The Lord also warned the Jews, saying, "Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: everyone that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased" (Jer. v. 6). After the captivity of Israel, lions were sent as a chastisement, on the mingled and idolatrous people who were deported to Samaria. (2 Kings xvii. 26.)

The ravages of the animal creation have often been employed, by God, as instruments of judgment on sinful men. In the Mosaic Law, the locust is cited as a judicial curse; and insect plagues, such as the hornet, are frequently mentioned. (Ex. xxiii. 28; Deut. xxviii. 38, 42; Josh. xxiv. 12.) The

prophet Joel speaks of "the palmer worm," "the locust," "the canker worm," and "the caterpillar," which he calls God's "great army"; and he graphically describes their ravages. (Joel i. 4; ii. 25.)

- (d) The fourth judgment, consequent upon siege and famine, was *Pestilence*. Disease waits, as a savage harpy, to follow in the track of "the sword, and the famine." How harrowing are the descriptions of the historic plagues of Athens, Constantinople, Florence, Milan, and London! In these tragic calamities, men were driven to despair, and became reckless and demoralized; casting off all obligations, human and Divine; and saying, in effect, "Let us eat and drink; for to-morrow we die" (1 Cor. xv. 32).

The above four terrible judgments were denounced by Moses, who warned Israel of the fearful results of what the Lord termed "*the quarrel of (His) covenant*" (Lev. xxvi. 25). And now, the dread reality of these prophetic warnings, has overtaken the sinful and doomed Nation! Even when occurring separately, these judgments are terrible; but "How much more (saith the Lord God) when I send my *four* sore judgments upon Jerusalem (simultaneously), the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" (Ezek. xiv. 21; see also Lev. xxvi. 17, 20, 22, 26).

- (3.) The third disastrous result of the withdrawal of "the glory of the Lord," was *destruction and ruin*.

Manifold were the horrors, which preceded the destruction of the Temple and City of Jerusalem by Nebuchadnezzar, who captured the City, after a siege which lasted a year and a half. (cir. 586, B.C.)

The severity of the Lord's anger was seen in this destruction of His consecrated Sanctuary; a calamity which the priests and people had regarded as an impossibility.

Strangers and passers-by, appalled at the destruction of the Temple and of the chosen City, are represented, by the ancient Jewish Prophets, as asking the reason of these calamities; and as receiving the answer, that Israel had disobeyed and forsaken the Lord their God; "therefore hath the Lord brought upon them all this evil" (See Deut. xxix. 24-28; 1 Kings ix. 7-9.)

Four times, on Mount Sinai, the Lord had declared that He would punish Israel "seven times for (their) sins" (Lev. xxvi. 18-28). The Lord had warned them, through Moses, saying, "Then my anger shall be kindled against them in that day . . . and they shall be devoured, and many evils and troubles shall befall them; so that they will say in

that day, Are not these evils come upon us, because our God is not among us?" (Deut. xxxi. 17.)

Jerusalem, after being sacked and destroyed by Nebuchadnezzar, seems, for a time, to have been deserted; for about 100 years later, efforts were made by Nehemiah, to re-people the ruined City. (Neh. xi.) Thus, the City, which was once called "The perfection of beauty, The joy of the whole earth," had become a reproach and a byword. (Lam. ii. 15, 16.) All the holy vessels of the Temple (with the exception of the Ark) had been either carried away, as spoil to Babylon; or destroyed by the enemy.

In the Book of "Lamentations," the patriotic prophet Jeremiah (an eye-witness of the capture of Jerusalem) gives a graphic account of the accompanying horrors; and utters not a mere poetic wail, but a patriotic lamentation, full of spiritual lessons. How many terrible elements of woe, are recapitulated and condensed, in this short dirge consisting of only five chapters! The whole of this inspired threnody, together with the prophetic xxviiith chapter of Deuteronomy, should be studied by those who desire to comprehend the painful realities of the distress, desolation, destruction and dispersion, which befell the Jewish Nation, after the withdrawal of "the glory of the Lord" from Jerusalem; because of Israel's aggravated national and individual transgressions.

(4.) A fourth disastrous result of the withdrawal of the Glory, was the *Captivity* of the Jews. They had been delivered by God, from Egyptian bondage, but they often endured this chastisement under the conquest of other Nations. The Ten Tribes went into captivity (721, B.C.), and have never returned to their own land. They are still popularly known as "The lost Ten Tribes"; and it is possible that they are in captivity, somewhere in Asia, at the present time.

The Captivity of the Jews, and their National Dispersions, are facts known to all; and as the Lord declared, "the ears of every one" who heard of their misery, should "tingle" (1 Sam. iii. 11; Jer. xix. 3).

The terrible judgments on Jerusalem, had their sequence in the captivity of the Jewish people—the *Jews*, properly so called; and they endured the *Seventy years' Captivity*, in Babylon; after which they were brought back to Jerusalem, under Zerubbabel and Ezra.

II. Alas, the above calamitous judgments, consequent on the withdrawal of "the glory of the Lord," had a *second* fulfilment, in the siege and capture of Jerusalem, by the Romans, some centuries later, after the *rejection* by the Jews, of their Messiah.

No City has suffered so many sieges as *Jerusalem*, *twenty-seven* being recorded;* whereas Rome has not undergone half that number; for the sieges and sacks of this City (so far as we have been able to ascertain), amount to only *eleven*.

Among the numerous sieges of Jerusalem, those by Nebuchadnezzar and Titus, stand out in relief. The latter siege by the Romans, ending in the destruction of the Temple and of the City, involved greater misery than that which the Jews endured under Nebuchadnezzar. We need not dwell on the terrible details, which are more or less familiar to all; our object is to shew the parallelism, between the calamitous results of these two sieges of Jerusalem (the tenth and the twentieth), first, by the Babylonians, and subsequently by the Romans.

(1.) Some 650 years after the destruction of the first Temple, the *second* Temple† became a *desolation*; as a result of the withdrawal of the Presence of the Messiah. How prophetic were the words of Jesus, when (from the Mount of Olives) He looked down—amid His tears—upon the City and Temple of Jerusalem, and exclaimed, "Behold, *your house* is left unto you desolate"; as if He had said, This Temple is no longer My Father's dwelling-place, it is "*your house* (and) is left unto you *desolate*" (Luke xiii. 35; Matt. xxiii. 38, 39).

Ever since this overwhelming disaster, Jerusalem has remained "trodden down of the Gentiles" (Luke xxi. 24); and the present *barrenness* of the Holy Land, once flowing "with milk and honey," manifests the physical aspect of the curse of desolation.

(2.) The "sore judgments" of the sword, the famine, and the pestilence, again overwhelmed the Nation, before the City of Jerusalem (after enduring a most terrible siege) was captured by the Romans—that "*fierce*" Nation, of whom Moses had prophesied. (Deut. xxviii. 49, 50; Luke xxi. 20.)

This second great siege continued from April 21st, to September 11th, A.D. 70, i.e., for 143 days, or nearly five months.

In the authentic histories of Tacitus and Josephus, the horrors of this siege, and the appalling sufferings of the Jews from famine, before the capture of Jerusalem by Titus, have been described with

*The 27 sieges are recounted in *Our Work in Palestine*, pp. 49-66, Palestine Exploration Fund.

Constantinople is said to have undergone 26 sieges; and if it should shortly be subjected, by the Allies (Oct., 1915), to another siege, this would make the 27th.

†This is popularly called the *second* Temple; though it was restored by Herod, who virtually reconstructed the Temple which Zerubbabel built, after the return from the Captivity; but Herod's Temple is never called the *third* Temple.

fuller details, than the sufferings of the beleaguered citizens, during the siege under Nebuchadnezzar, as recorded by the Hebrew Prophets. (See Chap. XVII, p.p. 341, 342.)

Thousands were slain by the "sword," and the ravines were so choked with the dead, that Titus, struck with horror, called heaven to witness that not he, but the Jews themselves, were guilty of this tragical catastrophe.

During the siege of Jerusalem, and after the capture of the City, a million citizens are said to have perished by the sword and famine; 97,000 Jews were made prisoners; and hundreds were crucified, around the City, until no more wood could be found for the construction of crosses.

Again, in the throes of madness caused by "famine," mothers ate "the flesh of (their) children."

The infliction of "noisome beasts," as a judgment on the faithless Jews, may not have occurred in connection with the second siege; but as many Jews were crucified around Jerusalem, and multitudes perished in the Amphitheatres of Alexandria and Rome, their carcases must have been devoured by beasts, and by birds of prey.

As was the case in the former siege of Jerusalem (Deut. xxviii. 53-57; Jer. xix. 9), "pestilence" was the natural sequel of "famine";* and the anarchical condition of the City, through internal faction, surpassed description.

(3.) The siege of Jerusalem, by Titus, ended in the utter destruction of the Temple, and of the City.

The magnificent Temple, rebuilt by Herod, was destroyed by fire, and razed to the ground, "not one stone (being left) upon another" (Matt. xxiv. 2).

Among the spoils, taken from the Jewish Temple, Dean Farrar refers to the colossal figures of the Cherubim, which were afterwards used to decorate some of the heathen buildings at Antioch.†

Notwithstanding the repeated "sacks" of Rome, by the Goths, Visigoths, Huns and Vandals, the Arch of Titus has been left standing in the ruined Roman Forum, by the good Providence of God. This Arch was built (probably by captive Jews) about A.D. 73, to commemorate the capture of Jerusalem, A.D. 70; for in a bas-relief on this Arch, some of the holy vessels (the Golden Candlestick, the Table of Shewbread, and the Silver Trumpets) are represented, borne on the

*Antiquities of the Jews. Josephus.

†Gathering Clouds. Vol. I, p. 91.

shoulders of Roman warriors, in the Emperor's triumphal procession along the *Via Sacra*.*

For a second time, the prophecy of Micah received a terrible fulfilment; for Zion was again "plowed as a field" (Mic. iii. 12).

(4.) The Jews who survived this siege of Jerusalem, were sold as slaves; thousands being dispersed to the ends of the earth. The prediction of Moses was again literally fulfilled: "Ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you" (i.e., because of the glut of the market.) (Deut. xxviii. 68). This galling slavery, in many cases a worse fate than death, was an awful sequel to their former grievous sufferings.

The dispersion and isolation of the Jewish Nation constitute a standing miracle; for the Jews have everywhere preserved their distinct Nationality, and have not become merged in the surrounding Nations. Baalam prophesied (cir. 1400 years B.C.), saying, "Lo! the people shall dwell alone, and shall not be reckoned among the nations"; and this prophecy has been fulfilled, to the very letter. (Num. xxiii. 9.)

This separation and aloofness have ever characterized the Jewish people; causing their unpopularity, and their persecution by the Gentile Nations. Such a world-wide dispersion, in the natural course of events, would have involved their extermination, had not God pre-determined to preserve them as a Nation (though "scattered and peeled"), in order to show forth His righteous severity in their punishment; and also His wisdom and mercy, in their ultimate forgiveness and restoration.

Jewish National calamities may be summed up in a tragical alliteration: Distress, Desolation, Destruction, and Dispersion; forming a melancholy, fourfold *memoria technica*.

We may now briefly recapitulate the past and present sufferings of the Jewish Nation.

Their Holy City is still a desolation, in the hands of the Turk; and the Jews are scattered abroad, throughout the whole world. In Jerusalem, many Jews of all classes, visit weekly the mighty

*This capture of Jerusalem by the Romans, is also commemorated on a coin struck by Titus. On the obverse, is the head of the Roman Emperor Vespasian; and on the reverse, is a captive female, seated under a palm tree, with armour lying in the foreground. The encircling superscription is *Judea Capta*. These commemorative coins have been found even in England; and are to be seen among local Roman antiquities, in the museums of Bath, Cirencester, Colchester and Reading, as well as in the Guildhall collection, and in the British Museum. One of these coins was exhumed, at the old Roman station of *Procolitia*, the modern Carrawburgh, on the Roman wall; and one was unearthed at Carlisle, in 1854. See *Handbook to the Roman Wall*, p. 215. Dr. Collingwood Bruce.

bevelled stones, in the wall which is called "the Jews' wailing place"; and we have witnessed them, leaning against these foundation stones of the terrace of the ancient Temple, lamenting their sins and calamities, chanting the Lamentations of Jeremiah, or the penitential Psalms; and beseeching God to "turn again (their) captivity, as the streams in the south" (Psa. cxvii. 4).

The *Jewish Prayer Book*, of the present day, refers to the calamitous results of the withdrawal of the "glory of the LORD," as follows:

"Sacrifices and offerings are no more; sin—and trespass—offerings have ceased; the blood of sacrifices is no longer sprinkled; destroyed is Thy Holy House, and fallen the Gates of Thy Sanctuary; Thy Holy City lies desolate; Thou hast slain, sent from Thy presence, driven forth from before Thy face, the priests who brought Thy sacrifices."^{*}

In the Jewish Service for the *Day of Atonement*, the following passage occurs:

"While the Altar and Sanctuary were still in their places, we were atoned for by the goats, designated by lot. But now for our guilt, if Jehovah be pleased to destroy us, He takes from our hand neither burnt-offering nor sacrifice."

The unparalleled sufferings of the Jews, have been so frequently described, that we can now refer only to two recent authoritative works on this subject.

The first, is a *History of Israel in Europe*, and is an exhaustive Treatise, on the sufferings of the Jewish Nation, chiefly during the Christian Dispensation.[†]

The Author first describes the contact of the Jews with Hellenism, and under Greek Imperial influence; and secondly, their history under the Roman Empire, and their isolation in the midst of Paganism. He then treats of the Dispersion of the Jews; of their contact with Christianity; of their condition during the Middle Ages, and during the Crusades; of their status in medieval England and Spain, and of their expulsion from those countries, and their experiences during the Renaissance. The author further describes the 'Ghetto' in the XVIth Century; the Great Reformation as affecting the Jews; the Catholic Reaction against the Jews; and the condition of the Jews in Holland and England, on the eve of their emancipation from social and political disabilities, leading on to their *palingenesia* or regeneration. Then,

^{*}*The Temple*, pp. 93, 94. Rev. Dr. Edersheim.

[†]*Israel in Europe*. G. F. Abbott. Macmillan & Co. 1907.

taking a more sombre view, the Author laments their recent deplorable treatment in Russia and Roumania. Finally, he discusses Anti-Semitism and modern Zionism.

Speaking generally, this history of the Jews presents a monotonous record of suffering, outrage, spoliation, cruelty and massacre; so that the survival of the Jews, constitutes a Providential miracle, due to the action of the Spirit in the complex, Beryl Wheels. (See Chap. XXVIII, *infra*.)

With reference to the isolated condition of the Jewish Nation, the Author writes as follows:

"Despite the length of their sojourn among the peoples of the West, the majority of the Jews have remained (in many essential respects), as *Oriental* as they were in the time of the Patriarchs. A younger race would have yielded to the influence of environment; a weaker race would have succumbed to oppression; a less inflexible or unsympathetic race might have conquered its conquerors. But the Jews, when they first come into contact with Europe, were already too old for assimilation; too strong for extermination; too hardened in their peculiar cult, for propagandism. Even after having ceased to exist as a State, Israel survived as a Nation, forming the one immobile figure in a perpetual moving panorama."

In conclusion, the Author appropriately remarks: "Meanwhile, it would be idle to deny that, viewed as a whole, the Jewish question, at the present moment, stands pretty much where it has been, at any time during the last eighteen hundred years . . . The bulk of the race is still a people of wanderers; and the hope of restoration little more than a beautiful melancholy dream. There are, at the present hour, upwards of ten million Jews, scattered to the four corners of the earth.* Nine of these millions live in Europe; two-thirds of them in Russia, Roumania and Poland. In the Middle Ages, persecution in the West had driven them Eastwards. Lately, persecution in the East has turned the tide Westwards. There is no rest for Israel. If the past and the present are any guides regarding the future, it is safe to predict that, for many centuries to come, the world will continue to witness the unique and mournful spectacle, of a great people roaming to and fro, on the highways of the earth, in search of a home."[†]

Unhappily, this Author errs in ignoring the numerous Prophecies in Divine Revelation, and the purpose of God, concerning the promised restoration of His Ancient People Israel, so clearly declared in the Old

*Many authorities give the total population of the Jews as over twelve millions: (Jan., 1915.)

[†]*Ibid*. Introduction, p. 21.

Testament, and especially in the Visions of Ezekiel. Many concurrent events, in the political and social history of the world, indicate that the time of Israel's restoration is drawing near; and some remarkable signs of their speedy repatriation, will be noticed in a later Chapter of the present Treatise. (Chapter XXI, p.p. 427, 428, 444, 445, *infra*.)

Therefore, we may exclaim with the Psalmist, "O LORD . . . the time to favour Zion, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof" (Ps. cii. 12-14). The Church of Christ may well "pray for the peace of Jerusalem"; crying, "Oh that the salvation of Israel were come out of Zion!" (Ps. cxii. 6; xiv. 7.)

A second Treatise, describing the sufferings of the Jewish Nation, deals with the recent position of the Jews in Russia; it is written with dispassionate calmness, viewing their persecution and disabilities from a legal point of view.*

This book is declared to be "The most formidable indictment of Russian misrule, which the present generation has seen."

The Introduction opens with the following apposite remarks: "The heroic endurance of all persecutions and ill usage, lasting for centuries, is the highest glory of Judaism; as the infliction thereof is one of the most painful aspects, not indeed, of Christianity as taught by Jesus, but of the actual history of Christendom. But no race and no body of men ever, as a whole, lives up to the level of heroism or martyrdom."

"The author (we are informed), expressly avoids sensational methods; but finds himself equipped with materials of the most engrossing order. He confines himself to a statement of facts, such as will prove a revelation to English readers. They will see the Russian Jew an outcast from society, restricted from acquiring property, or even living where he chooses; and it is maintained that his state is going steadily from bad to worse. In short, we are presented with a study in tyranny, which threatens to foster revolution, and to endanger the very peace of Europe."

The Editor, in his prefatory note, says, "In magnitude and gloom, the tragical situation which this book describes, has no parallel in history. Some six millions of human beings, are unceasingly subjected to a State-directed torture, which is both destructive and demoralising,

**The Legal Sufferings of the Jews in Russia.* A survey of their present position, and an Appendix of Laws; edited by Lucien Wolf, with an Introduction by Professor A. V. Dicey, M.A., LL.D., K.C., Fisher Unwin, 1912.

For a brief summary of this terrible indictment, see Appendix X.

and constitutes at once a crime against humanity, and an international perplexity."

The recent sufferings of Jews, in Russia, have been deplorable. It were vain to multiply figures, and to say how many *Pogroms* have taken place. A *Pogrom* is the term for a mob riot, with massacre in view; and the word has now become a synonym for "mob massacre of the Jews." It is reported, that during one of these riots, winked at by the Officials, 300 Jewish villages were simultaneously destroyed; and instances of personal violence were innumerable, reminding us of the cruelties perpetrated in the Middle Ages. These wholesale massacres seem, within recent years, to have temporarily ceased, with the exception of the outrages on the Jews, in the city of Kieff, on September 4th and 5th, 1904; and again, in 1909. Individual outrages and assassinations occurred daily. Murderers of the Jews, in Russia, were treated with immunity; or, if tried and condemned, were frequently pardoned.

On May 12th, 1912, a report was circulated in Russia, concerning what is known as "the blood ritual myth," reviving the superstitious panics and hatreds of the Middle Ages, and declaring that the Jews murder Christian children, whose blood they mingle with their offerings or sacrifices. This charge, though absurd, was believed by the credulous and ignorant peasantry; and predisposed them to attack the unfortunate Jew, in an indiscriminate *Pogrom*.

About July 5th, 1912, at St. Petersburg, an electoral manifesto was issued, insisting on the necessity of "eradicating the Jewish excrescence, deeply incrustated on the body of the Russian people." This declaration demanded "the exclusion of Jews from all civil and military employment by the State, in order that they shall have no opportunity of demoralising, poisoning or oppressing the people, pending their total expulsion from Russia."*

In Roumania, the populace have also been hostile to the Jews; for in this country, the Jewish agriculturists are hampered with every aggravating restriction and persecution.

The judgments of God will doubtless descend upon Christendom, for having persecuted the chosen Nation, in the day of their calamity.

England, for the last century, has been regarded as a friend of the Jews; and we trust that the favour of God may therefore be

*Since this Chapter was written (1913), a mighty war has broken out, involving nearly the whole of Europe (August, 1914). How this may affect the Jews, it is impossible to forecast; but Russia, having removed the disabilities of the Jews, has now promised them full civil privileges.

extended to this land. But the Jews were formerly persecuted in England, as in other countries; and during the Middle Ages, they were cruelly treated by the Plantagenet Kings.

In the reign of Edward I, a decree was issued (July 18th, 1290), ordering that all Jews should leave England, before the Feast of All Saints; and sentence of death was pronounced against any Jew, who should be found lingering in the country, after the prescribed date. This statute was not practically repealed, until Cromwell's time, nearly 400 years later; and the anniversary of this event is still celebrated, by English Jews, as *Resettlement Day*; constituting one of the few 'Red Letter days' in their Calendar.

But for the last 150 years, the social and political position of the Jews, in England, has greatly improved; and they enjoy the safety, respect and freedom, which are accorded to all well-conducted citizens; and they are now eligible to occupy the highest posts in the British Government; as exemplified in the present administration (Sep., 1915.)

In England, there has been a remarkable outburst of loyalty, among the Jews, who are grateful for the liberty, security and peace, which they have enjoyed in this land, and of which they are fully conscious. They wished to shew their devotion to Britain, by fighting for the protection of her Empire. For this end, they proposed to form a Jewish battalion, and this idea met with the approval of the Chief Rabbi, Lord Rothschild, and the War Office. A meeting was held at Aldgate, on January 2nd, 1915, for stimulating the recruiting of Jews for this battalion, when the following message from Mr. Israel Zangwill was read: "Especially does this duty—this proud privilege—fall on the sons of a homeless race, which in Britain—almost alone in the world—have found liberty, equality and fraternity."

[On July 20th, 1915, Mr. Leopold de Rothschild unveiled a Jewish "Roll of Honour," and stated that about 12,500 Jews were serving with the British forces.]

III. The disasters consequent on the withdrawal of "the glory of the LORD" from ancient Israel, admit of a spiritual application to the history of *Christendom* (1 Cor. x. 1-12); and if sins, analogous to those mentioned by Ezekiel, have been committed by the *spiritual Israel*, we cannot wonder if analogous judgments should supervene.

The *disastrous results* of the withdrawal of the Pentecostal Glory of the LORD from Christendom, may be classified under four heads, analogous to those in the History of the Jews: viz., (1) Desolation, (2) Captivity, (3) Fourfold Judgments, and (4) Destruction, which is preceded by the Great Tribulation. (See p.p. 370-374, *infra*.)

(1.) *Desolation*. What is meant by this fearful idea, when applied spiritually to Christendom? The blasphemous speech of the ancient Jews, has become a wicked proverb, in these last days; for thousands of professing Christians are saying, "in their hearts," and with their lips, "The LORD seeth us not; the LORD hath forsaken the earth" (Ezek. viii. 12; ix. 9). If Christian Nations reject Christ, saying, "We will not have this man to reign over us," can the LORD do aught but withdraw? If the Holy Ghost be quenched, and not allowed to speak in the Church of God, or to testify to the Lordship of Christ; if men limit the Spirit of God, in the exercise of His supernatural gifts, if they refuse to hearken to His voice raised in prophecy, or if they scorn His warnings of coming danger; is it any wonder, if He should be withdrawn from the earth? Who can fathom the anguish in Christendom, that will result from this spiritual desolation of the Church? How terrible must be the eclipse of faith, among professedly Christian Nations!

The Temple of God was rendered *desolate*, after the departure of "the glory of the LORD"; so, also, may Christendom be described as desolate, after Christ has been rejected. It is therefore possible, that another occupant will take possession of the Christian Temple, even Anti-Christ, of Whom it is said: "He as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. ii. 4).*

(2.) The second calamitous result, of the withdrawal of "the glory of the LORD" from the Nations of the Baptized, must be *spiritual Captivity*—a condition of bondage to the world, and to the rulers of the earth—which has existed in Christendom, for centuries. The *Greek Church* in Russia, is subservient to the State; the *Roman Church* cannot be called free, for the Pope is virtually ruled by a clique of Cardinals; and the Church of *England* is under the trammels of the State. Hence, the Christian Church is entangled with the world; and is in a Babylonish condition of bondage and confusion.

(3.) In the history of Israel, the third result of the withdrawal of "the glory of the LORD," was seen in the "four sore judgments," threatened by God Himself. How do these admit of a spiritual application to Christendom?

(a) *The Sword*, in one aspect, indicates *religious persecution* in the world; and points to the time, when believers will be forced to lay down their lives, for the faith of Christ. (Rev. xii. 10-13.)

*Some prophetic students think that this "Temple" signifies the Christian Church; others think that it might refer to the Temple which the Jews (in unbelief) will build on their return to the Holy Land. (See Chap. XXI, p. 446.) There may be some truth in both applications.

War among the Baptized, is equivalent to a *fratricidal* war; and of late, the fears of a sudden conflagration, due to a general European war, have been realized.

The mighty Armies, under which Christian Nations groan, afford a practical proof of the sad condition of Christendom, which should be a brotherhood of Nations, walking in love and peace, having been baptized by one Spirit into one Body.* "Violence" was a leading characteristic of the men who lived before the Flood (Gen. vi. 13); and it is an increasing sign of the lawlessness of these last days.

Since the commencement of this Treatise on the Cherubim (some ten years ago), a mighty change suddenly supervened, on August 4th, 1914. Europe is no longer (as frequently described) an "armed camp"; for with very few exceptions, it is one vast *battlefield*. Christendom has become involved in an almost universal war, waged by the aggressors in bitterest hate, and fierceness. It is no exaggeration to say that *millions* of men are in the field; and that the military forces, in their terrific magnitude, are unexampled in history, far exceeding all the Armies of the Napoleonic era. (July, 1915.)

This war, no doubt, will eventuate, in the re-arrangement of the map of Europe; and probably, in the formation of the Ten Kingdoms (spoken of by Daniel, and in the Apocalypse), which will mark the end of "the times of the Gentiles" (the period of 2520 years), which seem rapidly drawing to a close.

Such a war must be regarded as a judgment of God, upon Christendom; and many thoughtful persons are persuaded that this conflict is of a supernatural, and spiritual character. Like the French Revolution, this quasi-universal war will probably introduce a new era in European history.

The fulfilment of the purpose of God appears to be hastening on, as indicated by two events: viz., the promised re-establishment of the Kingdom of Poland; and the granting of civil and political rights to the Jews, by the Tsar, in his dominions. (August, 1914.) There is even a rumour of a possible creation of a Jewish Kingdom of Palestine, after the ejection of the Turks; which may be one of the near and probable results of this European war. In the light of the terrible

*See Appendix XI, for the present statistics of the Armies and Navies of Christendom. Events are now moving so rapidly, in the world, both in connection with the Jews and with Christendom, that the facts and statistics of one year become obsolete the next year. For this reason, it is a matter of difficulty, not to say impossibility, to keep statistics level with current events, amid the fluctuations of actual war.

events, that are daily happening in Europe, before our eyes, we cannot refrain from offering up a prayer to Almighty God, that the action of the complex Beryl Wheels of His good Providence, may be seen in the preservation of England from foreign invasion and subjugation; and in the victory of what we believe to be the righteous cause. May these conflicts tend to prepare the way for the final Kingdom and Reign of the Lord Jesus Christ, the Prince of Peace!

(b) *Spiritual Famine* is defined in Holy Scripture as follows: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos viii. 11-12).

But that Christendom may also suffer from a *literal* famine, in the near future, is quite possible; for according to an eminent statesman, "The Declaration of London," affecting the laws of Naval war, threatens England not with invasion, but with starvation; for we are dependent on foreign imports for our daily food. This proposed International agreement is conceived in a spirit, which is antagonistic to the interests of England.

(c) *Noisome Beasts*.* St. Paul warned the early Church in Ephesus, against false teachers, whom he called "grievous wolves," which should enter in among them, "not sparing the flock" (Acts xx. 29).

Rulers of Christendom, like those denounced by the prophets Ezekiel and Zephaniah, have often been as "roaring lions" and "evening wolves" (Ezek. xxii. 25, 27; Zeph iii. 3), when they have oppressed the people, ruling for their own advantage, and not for the glory of God; and this pervasive evil will come to a head, in Christendom, under Anti-Christ. In the present day, there is a great increase of diabolic, spiritual power, which is due to evil spirits sent forth by Satan, who is described as going about among the Baptized, "as a roaring lion, seeking whom he may devour" (1 Tim. iv. 1; 1 Pet. v. 8). The fowls of the air are often alluded to, in a bad spiritual sense, by the Lord, in His Parables; and

*The spiritual application of "creeping things" and "abominable beasts," has been considered in Chapter XIV, pp. 277-279.

among the birds of prey, unclean vultures (who live on dead bodies), may represent evil spirits. (Rev. xviii. 2.)

- (d) *Pestilence* is another calamitous result of the withdrawal of the Glory; and it spiritually denotes heresy and strife.

Ever since the IIIrd Century (known as "the age of Heresies"), schisms have abounded in the Church Catholic; though at the time of the Great Reformation in the XVIth Century, they formed a marked feature of the convulsions of that ecclesiastical and political epoch.

- (4.) These "four sore judgments" lead on to the *final destruction* of Christendom, after the Great Tribulation. (See Section V.)

Even the Flood, in the days of Noah, may be regarded as a lenient judgment, in comparison with the sufferings resulting from the siege of Jerusalem, under Titus. And as the Christian Dispensation exceeds the Jewish, in spiritual grace, and in the gift of the Holy Ghost; so, also, the judgments on Christendom must exceed those at the close of the last Dispensation, if Christian men should lapse into apostasy.

IV. Numerous signs of the coming *Great Tribulation*, under the Personal Anti-Christ, are now apparent.

The lamentable state of Christendom was described in an Apostolic Testimony (delivered to William IV, King of England), as follows:—

God "has withdrawn honour from nobility, security from property, and protection from the poor. Distinctions of men have ceased to be venerable; rights of property have lost their sacredness, and have been despised—first in the weakest, the poor; then in the corporations; and the Church comes next; then the hereditary nobility; and, lastly, the hereditary monarchy will be the prey."^{*}

What is the present state of the Church Universal? It numbers some 500,000,000; but they are rent and divided into innumerable sects, and self-constituted fraternities; they have even been torn asunder by religious wars, which are proverbially the most bitter.

The Church has lost her distinguishing characteristic of Divine Love; and has become noted for her feuds and hatred.

The hope of the Lord's Return, has practically died out in the Catholic Church, or is openly denied; and the hope of meeting Him in the air, without death, is very rarely proclaimed, and is derided as visionary and chimerical.

Christian purity is exceptional; our towns are filled with vice; and the "white slave-traffic" is a European scandal.

^{*}Testimony to the King and Privy Council, p. 10. 1836.

Social and industrial troubles are agitating the whole of Christendom; and in a peculiar manner, they are affecting *England*, though we are accustomed to regard this land as so highly favoured of God.

There are *two signs* of dire calamity, which can be deduced from the Holy Scriptures, and which are applicable to England, in the present day.

- (a) The first sign is the violent action of *Democracy*; which is like the trampling, by the iron and clay feet of the metallic image, seen in vision by Nebuchadnezzar, King of Babylon. (Dan. ii.)

This image, and the *fourth beast* of Daniel's Vision, set forth the power and the tyranny of the people, in the closing days of the fourth or Roman Empire, i.e., in the last days of this Christian Dispensation. (Dan. vii. 23.)

- (b) The second sign of coming trouble, is the increasing power of the *Trade-Unions*, to *boycott* all workers who will not join the Union, and to prevent (even by violent means), independent labourers from obtaining free and lawful employment. (Rev. xiii. 16, 17.)

In the industrial world, unrest and discontent prevail, as shewn by the strikes which are increasing in number, extent, fierceness, and violence.

"Distress of nations" is becoming more widespread. While luxury abounds among the rich and self-indulgent; the want and misery of the poor, arise principally from the starvation wages that are paid to many workers, under the fierce modern competition, which leads to the cruel grinding, popularly called "*sweating*." Millions are unable to earn a living wage; and the hardships, which occasionally come to light, are well nigh incredible, and are a reproach to a Christian country. (See Jas. v. 1-5.) The prevailing poverty and destitution also arise from the general neglect of the payment of Tithe, which is an abiding institution of God, and brings a blessing in its observance. (Mal. iii. 8-10.)

Indications of social disintegration and calamity, are not peculiar to England; but they pervade the whole of Christendom, with increasing intensity.

In particular, we may instance the case of Germany.

Two prominent individuals have exercised a widespread and injurious influence on German thought; the one from a military, the other from an atheistic point of view. They may be regarded as ominous portents of so-called German "*Kultur*," i.e., fiendish lawlessness and aggression; for these two men were both advocates of the Satanic Gospel of the rule of *might over right*.

Heinrich von Treitschke (1834-1896), Professor of History and

Political Science in the University of Berlin, from 1874 to 1895, was the chief apostle of German Militarism. As the most popular Professor, in the largest German University, he moulded the minds of the rising generation, while he violently attacked all opinions which were injurious to the rising power of Germany. Being a strong advocate of German Colonial expansion, he was, therefore, a bitter enemy of Great Britain. He also gave the sanction of his authority to anti-Jewish agitations, encouraging scandalous conflicts with the Jews.

Bismarck had astutely recognized the value of this fiery Saxon Teacher, who united an admiration of Machiavelli, with a worship of Prussia; and the German Chancellor accordingly set him on the Academic throne of Berlin.

Treitschke's Lectures, entitled *Politik*, afford a clue to the inspiration of the Kaiser, the Bernhardis, and the German Military Officers of to-day. The Professor's greatest scorn was reserved for the advocates of disarmament. These "pipe-of-peace-smokers," he said, "would ruin the human race"; and "all the sacrifices, imposed by War on men, women and children, were a normal part of their duty" to his Moloch of a State. His lectures and writings have been the principal agents in causing the World's greatest Tragedy; and for forty years, in accordance with these views, Germany has been preparing for an aggressive campaign, while no other great Nation in Europe, has armed for any other purpose than that of defence.

Another writer, who has leavened Germany with Anti-Christian tenets, is Frederick Nietzsche (1844-1900), who became Professor of Philology, at Basle, in 1869.

The teaching of Nietzsche has permeated Germany, and engendered a spirit of unprincipled ambition, which has found its natural outcome in the present ruthless war. Nietzsche cast off all the laws of morality, and had a bitter contempt for Christianity, as the religion of the base and the weak, and as the impediment to human progress.

Profound differences existed, between the views of these two German leaders of thought. Treitschke was eager to keep the masses thoroughly religious, and obedient to the State authority; but Nietzsche preached the doctrine of the power of the individual, and was almost totally indifferent to questions of State. He wrote a book called "*The Anti-Christ*," in which he declared Christianity to be the worst and most pernicious of all religions—"the one great curse." He frankly advocated the glorification of brute strength, superior cunning, and all the selfish qualities, necessary for success in the struggle for existence.

The above particulars give an idea of the predominance of atheistic feeling in Germany, the former citadel of Protestantism; and they indicate that a great part of Christendom has lapsed into a terrible spiritual condition, which must be a presage of overwhelming disaster.

Nietzsche's career was cut short by his becoming mad; and for the last ten years of his life, he was kept under restraint.

The future Great Tribulation, under Anti-Christ, will be a fearful culminating Divine judgment on apostate Christendom: it is described in Holy Scripture, as *the Tribulation the Great*. (Rev. vii. 14. τῆς θλίψεως τῆς μεγάλης, Gk.)

This Tribulation is foretold, by the Prophet Daniel, as "a time of trouble, such as never was since there was a nation even to that same time" (Dan. xii. 1.) Our Lord also alludes to this "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv. 21). This "time of trouble" is described under different figures, in the Old Testament; for example, in Hannah's song, as the aggression of "the adversaries of the LORD (who) shall be broken to pieces" (1 Sam. ii. 10); and again, in David's last words, as the brief triumph of "the sons of Belial," who shall be "burned with fire"; so that the "man that shall touch them must be fenced with iron" (2 Sam. xxiii. 6, 7). In the Book of Isaiah, this season of trial is portrayed as "the blast of the terrible ones (which) is as a storm against the wall" (Isa. xxv. 4); and this future Tribulation is alluded to, more or less openly, by many of the sacred writers; especially in the Psalms, in the Lamentations, and in the prophecies of Habakkuk, Nahum, and Joel.

The Great Tribulation has been previously alluded to, in this Treatise; and it is impossible in the present chapter, to treat so mighty a subject in detail. This climax of calamity, will result in the final struggle of Evil to overcome Good; that is, by the antagonism of the Devil, against the Incarnate "Lord of Hosts," Who shall gain the victory, and have His enemies "in derision." Throughout the whole of Scripture, from Genesis to the Apocalypse, a terrific outburst of Evil is foreshadowed: as in the histories of Cain, Nimrod, the builders of the Tower of Babel; Absalom, Ahab, and Herod. This antagonism to God, which will culminate in Anti-Christ, is called in the New Testament, "the mystery of iniquity." But we praise "the God of our salvation," that "the mystery of godliness" shall ultimately triumph, in the peaceful and everlasting Kingdom of the Incarnate Son of God. (2 Thess. ii. 7; 1 Tim. iii. 16.)

The *cause* of these great judgments, impending over Christendom is evidently the same, as in the case of Israel, viz., the *departure* of "the glory of the LORD," on account of the *sin of man*.

That this Great Tribulation will be an exceptional trial is emphasized by our Lord, in His message to the Church in Philadelphia. (Rev. iii. 7, 10.) Although it will be a judgment on apostate Christendom; yet, to the Church of Christ, it may be an act of *necessity*, to arouse her from the worldly and unspiritual condition, into which she has fallen.

How fearful, then, must be the low estate of the Baptized, for a holy, righteous, merciful and loving God to allow such a terrible calamity, as the Great Tribulation, to fall upon Christendom! The Lord said to Ezekiel, concerning apostate Israel, they "shall know that I have *not done without cause* all that I have done" (Ezek. xiv. 23). His righteous judgments will also be vindicated in Christendom.

After centuries of patience, on the part of the Lord, and after unexampled grace, manifested in the revived gifts of the Spirit; the Baptized, at the conclusion of the present Dispensation, are drifting into the great Apostasy, and are rejecting God and His Christ. The Great Tribulation may be the only means of salvation to millions; and hence, it will be an act of *mercy*; for "a great multitude, which no man can number," "shall be saved (at the eleventh hour); yet so as by fire" (1 Cor. iii. 15). The Lord's ways are "unsearchable," and are higher than man's, even "as the heavens are higher than the earth" (Isa. lv. 9). This "great multitude" will, in effect, form the *great Harvest* of the Christian Dispensation, after the ingathering of the Firstfruits; and they will be garnered, as it were, during the storm, in the time of harvest, mid thunder and rain, as in the *harvest-storm* of Samuel. (1 Sam. xii. 16-18.) This innumerable multitude of the Redeemed, shall stand on the glassy (*hyaline*, Gk.) sea "mingled with fire," before the throne of God, clad in white robes, washed in the Blood of the Lamb, with palms of victory in their hands; and they will praise God, crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. vii. 9-17; xv. 1-4).

The Great Tribulation will form "the hour of temptation, which shall come upon all the world" (Rev. iii. 10); and some think that the petition in the Lord's prayer, "Bring us not into temptation, but deliver us from the evil one" (Luke xi. 4. R.V., *μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*, Gk.) refers to the tribulation and persecution under Anti-Christ. In a version of the

Lord's Prayer, translated directly from the Aramaic language (spoken by our Lord), this petition is rendered: "leading us out of the temptation, and delivering us from the evil one."

In the chronological application of the Lord's Prayer, to Church History, the seven petitions set forth seven epochs. "Bring us *not into temptation*," will be the cry of the *First-fruits*, which the Lord will answer. Afterwards, the "*great multitude*" will pray, "Deliver us from the evil one," and their cry also shall ultimately be heard.

What a fearful idea of the coming Tribulation this prayer may suggest! For deliverance from this "hour of temptation," the Church has been unconsciously praying, for nearly 1900 years! Well may we now appropriate the above prayers, as the hour of trial seems threatening the whole Church. We would fain be numbered with the First-fruits, rather than with the Harvest; and be gathered, not by the reaper's sickle, but by the hand of the High Priest; thus forming the sheaf of glory (to be waved before the Throne of God, according to the types of the Law), as the earnest of a sure and abundant Harvest.

The Word of God reveals that this Dispensation will end in a storm of wickedness; and therefore, we might infer, that "the glory of the LORD" will be withdrawn from Christendom, and will then become temporarily eclipsed. In one aspect, this eclipse will be partial and brief, so far as regards the Jew, and the elect Church of Christ; for upon them "the glory of the LORD" shall rest for ever; and to them, "the LORD shall be (an) everlasting light."

At present, these ominous Visions of coming trouble, are not to condemn, but to *warn* the Church—to lead her to repent, and to seek refuge from the coming storm, in the pavilion of the Lord, on the rock of Mount Zion.

The withdrawal of "the glory of the LORD" (on account of the apostasy of the Baptized) will ultimately result in the utter *destruction* of Christendom, as the *mystical "Babylon"*. (Rev. xviii. *passim*.) Two remarkable features of this judgment, will be its *suddenness* and its *irremediable character*. (See Chapter XX *infra*.)

After the professing Church (or Christendom) shall have fallen a prey to the three Beasts, viz., the Dragon, the wild Beast, and the false Prophet (or the Beast with "two horns like a lamb," Rev. xiii. 11), she will become, as the Lord said of Jerusalem, like a caldron, a boiling pot "whose scum is not gone out of it" (Ezek. xi. 3, 7; xxiv. 1-14).

Apostate Christendom as the antitype of Babylon, will then "become the habitation of, devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. xviii. 2).

Those who did not abide in the grace of God, will fall under the spiritual power of Satan, the arch-enemy. Multitudes of the Baptized, who have rejected God and Christ, will then fall into the snare of the Devil; and Anti-Christ, empowered by Satan, will be received by them, as their Saviour and their King.

As to when, or how, these fearful judgments will take place, it is not for us to speculate. "The secret things (of the future) belong unto the LORD our God"; and He can lift the veil, in His own time and way, and give deliverance to His faithful saints. (Deut. xxix. 29; 2 Pet. ii, 9.) The Lord grant unto us, His Mercy and Salvation, both now, and in the hour of trial!

It may be well, in this connection, to glance at the *intermediate chapters* of the Book of Ezekiel (xii to xxxv), which precede the final return of "the glory of the LORD."

Ezek. xii to xxiv, contain very severe Prophetic threatenings against Israel, for their apostasy from God.

In Ezek. xii, Zedekiah's captivity was typified by a symbolic act of the Prophet, who removed his household goods "in the twilight," with his face covered; and who was also commanded to "eat (his) bread with quaking, and drink (his) water with trembling and with carefulness," as a sign of the coming famine. In Ezek. xiii and xiv, denunciations are uttered against false prophets and prophetesses; followed by exhortations to repentance. Ezek. xvi contains references to the whoredoms of Jerusalem. Ezek. xvii, xviii record the parable of the eagles; and also the equity of God's dealings with Israel; while Ezek. xix relates the parable of the vine, and the worthlessness of its wood.

Ezek. xx to xxiv, relate the enquiry of the Elders for the word of the Lord, from Ezekiel; God's threatenings of judgments, and promises of mercy; the whoredom of Aholah and Aholibah; the parable of the boiling pot; and the sudden death of Ezekiel's wife, setting forth the calamity of the Jews.

Ezek. xxv to xxxii, contain Prophecies of Divine judgments on Ammon, Moab, Seir, Edom, the Philistines, Tyre, Sidon, and Egypt.

Ezek. xxxiii, is addressed to spiritual Watchmen; and Ezek. xxxiv, is a description of the wicked shepherds and of their punishment. Ezek. xxxv, contains another wonderful Prophecy against the proud hostility of Edom; and leads up to the Vision of the destruction of Gog, the inveterate enemy of Israel, and to the final return of "the glory of the LORD" to His Temple and His City. (See Chap. XXIV, *infra*.)

CHAPTER XIX.

THE SIN OF THE CHURCH,
IN THE REJECTION OF
THE CHERUBIC MINISTRIES OF APOSTLES AND PROPHETS.

"YE...ARE BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS."

Eph. ii. 20.

"YE HAVE REIGNED AS KINGS WITHOUT US."

1 Cor. iv. 8.

ANALYSIS :—*Introductory Note*.—The rejection of the Cherubic Ministries of Apostles and Prophets, is a sin peculiar to the Church of Christ; but the virtual root of this sin, is the rejection of the Holy Ghost.

I. The Four Cherubic Ministries were *abiding* "gifts" from Christ, to His Church, wherein they should now be seen in exercise. Scripture gives no hint of their removal or supersession.

II. If the Cherubim are not present in the Christian Church, their absence must be abnormal. At the commencement of the Christian Dispensation, the Cherubim appeared as *living Ministries*.

III. The *Historical aspect* of the sin of rejecting Apostles and Prophets, the two Chief Ministries of the Four. These have been ignored, by the Church, during nearly the whole of her earthly pilgrimage. Their absence must therefore be due, primarily, to their rejection by the early Church.

IV. Imperfect human *substitutes* for the Divine Fourfold Ministry:

(1) *Bishops*, who have been exalted, to the neglect of the three other Ministries. This undue exaltation of the Pastoral Ministry, is analogous to the worship of the golden calf by the Israelites, at Sinai.

(2) *Councils*, both Œcumenical and Provincial.

(3) *The Papacy*, usurping the Headship of Christ over the Universal Church. The assumption of *Temporal Power*, by the Pope, has been an injury to the heavenly character of the Church.

(4) *The Reformation*, which caused the Church to seek to the Kings of the earth, for patronage and protection. Protestant and Nonconformist Creeds and Confessions; the rise and growth of National Independent Churches.

(5) *Democracy*, in the Church and in the State, is antagonistic to the Ordinances of God; and it leads to Disestablishment and Disendowment.

The *failure* of the above five substitutes for the Fourfold, Cherubic Ministry ordained by the Lord Himself.

V. The Church, having lost the two principal Cherubic Ministries of the risen Christ, must *confess* this spiritual sin, as a prelude to any true revival. Yet for centuries, there was no such confession, nor cry for the restoration of Apostles and Prophets. This loss was recently ignored in the "Pan-Anglican Congress," in the "Lambeth Conference," and in the Roman Catholic "Eucharistic Congress."

VI. These two Cherubic Ministries have been Divinely restored. But as they were revived in the Church, and *rejected*, "the Great Tribulation" must ensue, as the judgment of God upon this sin.

INTRODUCTORY NOTE.

"There is no word in Scripture declaring an intention on God's part, to do away with any of the Four Ministries; and it is a daring defiance of God, and contempt of His wisdom to act on the presumption, that any one of them can be dispensed with: but to set aside the two principal of these offices, the very foundations of the spiritual building, is a sin, the parallel whereof in any human polity, would exceed all belief."

The Catholic Testimony, p. 72.

When the serious charge is brought against the Church, of having rejected the Ministry of the Cherubim, a word of explanation may be necessary.

The Church has never rejected the Ministries of *Evangelists and Pastors*; and though not formally rejecting the Ministry of *Prophets*, she despised and neglected it; for the voice of Prophecy was silenced before the middle of the IVth Century. But St. John implies that the *Apostolic Ministry* was actually rejected (3 John, 9); and this was the most essential Ministry of the Four.

With the above qualifications, we may speak of the Church, as having rejected the *complete* Ministry of the Cherubim; that is, the two principal Ministries of Apostles and Prophets.

TO charge the Church of Christ with the sin of rejecting the Cherubim, is a mournful indictment. This sin, being peculiar to the Christian Dispensation, differs from the four sins of Israel.

While so much stress is laid on the sin of rejecting the Cherubim (especially the Ministries of Apostles and Prophets), we must not ignore the greater sin, which lies at the root of this rejection.

There is a connection between the Fourfold Ministry and the Gift of the Holy Ghost; for the Spirit was conveyed by the Four Ministries; hence, in rejecting the two Ministries of Apostles and Prophets, the Church is virtually rejecting the Holy Ghost. (See Chapter X, *supra*.)

Our Lord said that those who reject Apostles whom He sends, reject Him; and that those who reject Him, reject the Father Who sent Him. (Luke x. 16; John xiii. 20.)

I. The Scripture states that the Fourfold Ministry is a *permanent gift* to the Church. This is the teaching of the Apostle Paul, who states that the Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 11, 12, 13). This passage was expounded in Chapter X, *supra*; but it is necessary now, to point out the reason for which this Fourfold Ministry was given, viz., for a twofold purpose; first, that we may come into the "unity" of faith and knowledge; and secondly, unto a *full-grown man*, even unto "the measure of the stature of the fulness of Christ."

That these results have not yet been attained, is universally admitted; but nevertheless, the purpose of God, which is immutable, must be fulfilled. If, from any cause, the Four Cherubic Ministries have not accomplished their object, yet they cannot be dispensed with, nor set aside as failures. They are neither failures, nor obsolete; but they should continue in operation, until the objects for which they were given, are attained; for the designs of Infinite Wisdom do not admit of change or modification.

If the Scriptures assert the permanency of the Cherubic Ministries, it is superfluous to say that no hint, as to the withdrawal of the Fourfold Ministry (or its supersession by any other means), is to be found in Holy Scripture. It is incredible, that God should have given these "gifts" to Christ, and that Christ should have given them to His Church, at Pentecost; and that God should afterwards have willed the speedy *cessation* of the Ministry of Apostles, and subsequently that of Prophets. Such a supposition is inconceivable, for it is dishonourable to God, and reflects on His Wisdom and Power; but the truth is, that He permitted the loss of these Ministries, in consequence of the unfaithfulness of the Church.

Scripture implies that these Ministries were the perpetual endowment of the Church; even as the host of Israel were led continuously, throughout their wilderness wanderings, under the *four Cherubic banners*.

II. The *absence* of the Cherubim from the Christian Dispensation, would have rendered it inferior to the two former Dispensations, causing an anomalous hiatus in the revelation of God to mankind. But no such retrogression has occurred; for the *Gift of the Holy Ghost* included the *living Cherubic Ministries*, and endowed this Dispensation, at its commencement, with spiritual pre-eminence.

Hence, the rejection of the Cherubim, was a spiritual disaster to the Church Catholic. This Ministerial loss cannot have been agreeable to the will of God, Who did not desire that the Church should be left for nearly two thousand years, to struggle against the world, the flesh, and the devil, without those Ministries which He gave for her help and perfecting.

The inspired writers of the New Testament, never contemplated that the Church would drag on an earthly existence, for centuries, with *only two* of her Four Ministries; and thus become oblivious of her Lord's Return, of the deliverance of the groaning Creation, and of the manifestation of the Kingdom of God.

III. Let us consider the *Historical aspect* of this sin of the Church. Although the Ministries of Apostles and Prophets appeared

at Pentecost, and continued to be manifested, during the 1st Century of the Christian era; yet they have been absent from the Church, during nearly the whole of this Dispensation. Ecclesiastical History proves, that for upwards of seventeen centuries, the perfect Fourfold Cherubic Ministry has not been manifested in the Church.

At the beginning of this Dispensation, the *Apostolic Ministry* continued in exercise, for some sixty or seventy years; but it ceased, at the close of the 1st Century. The *Ministry of Prophets* may be said to have virtually come to an end with the loss of Apostles, by whom Prophets were ordained and set in their places; but according to ancient testimonies, the word of prophecy ceased about 200 years later, after the Council of Nice (Nicæa), in Bithynia, A.D. 325.

The disastrous consequences of the loss of these two Ministries, will become more apparent, if we study the parallelism between the history of Israel, and that of the Church.

As Aaron and his *four* sons spiritually set forth the Lord and His Fourfold Ministry; the death of the two elder sons, would typify the early cessation of the Ministries of Apostles and Prophets; while the survival of the two other sons, would indicate the continuance of the Ministries of the Evangelist and the Pastor. If God has welded the Four Ministries into a unity; then, Woe unto the Church, if her sin has disintegrated this heavenly Quaternion!

A resistance to the Ordinances of God, was manifested in the earliest History of the Church; for before thirty years had expired, she began to reject the Apostolic Fourfold Ministry, and to grieve the Holy Ghost.

No man could withdraw any of the Cherubic Ministries from the Church; but they might be forfeited, through sin, unbelief, and rebellion.

The Lord is invisible in the heavens; but His Presence in the Church, should be recognized, in the Ministries of the Four Living-Creatures. Alas, instead of the *Four Zoa* being seen in manifestation, there is now, only *one* Ministry in permanent exercise, viz., the Pastoral, symbolized by the *Ox*; with spasmodic manifestations of the Ministry of the Evangelist, typified by the *Man*!

The Apostle Paul, when his Apostleship had been called in question by his converts, vindicated his Divine commission and authority, both to the Corinthian and Galatian Christians. (1 Cor. ix. 2; 2 Cor. x. 1-13; Gal. i. 1, 11, 12.) In his Epistles to Timothy (A.D. 65, 66), he complained of a general defection; saying that his converts in Asia (Minor) had turned away from him, and that all the

Brethren had forsaken him, at his second arraignment before Nero, in Rome. (2 Tim. i. 15; iv. 16.) Likewise, the aged Apostle John, about A.D. 90, wrote that Diotrephes would not receive him. Such neglect and insubordination was equivalent to the rejection of Apostolic rule and guidance. (3 John 9.)

This non-appreciation of the Apostolic Office, was the prelude to its withdrawal. Even before the Lord was rejected in His Apostles, St. Paul found it necessary to utter, in his first Epistle (A.D. 54), a prophetic warning to the Church at Thessalonica, saying, "Quench not the Spirit. Despise not prophesyings" (1 Thes. v. 19, 20). There must also have been a disastrous cessation of the Fourfold Apostolic Intercession; whereupon, a decadence of faith, hope, love, joy, holiness, and morality, must have ensued.

IV. The *Heathen* and *Jewish Perversions* of the Cherubim, were considered in Chapter III, *supra*; and we may now enquire whether *Christian substitutes* for the Cherubim have existed; and we shall find that the Church, like Israel of old, has also sinned not only in rejecting, but in perverting the true Cherubim of God; and in idolizing substitutes for the Cherubic Ministry.

What have been the expedients, which men have adopted, as *substitutes* for the *Fourfold Ministry* of Christ, in the Church of God?

(1.) After the removal of Apostles, the attempt was made to substitute *Chief Pastors* or *Bishops*, who were accepted as *successors* to Apostles, as a matter of course; for the Episcopate then became the highest Ministry in the Christian Church. But there is not a word in Holy Scripture, to lead to the conclusion that the Ministry of Apostles should cease; or to warrant the assumption of their Office, by Bishops.

If the Church had rejected all the Four Ministries, she must have ceased to exist; but she clave chiefly to one, i.e., the Pastoral Ministry; and hence, many vain devices were invented, to make Bishops or Pastors fulfil the work of Apostles. These experiments were, however, spiritual failures; and the Church became rent with heresy and schism. *Bishops* may minister a measure of the Spirit, for confirmation in the faith; but they cannot minister the Spirit in the same fulness, as *Apostles* who are Christ's appointed Ordinance for this end.

Apostleship is the dominant Ministry of the Four. When Apostles were lost, the three remaining Ministries ceased to be distinctive; for they assumed functions which were not proper to their respective borders. The Chief Pastor or Bishop assumed the place of the Apostle, while the Evangelist assumed that of the Prophet. (See also Chap. XXXI, *infra*.)

The fact is, that the Church forgot her Divine calling, as a

supernatural Body, and thus became conformed to the world. Christ's Four heavenly Ministries could not be in harmony with a Church drifting into the spiritual condition of Babylon; for the Ministry of Apostles and Prophets, is not compatible with the love of this present world.

The Cherubim of Christ support His Throne, and preserve the Church in that heavenly condition, to which it was lifted up, at Pentecost. For centuries, the Church, lacking the action of the Fourfold Ministry, has practically become little more than an earthly institution.

The union of the Fourfold Cherubim, shows the inadequacy of any single Ministry, to manifest the functions of the Four Living-Creatures. How then, can the Pastoral Ministry—the principal surviving Ministry in Christendom—represent the mystery of the Cherubim, in the Church?

The Ecclesiastical History of the IIIrd and IVth Centuries, presents a painful record of schisms, heresies, strifes, and intrigues; though many individual saints, like stars in the surrounding darkness, witnessed a glorious confession in noble martyrdom.

It is significant, that the Apostle John (towards the close of the 1st Century), saw the Cherubic Ministry gradually disappearing from view; and his last words to the Church (when concluding his catholic Epistle) were: "*Little children, keep yourselves from idols.*" But the Baptized soon forgot this Apostolic injunction, and made an idol of the Pastoral Ministry.

To this sin of Christendom, in idolizing Pastorship (almost to the exclusion of the three other Ministries), there was a parallel in the History of Israel, in the worship of the golden Calf or Ox (symbolizing the Pastor or Bishop), which Aaron fashioned, while Moses tarried on Mount Sinai.*

It is not known what were the forms of the Cherubim, which God showed to Moses in the Mount; but the Cherubim, revealed in detail to Ezekiel, were *Fourfold*. Yet the form which human impatience and self-will devised, was that of the Calf alone, which savoured of Egyptian idolatry.

The early Church soon began to magnify Bishops; and some men of commanding character, such as Bishop Ambrose (A.D. 340-397), and Pope Gregory VII (cir. A.D. 600), exaggerated the claims of Episcopal authority.

(2.) The second historic device, for supplying the place of the

*This principle of interpretation has already been expounded in detail, in Chapter XIV, p. 274. See also Appendix VIII.

Fourfold Ministry, and maintaining the unity of the Church, was the assembling of Bishops in *Œcumenical* or *General Ecclesiastical Councils*.

The Church had fallen from her heavenly standing; and was leaning, more and more, on the strength of the flesh, and on the temporal power of the world; and this decadence became patent, when the Emperor Constantine, an *unbaptized* man, presided at her first Œcumenical Council, at Nice, which was attended by 318 Bishops.

At this first General Council, Constantine proclaimed Christianity as the State religion of the Roman Empire; and for a short period, the Church was under the headship of the Emperor; this fact, in the eyes of the Bishops (if we may judge by their conduct), appearing to offer the most opportune means for remedying the evil. It was as though they said, "Unity and truth are in danger. Schism and heresy are prevailing; but here is a way of putting a stop to them. We will appeal unto the Emperor; we will ask him to summon a Council of the bishops of Christendom, and to enforce the decrees of the Council, by the powers of the Empire, against the disturbers of the Church; and unity in truth shall be restored."*

But such an Assembly could be only an imperfect substitute for the Ordinances of God; for Œcumenical Councils do not constitute the Divine method of governing the Church. By this means, however, God preserved certain fundamental truths; for to these Councils, we owe the Creeds. Nevertheless, the human element was prominent in these Assemblies; and the accounts which have been handed down to us, shock all sense of religious propriety, as is evident from the following report of an Ecclesiastical Council, written by a dispassionate Author.

"The Patriarch Gregory, who presided at the Second Œcumenical Council (in Constantinople A.D. 381), found this office the most irksome, and repulsive of all his duties. He describes the Council as a scene of faction, disorder, jealousies and disgraceful violence; for he found that the assembled Ecclesiastics were chiefly interested in personal questions. They appeared as antagonistic as if in a battle, bandying bitter accusations, and leaping from their seats, in transports of mutual animosity, until Gregory was thoroughly ashamed of them. He describes them as chattering like cranes; and showing their teeth like wild boars; and no sooner had he ended a wise and conciliatory speech, intended to raise them to a higher level, than the younger clergy buzzed about him like wasps."

*Creation and Redemption, p. 44. Third Edition.

"It is curious that the two greatest saints of the IVth and Vth Centuries—Martin of Tours, and Gregory the Great—had a rooted dislike to Ecclesiastical gatherings. Gregory breathed an earnest prayer, that he might have nothing more to do with them; and Martin said that he had never known anything come of them but mischief.

"To tell the truth," Gregory writes to Procopius, "I am determined to avoid every assembly of Bishops. I have never seen a single instance in which a Synod did any good, or which did not do more harm than good. Strife and ambition dominate them (do not think that I express myself too harshly) to an incredible degree."^{*}

"In the reign of Infidel Emperors, it was found, in the early ages, impracticable (in the nature of things), to gather together all, or a majority of Christian Bishops; and afterwards, when Councils were assembled under the protection of rulers converted to Christianity, the fixing of the place of meeting, has many times settled the question in dispute; the judgment of the major part of the Church, the doctrine of the orthodox and catholic, has been over-ruled by the acts of a minority, artfully selected, and surreptitiously assembled; and thus, on one occasion, as St. Jerome expresses it, 'The whole world groaned and wondered to find itself Arian'.[†]

According to popular ideas, the condition of the early Church was orthodox and unworldly, and its troubles were rather external; but the glimpses of the Church, in Ecclesiastical History, even from the beginning, indicate that the reverse was the truth. The Church at Constantinople, in the time of Chrysostom (according to contemporary records), was filled with envy, hatred, treachery, immorality, and hypocrisy; while the worldliness and intrigues of the Bishops, and even of the Patriarchs, were appalling. Those who lived a pure spiritual life, were the exception, and were accordingly persecuted; and what was true concerning the Church, in one Patriarchate, would doubtless be true in other Ecclesiastical Provinces.

When a Church Council decreed Chrysostom's exile from Constantinople, on account of his fearless righteousness, every bad passion was displayed, by the antagonistic and worldly-minded Prelates.

That Œcumenical Councils did not succeed in preserving the unity of Christendom, was proved by the mighty schism, which rent the Church into two divisions, A.D. 1054; when the Western Church

^{*}*Lives of the Fathers*, Dean Farrar, Vol. II, p. 768.

[†]*Catholic Testimony*, p. 82. "Ingenuit totus orbis et Arianum se esse miratus est." Hieron. *adv. Luciferianos*.

solemnly excommunicated the Greek or Eastern Church, making a breach which has never been healed, even to the present day.

Thus, Councils were often a mere farce; and even as late as A.D. 1414, the Council of Constance was regarded as a cause of much profligacy in the town, according to contemporary Historians; and this would probably be true of other cities, where Synods were held.

The Councils (Provincial and General), held between that of Pergamos (A.D. 152) and the Council of Trent (A.D. 1545), number some 1583.

(3.) The next human expedient for supplying the loss of Apostles and Prophets, was the elevation of *one Bishop* or *Pastor* to be the Head of the Catholic Church.

This intensification of the sin of worshipping the golden Calf (as it were), has been most conspicuous in the Roman Church, where *one Pastor* has exercised supremacy over his co-ordinate Bishops. These Pastors have usurped the Lord's prerogative and Office; the Pope being blasphemously designated the "*Viceregent*" of God, upon earth.

Thus the Latin Church, by installing a "Vicar of Christ," on earth, antedated the Kingdom of Christ; and forgetting the hope of the Heavenly Bridegroom's return, practically said, "the LORD seeth us not; the LORD hath forsaken the earth" (Ezek. viii. 12).

This assumption of *supremacy*, was an act of spiritual usurpation, which was resisted by the Bishops of the Church, for several hundred years; but at length, pious men acquiesced in this expedient, as if then seemed to be the only means of preserving the unity of the Catholic Church.

Near the end of the VIth Century, two Popes, Pelagius the Second and Gregory the Great, disclaimed supreme authority—for both themselves and their predecessors—as inconsistent with the equal jurisdiction of other Bishops;* and when, in A.D. 588, John, Primate of the East, took the title of *Universal Bishop*, Gregory declared that anyone so doing, was the fore-runner of Anti-Christ. But in A.D. 862, Nicholas I, Gregory's successor, took this very title.[†]

One of the greatest proofs of the decadence of the Church, was the assumption by the Pope, of the rank of a *temporal Sovereign*, through his acquisition of "The States of the Church" (A.D. 755), which had the character of being the worst-governed principalities in Europe. The possession of a temporal Kingdom, was incongruous with the exercise of

^{*}*Epist. Lib. VI. Ep. 30. Pelag. 11. Epist. 8. Gregory I.*

[†]*On the Papal Supremacy: An Argument founded upon Holy Scripture and Early Ecclesiastical History. By a Medical Man. Rivington. 1850.*

This Pope actually claims the standing of "*Apostleship*" (*nostrī Apostolatus*), *Lives of the Popes. Vol. III, p. 51. Horace Mann.*

the spiritual functions of a Bishop; and was detrimental to the heavenly character of the Church; being contrary to the teaching of the Master, Who said, "My kingdom is not of this world." The usurpation by the Pope, of authority over his equals, was a spiritual sin; but to unite the Offices of King and Priest, was a still greater sin; for such union is not, at present, according to the will of God.* (See Chapter XXV.)

Between the Papacy and the Empire, incessant strifes arose, which continued for about three hundred years (*cir.* A.D. 1055 to 1334). This conflict was known historically, as that between the *Guelphs*, the Democratic party, who favoured the Pope; and the *Ghibellines*, the Imperialist party, who supported the Emperor.

"The Papacy had become a great political institution . . . It needed a statesman, to baffle princes by his astuteness; not a saint to kindle, by his holiness, spiritual aspirations among the masses."†

If the Pope was a temporal Sovereign, Cardinals became ecclesiastical Princes; and the history of the Papacy supplies one of the most wonderful records of strife, intrigue, ambition, covetousness, superstition, impiety, and sin.

As regards the character of individual Popes, a few were noted for piety, simplicity, and holiness. But temptations, inseparable from their unique Office, were often too overpowering for weak, sinful men. Many Popes were conspicuous for their crimes, such as simony, nepotism, avarice; and some for their unblushing lusts and profligacy. As examples, we may cite the following: John X, John XII, Boniface VII, John XIV, Benedict IX, Boniface VIII, John XXIII, Sixtus IV, Alexander VI, and Julius II. The lives of some of these Popes were a scandal to humanity.‡

If the Church had not been Divine, she could never have survived the shocks, caused by the infamous characters of many of the Supreme Pontiffs.

The number of the Chief Bishops or Popes—from Bishop Linus (A.D. 66) to Pope Benedict XV (A.D. 1915)—is given as 290.

(4.) A fourth experiment, for maintaining the purity of the Christian Faith, was the *Reformation* of the XVIth Century. In

*"Various explanations are given of the symbolism of the Pope's tiara, or triple Crown. 'Priest,' 'King,' and 'Prophet,' afford one solution; Authority in Heaven, in earth, and in purgatory, is another. In any case, the Tiara signifies the highest priestly and imperial dignity and authority." (Article on the *Coronation of the Pope*, May 18th, 1911.)

†*History of the Papacy.* Bishop Creighton.

‡*The Counter-Reformation in Europe*, p. 17. Canon Pennington, M.A. 1899.

this great movement, there was no returning to the primitive Ordinances of God; there was no cry for the Cherubic Fourfold Ministry, or for Apostles and Prophets; but intellectual, learned men assumed the place of the Apostles who were spiritually guided by the Holy Ghost. The usurpation of Rome was rejected; but a new form of confusion arose, which involved the bondage of the Church to the Civil power, the interference of Royal Edicts with Ecclesiastical affairs, and the anomaly of lay patronage.

In this Great Reformation, the subservience of the Church, to the patronage of Kings and other worldly powers, became more apparent in Protestant Countries; but this sin was of an earlier date; and doubtless, the leaven of this evil had been working secretly for centuries. This sin was first manifest when the Church sheltered herself under the Imperial patronage of Constantine (*cir.* A.D. 325). The Emperor "virtually became the real centre of authority, and of ultimate appeal in the Church—in fact, the chief ruler in Zion."*

Nearly all the Reformed Churches gradually fell under the bondage of the State; and this condition is represented, in Holy Scripture, by the figure of "*Babylon*," which sets forth the two ideas of confusion and bondage. This figure also includes the condition of all the Baptized—Greek, Roman and Protestant.

The sin of the Reformed Churches, was the *converse* of the sin of the Church of Rome; for the essence of the Reformation, was not the assumption by the Priest, of Kingly power; but the intrusion of Kings into the Sanctuary of God. The Church, instead of trusting in her heavenly Ministries, and in the guidance and protection of her Head in Heaven, sought help from the powers of the present world.

This latter sin, of admitting Kingly authority to rule over the Church of God, has been more conspicuous in England, than in any other Christian Nation—perhaps with the exception of Russia.

That the Anglican Church has fallen under the bondage of the State, is undeniable; and two examples will suffice to prove this fact.

In the first place, the *Government* of England appoints the highest Dignitaries in the Church (the Bishops and the Deans), submitting their names to the King. The Prime Minister may be a Nonconformist, a Unitarian, or an Infidel; and Ecclesiastical preferments are often bestowed for political reasons; while the King, though the *nominal* Head of the Church, does not exercise his prerogative of choice.

Secondly, after the Prime Minister has chosen the Bishop, and the

**Creation and Redemption*, p. 54.

King has sanctioned the appointment, the Chapter of the Cathedral (in the given Diocese) assembles to pray for the guidance of the Holy Ghost, in the choice of a good and fit man, even though the nominee has already been selected by the secular power. After this formality, the Chapter of the Cathedral receives a *Congé d'élire* (a permission of choice) to elect the person nominated to the Episcopal Office. The whole proceeding is a mockery, and is an insult to Almighty God, to Jesus Christ the Head of the Church, and to the Holy Ghost, the Paraclete, Who has been fictitiously invoked.

Finally, the Bishop, after his Consecration, does homage to the *King*, for his spiritual preferment.

This influence of the State has permeated the English Church, which has been noted (especially in the XVIIth and XVIIIth Centuries) for its spiritual lethargy, and worldly aims. Notwithstanding the great spiritual revival in Worship and in Pastoral diligence, which has characterized the Church of England during the last fifty years; yet many Prophetic and Apostolic truths are ignored in Anglican sermons, which are often prosaic and perfunctory. A Preacher, who continually proclaims the Coming of the Lord, becomes unpopular with his congregation.

In modern pulpit discourses, there is little or no proclamation of the grand verities of God's Revelation—(a) of His eternal purpose, in Creation and Redemption; (b) of the Resurrection, or the change into the Lord's likeness (without death) as a living Hope; or (c) of the promised Kingdom of God.

The various Protestant Reformed Churches, noted for their abstract views of Divine truth, may be identified by their diverse "Confessions of Faith."

Some 241 of these intellectual statements of Doctrine, were formulated between A.D. 1510 and 1911, the greater number dating soon after the time of the Reformation.

The most celebrated of these "Confessions of Faith," which were compiled during the XVIth Century, are as follows:

- I. "The Confession of Augsburg," A.D. 1530.
- II. "The Confession of the Four Cities" (or Sueveland), 1530.
- III. "The Confession of Saxony," 1531.
- IV. "The Confession of Bohemia," 1532.
- V. "The Confession of Basle," 1532-6.
- VI. "The Former Confession of Helvetia," 1536.
- VII. "The Confession of Württemberg," 1552.
- VIII. "The Gallican Confession," 1559.

IX. "The Confession of Belgium," 1561:

(Approved by the Protestant Synod of Flanders, 1579:
Confirmed at the Synod of Dort, 1619.)

X. "The Confession of England," 1562.

XI. "The Later Confession of Helvetia," 1562.

To these may be added, "The Westminster Confession of Faith," which dates about a century later, 1647.*

Under the Reformers, the idea of *National Churches* was developed; and individualism fostered sectarianism, because every man was encouraged to choose his own doctrine, apart from the unity of the Church Catholic.

(5.) The last prominent device—for supplying the loss of Christ's Cherubic Ministries—has been the increasing power of *Democracy*, or the deification of the voice of the people.

The *popular* element is becoming increasingly influential, in the Church of Christ; and the laity, who have been ignored for centuries, are coming to the front; and they are even aspiring, more or less, to be the self-constituted arbiters of ritual, faith, and doctrine.

This current spirit of democracy, is anti-Theistic; i.e., antagonistic to God, and to His Divine Revelation.

The spoliation of ancient institutions (so prevalent in the present day) excites the clamorous demagogues, who cry for the *Disestablishment* and *Disendowment* of National Churches. These sacrilegious calamities are now louring, on the horizon of the near future, even in the law-abiding Realm of England.

In these last days, numerous, self-elected teachers, spiritual charlatans, and even false Messiahs, are prominent and phenomenal.

In the meantime, the spiritual and temporal misery of the humbler classes, has outrun all Ecclesiastical Organizations; and has become so appalling, that it has given rise to abnormal systems, such as "the Salvation Army," and the "Church Army."

The above devices of men, to secure the unity and purity of the Church, are like unavailing fences of reeds, against the flood of lawless unbelief, rushing from "the *abyss*" (Rev. ix. 1, Gk.). When we compare the distracted condition of Christendom, with the original pattern given by God, for maintaining the unity of the Church, the Divine Ordinances cannot be deemed failures; for the way of the Lord is perfect. But rebellious man revolted from God's Apostolic method

**History of Confessions of Faith in Christendom*; William A. Curtis, B.D., Professor of Systematic Theology in the University of Aberdeen. T. & T. Clark, Edinburgh, 1911.

of governing His Church; so that her career seems to be ending in disaster. But Christ's Fourfold Ministry was no device of man; it was inaugurated according to the will of God, and of Christ the Head of the Church; and if this Divine method has seemed to fail, the cause must be attributed to the perversity of man, who has substituted ordinances of his own devising. Restoration can be attained, only by a reversion to the ancient plans of God, and by the revival of the Cherubic or Fourfold Ministry in the Church; for only in the unchangeable Ordinances of God, can safety and salvation be found.

The flagrant spiritual sin, which caused these retrograde, external manifestations, was the forgetfulness by the Church, of her calling as part of the *New Creation* of God. This was the heavenly standing given to her at Pentecost. She was engrafted into the Risen Man; she became His spiritual Body, "of his flesh, and of his bones"; and the Fourfold Cherubic Ministry should have continued in operation, filled with the Holy Ghost, thus enabling the Church to maintain her high calling, as part of the New Creation.

Spiritual sins lead to carnal sins; and if the Baptized are overwhelmed with fleshly sins, it is because they did not abide in their heavenly standing, as members of the Body of Christ.

V. This sin of the Church—in the rejection and loss of the Cherubic Ministries of Apostles and Prophets—should be *confessed*.

Only when the Church has realized her spiritual declension, from the original standing at Pentecost, can she offer a penitent confession of this shortcoming.

A spiritual phenomenon, much to be deplored, is that in the writings of the early Fathers, Bishops, Martyrs, Saints, or Ecumenical Councils, of the early and Middle Ages, there is not one word to indicate sorrow for the *rejection of Apostles*, or to deplore their loss, as contrary to the will of God, and as a mutilation of the Body of Christ. Even now, this sin, which has crippled the Church for centuries, is ridiculed as being no sin at all, and as requiring no recognition or confession.

Doubtless however, there may have been in the past, a few mourners before the Lord: and one exceptional instance may be quoted, that of Catherine of Siena, (1347-1380.) The evil condition of the Church, at that period, has been described as follows:

"Alone, amidst unfaithful Cardinals and Bishops, Pope Urban VI earnestly strove to correct the most flagrant abuses. In A.D. 1378, he called to his aid, a few pious Ecclesiastics; but what were they, amongst the powerful Prelates, who actually took up arms against

their 'Holy Father,' and endeavoured to drive him from the Vatican. Though they did not succeed, their opposition was so far effective, that no real reformation of the Church was accomplished. Had this reform been carried out, the Protestant Reformation, one hundred years later, might never have occurred. In the midst of this fiery conflict, one voice was raised to Heaven, for the help, which it was vain to expect from men. It was the voice, not of a Bishop, not even of a Priest; but of a *young woman*, Catherine of Siena; and her prayer is worthy of record: 'Eternal Father, Thou didst send Thine *Apostles* as lights into the world; we are in greater need than ever of such lights; raise up, we beseech Thee, amongst us *another Paul*, to rebuke and revive us, and bring us light'."*

In view of the lamentable condition of the Church, it behoves all godly persons to deplore the loss of the two chief Cherubic Ministries, given by Christ; to confess her shortcomings in the non-manifestation of the gifts of the Spirit; and to cry for their restoration, that the Bride may be adorned with her jewels, for the Advent of her Bridegroom. When the Church is examined, as to the full measure of Apostolic truth and doctrine, set forth in the Lord's parable, by the "hundred measures of *wheat*"; and as to the full endowment of the Spirit of Prophecy (derived through Apostles), set forth by "the hundred measures of *oil*," the Church must not imitate the "unjust steward," by writing "*fifty* measures of wheat," or "*four score* measures of oil," instead of the royal standard of the required *hundred*. (Luke xvi. 1-8.)

The dismembered condition of the Church, owing to her broken unity, is a sin so flagrant, that it is universally acknowledged; and the question might therefore arise, as to which community could make the required Catholic or *Universal* confession? The *Greek* Church could not; neither could the *Roman*, nor the *Lutheran*; neither could the *Anglican* Church (which can hardly lay claim to catholicity); neither could any section of the Nonconformist Denominations.

In the Church Universal, only one small Community (on the Eve of Pentecost), makes a general confession of the sin of the Church, in the loss of the gifts of the Holy Ghost. This confession takes a *fourfold* form, deploring (1) the rejection of Apostles; (2) the quenching of the gifts of the Holy Ghost; (3) the loss of the Fourfold Ministry and the original Ordinances of the Church; and (4) the entanglement of the Church with the world.†

**Marriage, its Institution.* p. 73. J. S. (Eliot Stock, 1900.)

†*The Liturgy and other Divine Offices of the Church.* Service for the Eve of Pentecost.

Thus it is remarkable, that as *four sins* of Israel, were revealed to Ezekiel, so the spiritual sins of the Church (under the general sin of quenching the Holy Ghost) fall into *four sections*.

The Prophet Zechariah declares that the Clergy and Congregations of each religious Community, "apart," must offer separate confessions, as a preliminary step to corporate unity. (Zech. xii. 11-14.) One Community may be saved by its confession (like the captain and the third fifty, sent to arrest Elijah, 2 Kings i. 13-15); but the confession of one Community will not suffice for all, though it may open up the way for the salvation of other Congregations.

A *general confession* of sin, must be made by the Church Catholic, i.e., by every section of the one Body.

In the blood of Christ, there is a fountain opened for the sins of the Church as a Body, as well as for the sins and uncleanness of individuals. A perpetrator of sin may not be conscious of his guilt; and this may be the case, with sins committed against the Holy Ghost, and against the spiritual privileges of the Christian standing. Such sins need to be revealed; so that they may be confessed, and put away, through absolution ministered by Christ, the Great High Priest, to the right hand of God, in Heaven.

^a In a Hymnal *Litany of the Church*, the following appropriate petition is offered to the Lord, on behalf of the whole Church:

"All her fettered powers release,

* * * * *

All that she has lost, restore."*

In the year, 1908, three exceptional Ecclesiastical gatherings took place in England; (1) *The Pan-Anglican Congress*, held for the first time; (2) *The Lambeth Conference*, for the fifth time; and (3) *The Eucharistic Congress*, convened in London (the Citadel of a Protestant Nation), by the Church of Rome, under a Papal Legate, for the first time since the Reformation.

(1.) *The Pan-Anglican Congress* was a gathering of Representatives from all the Churches affiliated to the Anglican Church; and some 250 Bishops took part in these proceedings. But this Assembly had no recognized authority, or power to formulate any decisions.

(2.) "*The Lambeth Conference*" was convened under the authority of the Church of England; continuing from July 6th to August 5th, 1908. Six Archbishops and 236 Bishops (242 in all) were present from all parts of the world; and they issued an Encyclical letter, which embodied seventy-eight definite resolutions.

*Hymns Ancient and Modern. No. 471.

This Encyclical emphasizes the idea of *service*; but there is little recognition of the Living Head of the Church, in Heaven; no allusion to the Hope of His Return; only slight reference to the Holy Ghost; and no cry for the manifestation of His gifts, or for the restoration of the Fourfold Ministry.

(3.) About the same time, "*The Eucharistic Congress*" assembled, on English soil. This consisted of Roman Cardinals, Archbishops and Bishops, whose aim was to set forth the Roman doctrine of the Eucharist. *Seven Cardinals, twelve Archbishops, two Coadjutors, and seventy Bishops* were present at this Congress; sacred and symbolic numbers, it must be confessed!

In all these Ecclesiastical Assemblies, there was a marked silence concerning the Coming of the Lord. The *Protestant Churches* cling to the idea of the conversion of the world through Bibles, Missionaries, and money; not looking for, nor desiring, the immediate return of the King. The *Romanists*, on the other hand, have ignored the truth, that the Sacrament of the Holy Eucharist was instituted, to "show the Lord's death till He come"; and the Second Coming of the Divine Master, has been forgotten by this section of the Church.

Without presuming to condemn our brethren, it is palpable, that while these Synods lay stress on *service*, and on making things better on earth, they betray a lamentable *absence of HOPE*. If we consider the vital prominence, occupied by the Hope of the Lord's Coming, in the doctrine of the first Apostles, we must mourn over the loss implied by this universal, spiritual declension.

In these Assemblies, there was also a great absence of humiliation before God; and in the Encyclical letter of the Anglican Bishops, there is no minor key of confession of sin. The Bishop of Gibraltar, however, in a pastoral letter to his diocese (which extends over the whole of Southern Europe), touched upon this point, and desired that a *Day of Humiliation* should precede the Pan-Anglican Congress; and it is a cause for thankfulness, that in the inaugural service at Westminster Abbey, Psalm LI was chanted, and the Litany was offered with a special suffrage, acknowledging the past shortcomings of the Church. With these two partial exceptions, no voice of penitence was heard, in the great "*Pan-Anglican Congress*."

VI. The urgent question may now be asked: What has been the effect of the rejection of the Cherubic Ministries of *Apostles* and *Prophets*, in the Catholic Church?*

*Their restoration will be considered in Chapters XXI and XXII, *infra*.

In answer to the special prayers, offered early in the XIXth Century, for the outpouring of the Holy Spirit, God restored Apostles and Prophets to the Church Catholic. (See Chapter XXI, *infra*.) But were they recognized by the Church at large? Alas, no! And now, Apostles having been removed, and the Fourfold Intercession having ceased, the powers of evil are rising into greater prominence; and alas, there is no prospect before the indifferent and rebellious, but the storm of the Great Tribulation! (See p. 370.) For if Christendom has received a fresh outpouring of the Holy Spirit, and has quenched the same, a fearful climax of apostasy, under Anti-Christ, will be the result. The cessation of the Fourfold Apostolic Intercession, in Christendom, is a terrible, spiritual loss; for now that the Fourfold Intercession has been re-inaugurated, and subsequently withdrawn; this second loss must aggravate the resultant calamity.

Even the Lord Himself, when He came as the Messiah, was rejected by the Jewish Ecclesiastical Rulers, who should have been the first to recognize Him, and acclaim Him as the Christ.

When, in the future, "the glory of the LORD" returns to the *Jews*, it will abide with them permanently; for there will be no subsequent departure of His Glory; but in the present partial return of "the glory of the LORD" to the *Christian Church*, the Glory has been rejected by the Church Catholic.

It is evident, from the analogy of Ezekiel's Visions, that in the Church, there could be no third return of "the glory of the LORD"; but according to the election of grace, a penitent Remnant of First-fruits will be delivered; while Christendom will be hastening to a general apostasy, out of which the great Harvest will ultimately be saved.

The *present spiritual condition* of the Church, may be tested by our Lord's three final commands to His Apostles, which have been emphatically enforced by *Apostles* and *Prophets*, in these last days; (1) to *watch*; (2) to *pray*; and (3) to *love* one another, *as He has loved them*.

(1.) Is the Church, as a whole, "*watching*" for the return of her Lord and Bridegroom? Rather, are not the watchers so few that "a child may count them"? This present careless and worldly state of the Church, was foretold by our Lord, when He declared that His Second Coming will prove "a snare" to all that "dwell on the earth"; and that, "While the bridegroom tarried," the virgins will all slumber and sleep? (Matt. xxv. 5.) Alas, a state of somnolence, as regards the instant appearing of the Lord, characterizes the present condition of the Church Catholic!

(2.) Our blessed Lord exhorted His disciples not only to "watch," but also to "*pray*" for His Return. (Luke xxi. 36). St. John heard his glorified Lord say, "Surely I come quickly"; and the Apostle replied: "Amen. Even so, come, Lord Jesus."

In orthodox Prayer Books, and in the extempore prayers of Dissenting Ministers, how few supplications re-echo the petition of St. John! But in the Liturgy, which the *restored Apostles* have given to the Catholic Church, the special prayers for the speedy Advent of the Lord, for the Resurrection of the dead, and for the change of the living, form prominent characteristics.

(3.) As regards Christ's precept, enjoining *mutual love*; whether we consider the *nominal Church*, or *Christendom* armed to the teeth, and ready for battle; is it not a mockery to associate this Law of self-sacrificing love (commanded by the Redeemer of Mankind) with the present condition of Christian Nations? Even the Church herself, is full of hatred, variance and animosities, amidst all the rival sects that tear her in pieces; so that the old saying, "See how these Christians love one another" is now an ironical and obsolete proverb.

As stated above, the sin of rejecting the Ministry of Apostles and Prophets, is equivalent to quenching the Holy Ghost, and neglecting His gifts. This sin has not been merely negative or passive; but it has led to a positive and aggressive sin, in adopting the diabolic weapons of spiritualism, or forbidden intercourse with the spirit world, which is a direct sin against the Holy Ghost. Doubtless this spiritual sin constitutes one of the chief causes of the Divine judgment (seen in this European War, Dec., 1915) on an unfaithful Christendom. (See also Chapter XX, p. 419.)

This was the identical sin charged against Israel, by the Hebrew Prophets, before the terrible punishment and dispersion of the Jewish Nation. (Lev. xix. 31; Deut. xviii. 9-14; 1 Sam. xxviii. 3-20; 2 Chron. xxxiii 6; Isa. viii. 19; Jer. xxvii. 9; Gal. v. 20, 21.)

But how much more terrible must the judgment become, when *Baptized* people resort to such unlawful measures of communicating with the occult spirit world. In their case, it is a *direct sin against the Holy Ghost*,—doing despite to the Spirit of Grace, and insulting Personally, the Blessed Paraclete.

May the Lord pardon our individual and collective sins, through the Blood of Jesus Christ, the one Sacrifice for the sins of all men!

CHAPTER XX.

THE FALSE CHERUBIM OF ANTI-CHRIST.

"VENIT ANTICHRISTUS, SED ET SUPERVENIT CHRISTUS."*
Cyprian. (cir. A.D. 200-258.)

ANALYSIS:—The mimicry by Satan, of God's gracious work of salvation, is a profound mystery.

- I. Holy Scripture reveals that the doctrine of the Blessed Trinity, will be parodied in the last days, by the Satanic *Trinity of Hell*, consisting of (1) the Dragon, (2) the Beast, and (3) the False Prophet; from whose mouths, respectively, "three unclean spirits like frogs" will issue.
- II. Anti-Christ, the Beast, through the impersonation of Satan, will be a mimicry of the *Incarnation of the Son of God*.
- III. This Beast will travesty the Lord's *sealing* of the Saints; for he will affix his "mark" and "number" (666) upon his followers.
Consideration of the *number* of the Beast.
- IV. The *fourfold Cherubim* of Anti-Christ being Satanic perversions of the Cherubim of God, will parody the *Fourfold Ministry of Christ*.
The Scorpion-locusts will emerge out of the pit, after the fifth Trumpet is blown, preparing the way for the false Cherubim of Anti-Christ.
The *four evil angels* (the Satanic Cherubim), bound in the great river Euphrates, will be loosed at the blast of the sixth Trumpet.
- V. The *false fourfold ministry* of the Mormon Church.
- VI. A possible mimicry of *Resurrection*, in the person of Anti-Christ.
- VII. The future *Universal Kingdom* of the Messiah will, as it were, be antipated, and travestied by Anti-Christ, for a brief period.
- VIII. The general *apostasy* of Christendom, and the popular call for a new religion, lead to the *deification of man*, and the worship of Anti-Christ.
The future Jewish *apostasy*, connected with Anti-Christ.
- IX. The *twofold aim* of Anti-Christ, in his relentless persecutions.
- X. The ultimate relapse of the Baptized into *Paganism*.

INTRODUCTORY NOTE.

Ezekiel, in his later Prophecies, describes a great *Anti-Jewish*, or what might be called an *Anti-Christian* Confederacy; for a vast Army will be headed up by Gog, who is universally regarded as a type of Anti-Christ, or the Wild Beast, outlined in the Apocalypse. (Ezek. xxxviii, xxxix; Rev. xiii.) Almost from the commencement of Scripture, the future Anti-Christ is prophetically and typically foreshadowed; Nimrod, the founder of Nineveh, being one of the earliest types.

The invasion of the Holy Land by Gog, is predicted by the prophet Ezekiel, as occurring after the partial Restoration of Israel; but before the Measuring of the Millennial Temple.

As "the beast, and the kings of the earth, and their armies (will be) gathered together to make war against him that sat on the (white) horse, and against his army" (Rev. xix. 19); so also, the polyglot army under Gog (mentioned by Ezekiel), will be assembled at the same time; therefore, some connection may exist between Gog and the Beast (or Anti-Christ), in the Book of the Revelation. Thus, the Lord's "sacrifice"—to which "every feathered fowl, and . . . every beast of the field" are bidden—is analogous to the "supper of the great God," in the Apocalypse. (Ezek. xxxix. 17; Rev. xix. 17-18.)

*"Anti-Christ comes, but Christ overcomes."

HOLY Scripture discloses many mysteries, which baffle the human intellect; and among these, is the mystery of Satan being permitted to travesty the work of God in His Church. We do not attempt to solve this mystery, which is beyond our present limited understanding; but we adduce passages from Holy Scripture, which justify the conclusion, that Satan (in his hostility to God) seeks to mimic and to thwart the action of God in His Church, by every possible means. Satan may have great intellect and power; but he is neither omniscient, nor omnipotent: in a word, he is *not* GOD.

It may be asked, How does Satan obtain his knowledge of the counsels of the Almighty? That he can know the secrets of the omniscient and unsearchable God, except when they are revealed, is an impossibility; but he may know what is written in the Scriptures, and what transpires in the Church; and if any careless or disobedient members of the Church, do not keep the secrets of the Lord, Satan may take advantage of knowledge obtained through their inadvertence. But the mystery of Satan's power to parody the work of God in His Church, may be due to the wonderful prerogative of free-will and liberty of action, with which God endows His intelligent creatures; and for the exercise of which, they will be held responsible, and will be ultimately acquitted, or condemned. It may be, that God allows fallen creatures, whether devils or men, the free exercise of these powers; in order to show the weakness of the creature apart from Himself, and to display His Divine Power and Wisdom which shall finally be victorious.

I. Satan's mimicry of the *Blessed Trinity*, may be first noticed.

There is ONE GOD; and in the unity of the Divine essence, there are three Persons, the Father, the Son, and the Holy Ghost.

This Divine Trinity will be mimicked, by what may be termed the *Trinity of Hell*; and this Satanic deception will be so subtle, that as we learn from Holy Scripture (Mark xiii. 22; Rev. xiii.), all mankind, will be in danger of departing from the living and true God, in order to worship this *false Trinity*, two of whom will emerge from "the bottomless pit." (Rev. ix. 11; xi. 7; xvii. 8.)

In the Book of the Revelation, we read of the *Dragon*, the *Beast* (the wild Beast, θηρίον), and the *False Prophet*.

(1.) The *Dragon* is declared, in another Scripture, to be "that old serpent, called the Devil, and Satan" (Rev. xii. 9). He is "the angel of the bottomless pit, whose name . . . (is) *Apollyon*" or *Destroyer* (Rev. ix. 11, *margin*, from ἀπόλλυμι, I destroy). According to an old tradition, Satan was the chief and most glorious of created beings;

but after he had fallen through pride, he became the special antagonist of the eternal purpose of Almighty God, Who will finally destroy this "dragon which gave power unto the beast" (Rev. xiii. 2, 4).

(2.) The *Beast* ranks as second, in the Trinity of Hell. In Holy Scripture he is known by various titles, such as the "wild beast," the "wilful king," "the wicked and the evil man," "the man of the earth," "the bloody and deceitful man," "the violent man," "the unjust man," "the unrighteous and cruel man," the "king over all the children of pride," "a wicked counsellor," and the "man of sin." (Rev. xiii. 1; Dan. xi. 36; Ps. v. 6; x. 15, 18; xviii. 48; xliii. 1; lxxi. 4; Job xli. 34; Nah. i. 11; 2 Thess. ii. 3.)

This Beast will be a man inspired by Satan; and he will become the object of general idolatry; for this wild Beast rises "out of the sea," i.e., out of the Democratic convulsions of the last days.

This man is not merely the Beast, but "the wild Beast" (*θηρίον*), a combination of the lion, the leopard, the bear, and the nondescript monster, which form component parts of this fourfold *Therion*. (Rev. xiii. 1, 2).*

It is worthy of note, how many inspired verses in the Apocalypse (the last Book of the Canonical Scriptures), are occupied with the description of the wild Beast or Anti-Christ.

In the Sacred History of the Jews, there have been several types of Anti-Christ; most of whom have been persecutors of the chosen people, e.g., *Pharaoh*, who, with cruel taskmasters, enforced the Egyptian bondage; *Sennacherib*, the Assyrian king, who besieged Jerusalem; *Nebuchadnezzar*, who destroyed the Temple of Solomon, erected an idolatrous golden image, and prepared the fiery furnace; *Antiochus Epiphanes*, the Syrian King, who made a deliberate attempt to exterminate the Jews (Dan. viii. 9-12); *Herod the Great*, who massacred the infants, seeking to destroy the new-born Christ; and *Nero*, who cruelly persecuted the early Christians. These tyrants represent most of the leading ancient Nations: the Egyptian, the Assyrian, the Babylonian, the Syrian, the Edomite, and the Roman.

(3.) But there is another Beast, who rises "up out of the earth," i.e., out of the chaos of worldly Ecclesiastical systems; and who

*The same four beasts: the lion, the bear, the leopard, and "a fourth beast dreadful and terrible" (Dan. vii. 2-8), respectively represent the Babylonian, the Medo-Persian, the Grecian and the Roman Empires, which are also referred to, in Hosea xiii. 7, 8, as a lion, a leopard, a bear bereaved of her whelps, and "the wild beast"; while in the Apocalypse, the composite *Therion* is described as "having seven heads and ten horns," and as being like a leopard, with the feet of a bear, and the mouth of a lion. (Rev. xiii. 1, 2.)

causes men "to worship the first beast, whose deadly wound will have been healed" (Rev. xiii. 11, 12).

This second Beast (the *False Prophet*) will become the head of false religions, and of apostate Ecclesiastical power, which he will exercise to further the impious plans of the Wild Beast.

In the union of these three evil Monsters, constituting the Trinity of Hell, there is a *parody* of the truth of the Blessed Trinity; the *Dragon* being in antagonism to the Father, opposing the loving Fatherhood of God; the *Beast* (or *Anti-Christ*) opposing the righteous rule of Christ, the Incarnate Son of God; and the *False Prophet* (or the second Beast) opposing the Divine mission and work of the Holy Spirit Who, through true *Prophets*, reveals the mind and will of God.

During the outpouring of the "sixth vial," the Apostle John "saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. xvi. 13, 14).

"Frogs" are repulsive and unclean animals; and they formed the second of the ten plagues of Egypt. They are born in water, and live in and out of water; they are types of Christians who abide not in the water (that is, in their Baptismal standing), but who become apostate; whereas fishes abiding in the water, are types of faithful Christians. The "three unclean spirits like frogs," may represent (1) Atheism connected with the Dragon; (2) lawless Democracy, under Anti-Christ; and (3) Spiritualism, represented by the False Prophet. These three deadly evils will become powerful, in the last days of this Dispensation.

These "three unclean spirits like frogs" may also represent three forms of apostate Government: (1) The frog out of the mouth of the Dragon, signifying absolute *despotic* power; or the tyranny of Satan claiming possession of the Kingdoms of the world; (2) The frog out of the mouth of the Beast from the sea, indicating power and authority derived from the people, as seen in *democratic* Governments; and (3) the frog, issuing out of the mouth of the second Beast or False Prophet (who rises out of the earth), typifying assumption of worldly and Ecclesiastical rule, by means of *evil spiritual Ministry*.

That these three unclean spirits will become paramount in apostate Christendom, before the full revelation of the Lord in Glory, at His Second Advent, is clear from the following Divine warning, which was uttered after this Vision: "Behold, I come as a thief.

Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. xvi. 15).

II. The mimicry by *Anti-Christ*, of the *Person* and *Office* of the *Incaruate Saviour* of the World, is another startling paradox.

Holy Scripture, from first to last, indicates a great antagonism between good and evil, like that of two opposing armies, marshalled under two great leaders. Christ, the Incarnate Son of God, is the Leader of His army of saints; and Satan (the great enemy of God and of Christ) is the *head* of the wicked confederacy, and puts forth his supernatural power in a man (Anti-Christ), the rival of the Incarnate Christ.

As Christ has become Man, and is filled with the Holy Spirit of God; so will Anti-Christ be a *man*, possessed by Satan, and gifted with diabolic, supernatural gifts. Anti-Christ will be the masterpiece of Satan, and he will embody all that can captivate and please fallen human nature. Thus he will be enabled to blind men, leading them to reject the true Christ, and to accept himself, the Anti-Christ.

The Greek prefix, *ἀντι*, in the name Anti-Christ (*ἀντιχριστός*), admits of two renderings; (a) it may mean a *substitute* in the place of Christ; or (b) it may signify an *antagonist* of Christ. These significations set forth a twofold aspect of Anti-Christ, and are not contradictory.*

Anti-Christ will head up the final spiritual rebellion against God; and his power will be so great, that none can conquer him, except the Incarnate Son of God. By the early Christians, the coming of Anti-Christ was regarded as an imminent reality; but in the present day, the Church has almost forgotten even the abstract idea.

Alas, now that we are approaching the time of the actual revelation of Anti-Christ, a veil of ignorance seems cast over Christian people, so that they are not aware of the numerous signs of his manifestation; and these, when pointed out, generally excite ridicule and scorn.

Many Protestant Divines have identified Anti-Christ with the Pope of Rome; but the Pope does not embody the principal mark of the last Anti-Christ, who "denieth the Father and the Son" (1 John ii. 22); for the Church of Rome has been steadfast, in the acknowledgment of the Catholic doctrine of the Holy Trinity.

In the History of the World, there has often been an expectation of a "*coming man*" who is to do great things, and to be the long-desired *benefactor* of the human race. And in the present day

*For a fuller discussion of the Greek word, *Antichristos*, see *Synonyms of the New Testament*, p. 114, et seq. Archbishop Trench.

among certain Communities, this expectation is very pronounced. Men are looking for a *great man* to solve modern problems, to bring prosperity to the masses, and to secure the blessing of universal peace; but they do not anticipate the terrific, political convulsions, which will shake Society to its base. But the faithful, in the "secret of the Lord," know—from the testimony of Scripture and the living voice of Prophecy—that these troubles are at hand. As times "wax worse and worse," under Socialistic misgovernment, and men groan under heavy taxation and spoliation; the suffering people will yearn for a deliverer—for one who will be "the saviour of Society." Men will not ask whether this man comes from God; they will rather hail him, as the expected Deliverer, if he will but promise them personal protection, and security for their possessions.

III. As the Lord set His "*mark*" or seal of protection, on those who sighed and cried because of the abounding abominations; so will Anti-Christ set "*his mark*" upon "both small and great," who must either receive his mark, or suffer the penalty of death. The Apocalypse speaks of "the *mark* of the beast," of his "*name* (and of) the number of his name" (Rev. xiii. 15-17).

This "*number*" of the Beast is revealed; and it is declared to be a proof of wisdom and of "understanding (to) count the number of the beast: for it is the number of a man; and his number is *Six hundred threescore and six*" (Rev. xiii. 18). The number "*six*" is represented in Greek, by a peculiar form of the final letter "S," called *stigma*,* which represented a mark or brand, burnt on slaves. The Greek root of *στίζω* is *στίζω*, meaning to brand with a hot iron; which involves wounds and scars. (Gal. vi. 17.)

"The number of the Beast" is revealed, in the Apocalypse, under three Greek letters, "*χξς*," each of which has a distinct numerical value, viz., $\chi=600$, $\xi=60$, $\varsigma=6$. (Rev. xiii. 18.)

Professor Milligan points out that, in the number 666, every digit falls short by 1, of 7 which is the number of perfection, and is a symbol pertaining to God; whereas 6, a number of *imperfection*, is a mark of Anti-Christ.

"*Man's* number is 6, the number of weakness and incompleteness, since it comes short of the perfect number 7. 'All have sinned, and come short of the glory of God' (Rom. iii. 23). Man was created on the *sixth* day, and is thus, from the beginning, associated with that number. His work, moreover, is to be done in six days."†

*Ency. Brit. Vol X, p. 111.

†The Number of Man, p. 15. Philip Mauro, 1910.

The number of Anti-Christ, "666," with its three components, *six*, *sixty*, and *six hundred*, may now be considered.

Six is the typical number of the visible Creation, which was made by God, in six days. Man was commanded to work for six days, and to keep the Sabbath on the seventh; therefore, *six* tells of compulsory bodily labour which, owing to the Fall, is *penal*; but it is glorified by ungodly men, with a view to the deification of man. Industrial and secular labour will finally fall under the iron rule of one man, Anti-Christ, who will ultimately crush his victims.

Sixty was the number of the pillars, which surrounded the Tabernacle, foreshadowing 60 Evangelists, who preach the Gospel to the outer world; while *sixty*, in relation to *Anti-Christ*, tells of the exaltation of *human reason*, in opposition to the preached Gospel.

Six hundred speaks of *spiritual evil* (in contradistinction to *intellectual evil*) when the spirit of man, becoming indwelt of Satan, resists and blasphemes God.

The number 666 has also a reference to the body, soul and spirit of man. *Six* sets forth the *perfection of bodily strength*; *Sixty*, that of the *intellect*; *Six hundred*, that of the *unregenerate spirit*; while the total, 666, sets forth the *pseudo-perfection* of the natural man, apart from God.

We may mention here, by contrast, that the name of *Jesus*, in the Greek letters, Ἰησοῦς, has the numerical value of 888, which sets forth the perfection of the regenerate life; 8 being the number typical of the Resurrection.

Eight is, as it were, the relinquishment of six, connected with labour; and a passing through seven, indicative of rest. Thus eight typifies the vital activities of the Resurrection, and of the *New Creation*, which spring out of the death of the *Old*.

"If *six* is the number of secular or human perfection; then *sixty-six* is more emphatic of the same fact; and *six hundred and sixty-six* is its concentrated expression. 666 is therefore, the *trinity* of human perfection; the perfection of imperfection; the culmination of human pride, in independence of God, and opposition to His Christ."*

The square of 6 is 36; and the sum of all the numbers, from 1 to 36, is 666.

The number *six* and its multiples, often occur in Scripture; and their associations are usually evil.

Four *enemies* of God are mentioned in Scripture History, in connection with the number *six*:

*The Revelation briefly expounded. Victor von Dittmann.

(1.) *Pharaoh*, "the oppressor," withstood God's purpose of delivering Israel from Egypt; and with "*six hundred* chosen chariots," he pursued their escaping hosts. (Ex. xiv. 7.)

(2.) *Goliath*, the Philistine giant, who defied the Armies of the Living God, was "*six cubits and a span*" in height; his spear-head "*weighed six hundred shekels of iron*"; and he had *six* pieces of armour. (1 Sam. xvii. 4-7.)*

(3.) *Nebuchadnezzar*, King of Babylon, set up an image which was *sixty* cubits high, and *six* cubits broad, typifying worldly dominion.

(4.) Lastly, the number of Anti-Christ (who is the embodiment of evil), is *six hundred and sixty-six*, which sets forth Satanic power. As regards the application of 666, "the number of the Beast," to a *definite man*, many interpretations have been offered.

One of the earliest suggestions, dating from the 1st Century, was that "*Nero Cæsar*" was the Anti-Christ; for his name, when written in Cabalistic Hebrew letters, makes up the ominous number, 666. This interpretation of Anti-Christ, according to an ancient tradition, was communicated by the Apostle John, to Irenæus, by whom it is first mentioned.†

Irenæus also observed that the characteristic number of the Beast, viz., 666, was to be found in the word, Λατῖνος (Lateinos); whence he concluded that Anti-Christ was to be a Roman."‡

There is another patristic tradition, that Anti-Christ will be a *Jew*, of the tribe of Dan; which was perhaps suggested by Jacob's Prophecy of Dan becoming "an adder in the path" (Gen. xlix. 17): and by the omission of Dan from the list of the sealed tribes of Israel. (Rev. vii. 5-8.)

Napoleon I, has been regarded by many, as a type of the coming Anti-Christ; and it is surprising, how this parallelism holds good in the following particulars. Napoleon was the product of the French Revolution; and, to quote his own words, he "closed the crater of anarchy, and brought order out of chaos." He valued religious creeds, as checks upon anarchy, and as a buttress to his own authority; but his Sovereignty was founded on Democracy. He was a Papist in Europe; and a Mohammedan in Egypt, offering himself to Islam, as

*There was another hostile giant at Gath, having *six* fingers on each hand, and *six* toes on each foot, who fell by the hand of David's servants. (1 Chron. xx. 6.)

†Darkness and Dawn. Vol. II, p. 283. Dean Farrar.

‡The use of the letters of the Alphabet, instead of figures, was anciently called Gematria. According to the Greek system, the arithmetical value of Lateinos, is as follows:—L=30, A=1, T=300, E=5, I=10, N=50, O=70, S=200; Total=666. The Rise and Fall of Papal Rome, p. 47. Robert Fleming. 1703.

For further remarks on "The Number of the Beast," see Appendix XII.

its Mahdi or Messiah. He aimed at establishing a great Eastern Empire, as Europe was too small for his plans. For the first time, since the destruction of Jerusalem, he summoned the Jewish Sanhedrim, and drew up plans for the rebuilding of the Temple, as also for the rebuilding of Babylon. Aiming at the revival of the Roman Empire, he caused the Austrian Emperor to resign its headship, which the House of Hapsburg had retained for centuries. Ignoring the presence of the Pope, he crowned himself with the ancient crown of Charlemagne.

Napoleon, although "Emperor of the French," was not a Frenchman by birth, but an Italian, being born in Corsica. He conquered the Latin earth; and divided it, more or less, into ten Kingdoms or Confederacies, of which he was the supreme head.

It is significant, that the dative case, which would be used in any Greek inscription, on a statue to Napoleon (*Ναπολεόντι*, *Napoleonti*), yields, according to the laws of *Gematria*, the numerical value of 666.

The Beast (*θηρίον*, *wild beast*), the future great antagonist and parody of Christ, will set *his mark* upon his followers. "He caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. xiii. 16, 17).

Even now, we see the spirit of Anti-Christ, in events which are daily occurring around us: in the despotism of Trade-Unions, in the hindrance put in the way of *non-Unionists* obtaining work (accompanied often with violence on the part of *pickets*), in the base and opprobrious epithet of "blackleg"; in the sudden and violent strikes; and in the gross outrages connected with "rattening" in some of our manufacturing towns. The "boycott," the prohibition of buying and selling without a recognized "mark," is a modern Trade invention, though foretold in the word of God, nearly 2000 years ago, as a sign of the last days. Boycotting has been practised cruelly in Ireland.

The tyranny and lawless violence of atheistic Socialism, its hatred of God, of Christ, and of all religion; its attacks on property of all sorts, on landowners, and on all who are distinguished in rank, wealth, estate, intellect or education, remind us of the violent outbreaks of the first French Revolution. The triumph of Socialism, carried out to its full extent, will result, without any exaggeration, in rendering all men—both rich and poor—beggars and slaves. This will be a fearful tyranny, and a devilish fiasco.*

*See *Pictures of the Socialistic Future*. Geo. Allen. London.

This growing Anarchy is a whispering of the coming storm, when the people (i.e., Democracy) shall wield the ruling power of Government, as typified by the *clay* or "*brittle earthenware*," in the feet of the symbolical image, seen in vision by Daniel. (Dan. ii. 41, 42, *marg.* R.V.) But these revolutionaries shall themselves fall under the iron and cruel heel of the personal Anti-Christ.

The Scriptural symbol of a "beast" often signifies a corporate body, as well as an individual; and a passage in the Apocalypse, implies that the Anti-Christian tyranny will be dormant for a time; but will subsequently spring into action, with increased Satanic energy. (Rev. xiii. *passim*.)

Only by the power and anointing of God's Holy Spirit, can the Saints be preserved from the snares of Anti-Christ, and from his fatal "*mark*" and "*number*," during the coming "hour of temptation, which shall come upon all the world" (Rev. iii. 10).

God's work is constructive, and is principally glorified in Creation, and Restoration; Satan's work, on the contrary, is destructive. To *destroy* is easier than to *construct*; for to destroy needs only brute force; but to *construct*, needs high moral and intellectual qualities, such as wisdom, invention, foresight; and withal, patience, and the power of organization. *Destruction*, pure and simple, is the watchword of many modern Anarchists and Atheists; for they follow in the steps of their Master APOLLYON, the Destroyer; and they may be judged by their own utterances.

At Barcelona (September 11th, 1909), it was reported, that the police had seized, at the residence of Ferrer, the Anarchist, a circular addressed to his followers, containing this destructive programme:

"Abolition of all existing Laws; expulsion of the Religious Communities; dissolution of the Magistracy, Army and Navy; demolition of the Churches, and confiscation of the property of Banks and public men."

"Republican doctrines have made no progress. A new programme, a new ideal, is what is wanted. Let us go to the people, and say to them: 'The rich, the priests, the soldiery, and the judges, live on the State, stealing two-thirds of what belongs to all. We will fight until men no longer need Laws or Government, neither God nor master!'"

The above sentiments have been repeated and endorsed in England, at a meeting of Anarchists, in Leeds (February, 1912), when the following resolutions were advocated:

The abolition of all Law;

The disbanding of the Army, Navy, and police;

The suppression of Parliament; and
The abolition of the Coinage System.

The delegates also discussed a proposal that divorce should be granted, at the request of either party, provided that it be consonant with the well-being of the offspring.

Anarchists, from all parts of Great Britain and the Continent, attended this Congress, which was held in the College of Music, at Leeds.

This Meeting in England, is only a sample of many other similar Meetings, which are being held in Europe, India, Australia and America—in effect, throughout the whole world.

In England alone, there are seven *anti-Theistic* Associations, each issuing a propagandist newspaper. All of these seven Anti-Christian Societies have a definite organization, and publish books or pamphlets, and deliver lectures. This abuse of the Press causes one to tremble, lest God should visit, with His wrath and judgments, this land of boasted liberty.

IV. The heathen, Jewish, and Christian Perversions of the *Cherubim*, have already been described (Chapters IV, XIX); and we must now advert to their *Satanic* perversions. Some fundamental reality must exist in the mystery of the Cherubim, to have induced such numerous cosmopolitan and historical perversions.

The future *false Cherubim* of Anti-Christ, constitute the special parody, now under consideration. On such a subject, light and knowledge can be derived only from Divine Revelation.

Equity characterizes the judgments of God, which are just and righteous; for they illustrate a principle of retribution. Hence, those persons who reject the truth of God, must fall a prey to the devices of the enemy.

Thus, when the Cherubim of God have been rejected, Christendom will be punished, through the action of the *false Cherubim* of Satan.

The chief passage of Scripture, giving details of this subject, is the IXth Chapter of the Apocalypse, which records an event occurring under the blast of the fifth trumpet, when the Scorpion-locusts will emerge from "the bottomless pit," or abyss. (*ἡ ἀβύσσος*, Gk.)

After the "fifth angel sounded" his trumpet, "a star fell from heaven unto the earth." This star signifies an apostate Christian Bishop; for the seven Angels or Bishops of the seven Churches, were symbolized by "seven stars" (Rev. i. 20). When the fifth angel "opened the bottomless pit (*the abyss*); there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were

darkened by reason of the smoke of the pit" (Rev. ix. 1, 2). "Out of the smoke," came forth terrible creatures, called *locusts*; "and unto them was given power, as the scorpions of the earth have power." But they were commanded "not (to) hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Hence, at the period symbolized by the fifth trumpet, there will be some persons on the earth, who will have this Divine "seal," and who will therefore be exempt from the attacks of the Scorpion-locusts. (Rev. ix. 3-6.)

Each of these Scorpion-locusts embodies characteristics indicating that they are precursors of the false Cherubim of Satan. (a) Their teeth like those of *lions*, and their crowns like (not of) gold, typify *false Apostles*; (b) "the faces of *men*," symbolize *false Evangelists*; (c) "the hair of *women*," signifies *false Prophets*; and (d) "the breastplates of *iron*," indicate *false Pastors*. (Rev. ix. 7, 8.)

These Scorpion-locusts, from "the bottomless pit," represent evil principles and spirits, who will prepare apostate Christendom for the acceptance of Anti-Christ. *Literal locusts* are destructive, devouring all green vegetation; and the *scorpion's* sting is dangerous. Thus the Scorpion-locusts set forth a double action of evil.

Another point, connected with these Scorpion-locusts, must not be overlooked, viz., that they have a *King* over them, who is "the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, and in the Greek tongue hath his name Apollyon." This is a paradox, for the wise man states "The locusts have no king, yet go they forth all of them by bands" (Prov. xxx. 27).

Satan, the arch-Destroyer, sends forth the Scorpion-locusts. They come out of "the *smoke* of the pit" (typical of spiritual darkness and confusion), to destroy *faith*, and to cause Satan's *lie* to be accepted as truth. The locusts do not represent men, but *spirits*; for men do not come out of "the bottomless pit." These Scorpion-locusts are Satan's missionaries; and they prepare men for the revelation of the false Cherubim of Anti-Christ.

A clearer statement, concerning the fourfold ministry of Anti-Christ, is given in the same chapter of the Apocalypse, under the *sixth trumpet*. "The sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the *four angels* which are bound in the great river *Euphrates*. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men" (Rev. ix. 13-15).

Satan's false *fourfold ministry*, i.e. the Satanic Cherubim, are revealed in these four evil angels (representing the fourfold ministry of Hell), who are distinct in their action, from the Scorpion-locusts.

These Satanic Cherubim will be developed out of a worldly Pastorship (set forth by the river Euphrates), and not out of Apostleship; hence, they are not the Fourfold Ministry of the Risen Christ.

The four rivers of Eden (as indicated in Chapter X, p. 189), set forth the Fourfold Ministry of Christ in His Church. But, in a perverted aspect, the river Euphrates (which flowed through the City of *Babylon*) sets forth Pastorship, as it exists in the Babylonish confusion and bondage of the Church. Although Bishops may claim to be Apostles or their successors; yet by this assumption, they practically deny the Fourfold Ministry. The Lord gave His Fourfold Ministry to the infant Church, to prepare her for His Advent; and the root of this Ministry was Apostleship; but *self-exalted* Pastorship is a *mimicry* of Apostles, and arises, symbolically, out of the Euphrates. From this perverted form of Pastoral Ministry, the fourfold ministry of Anti-Christ will be evolved. Those who claim, in the one Ministry, to possess the whole of the Fourfold Ministry, are in peril of Satanic deception; for Pastorship cannot develop Apostles, Prophets and Evangelists.

No errors are so pernicious, as those which contain a large proportion of truth, but which nevertheless are its perversions. As the gold of the realm is counterfeited, so that a false coin resembles the genuine, rendering detection difficult; so may it be with the fourfold ministry under Anti-Christ, which may profess to be based on the Revelation of God, on the mystery of the Cherubim, on human nature, and on the fourfold truths which pervade Creation; and yet, it will proceed *not* from Christ, but from Anti-Christ.

The Devil will thus parody the work of God; and will seek to blind men to the reality of the Heavenly Ministries, in the Sanctuary.

The obvious parallelism, or rather *antithesis*, between the work of God in His Church at Pentecost and its mimicry by Satan, may be seen in the following particulars:

<i>The Work of God at Pentecost.</i>	<i>Its mimicry by Satan, under the fifth Trumpet.</i>
(a) The heavens were opened by the Lord Jesus Christ.	(a ¹) The bottomless pit (the abyss) was opened by the "star (fallen) from heaven," possibly by an apostate Christian Bishop.

<i>The Work of God at Pentecost.</i>	<i>Its mimicry by Satan, under the fifth Trumpet.</i>
(b) The Holy Spirit descended from heaven, as a rushing wind, in fire and light.	(b ¹) Evil spirits, symbolized by Scorpion-locusts, will ascend from the pit, in the smoke of a great furnace.
(c) A great company was gathered by Peter, who, as one of the Twelve Apostles, conveyed to the faithful, the seal of the Holy Ghost.	(c ¹) The Scorpion-locusts, under the leadership of the king, Abaddon or Apollyon, hurt multitudes who "have not the seal of God," but "the mark of the Beast."
(d) The constitution of the <i>Christian Church</i> , as formed by the Apostolic Fourfold Ministry of Christ.	(d ¹) The constitution of an <i>apostate Community</i> as formed by the Satanic fourfold ministry, loosed from the great river Euphrates.

The poet Dante seems to infer that Angels from each of the nine Orders, fell with Satan from heaven; and that among these lost spirits, were Cherubim, whom he designates as "Black Angels" (*Angeli neri*), and also as "*Black Cherubim*" (*neri Cherubini*) which are termed by some of Dante's Commentators, "fallen Cherubim—now devils."*

The *false fourfold ministry* of Anti-Christ, may now be examined in greater detail.

- (1) In these Satanic Cherubim, there would doubtless be a prominence of "*false apostles*." The idea of false apostles, was familiar to the Church, from the earliest days; for even in the year, A.D. 60, St. Paul wrote to the Corinthians, as follows: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. xi. 13-15). And our Lord, after He was glorified, commends the Church of Ephesus, saying, "thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. ii. 2). "False apostles" would be a sign of the end of this Dispensation; and their existence would argue the probable restoration of *true Apostles*.

**Inferno*. XXIII, 131; XXVII, 113.

- (2) In the fourfold Ministry of Anti-Christ, *false prophets* may also be expected to appear. This subject of "false prophets," is frequently alluded to in Holy Scripture. The Israelites were warned against them, first by Moses, and subsequently, by the prophets Isaiah, Jeremiah, and Ezekiel. Even our Lord Himself repeats this caution, in His Sermon on the Mount, saying, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves" (Matt. vii. 15). The tests of true or false prophets (according to our Lord's teaching), are the "fruits" (or works) they produce, whether these be "good" or "evil." This same subject is alluded to later by St. Paul, St. Peter, St. John, and St. Jude, who in the plainest language, warn the Church against false prophets. St. John writes: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many *false prophets* are gone out into the world" (1 John iv. 1); and the Apostle then implies that "false prophets" cannot witness to the Incarnation of the Son of God; for this truth would be intolerable to Anti-Christ. In the Trinity of Hell, the third Monster is called "the false prophet," and he co-operates with the Beast. (See p. 399, *supra*.) Therefore he will doubtless have imitators in the Christian Church, especially "in the last days," when iniquity abounds, and "the transgressors are come to the full" (Dan. viii. 23).
- (3) Another element of the fourfold ministry of Anti-Christ, will be the mission of *false evangelists*. In the early History of the Church, this false ministry evidently appeared; for St. Paul warned the Galatians, saying, "As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed" (Gal. i. 9). In the case of the seven sons of Sceva, the Jew, we may discern a mimicry of the Evangelist Ministry; for these men went about to cast out devils; "saying, We adjure you by Jesus whom Paul preacheth"; but being impostors, they were discomfited by the man possessed by the evil spirit. (Acts xix. 13-17.)
- (4) The Apostle Paul again wrote, that "in the last days," the apostates shall "heap to themselves *teachers*, having itching ears" (2 Tim. iv. 3; 2 Pet. ii. 1). These teachers may be associated with *pastors* (Eph. iv. 11); and as they must have been self-chosen teachers, and not Divinely-commissioned, they

may be identified as false teachers, or *false pastors*; like those of whom the Prophet speaks, who "feed themselves," and not the sheep; who shear the sheep, and "clothe (themselves) with the wool" (Ezek. xxxiv. 3). Severe denunciations against "false shepherds," are uttered by the Old Testament Prophets; and this condemnation must be incurred by all *false pastors*, who go forth to deceive the people, under the ægis of the Wild Beast.

Thus, "the four angels which (were) bound in the great river Euphrates," and will be loosed at the sound of the sixth Trumpet, represent a *spurious fourfold ministry*, consisting of false apostles, prophets, evangelists and pastors, who will make havoc of the Church of God, preparing apostates for the service of the Beast, and of the false prophet.*

The late Mr. G. H. Pember suggested, that Anti-Christ may have a Chariot composed of *demon Cherubim*, mimicking the Lord's Cherubic Chariot-Throne. This Author, in his analytical chart, remarks: "Anti-Christ appears, borne in a chariot of demon Cherubim"; and in the text, he states:

"It seems likely, that Dan. ix. 27 points to some *daring mimicry* of the Chariot of the Cherubim, parodied by demons; and similar, perhaps, to that on which Satan might have conveyed the Lord, from the pediment of the Temple, could he have bent Him to his will. Possibly the appearance of Anti-Christ borne aloft, and descending from on high, will finally determine the world to worship him as God. Many may regard this descent as the much-discussed Coming of the Lord; for already, the world is so changing its conception of Him, and so freely attributing to Him the doctrines, philosophy, and political opinions of the age, that it will have no difficulty in discovering its own ideal of Him, in Anti-Christ."†

This theory of the *demon-Cherubim* of Anti-Christ, indicates a mimicry of that Glory of the Lord, which was first seen by Ezekiel, in the transcendent Vision of the Cherubim, at the river Chebar.

Mr. Pember's remarks deal with the *spiritual* world. But as the Spirit of Christ manifested the Fourfold Ministry in *men*; so also, will the spirit of Anti-Christ manifest his fourfold ministry in *men*; for Anti-Christ himself will be a *man*.

*Both the *sixth* Trumpet and the *sixth* Vial, have a connection with the river Euphrates.

†The *Great Prophecies of the Centuries*, pp. 356, 357. G. H. Pember, M.A. Hodder and Stoughton;

The Apocalypse predicts that these Satanic delusions, threatening Christendom, will be seen in action during the sounding of the fifth and sixth of "the *Seven Trumpets*," which succeed the opening of "the *Seven Seals*," and precede the outpouring of "the *Seven Vials*." (See Chapter XXVI, *infra*, part II.)

The *Seven Trumpets* in the Apocalypse, set forth mercy mingled with judgment; and warn the faithful to flee out of the city of destruction, and to marshal themselves in the army of the Lord of Hosts. But there is no element of mercy, in the outpouring of the *Vials*; for these set forth the wrath of God, which is "poured out without mixture (from) the cup of his indignation," upon the apostate and willfully impenitent. (Rev. xiv. 10.)

V. In the present day, among the Mormons, there is a *false fourfold ministry*, which appears to be a Satanic counterfeit of the work of God in His Church, in these last days. (See Chapter XXII.)

This quasi-religious movement of the Mormons, began in America, about A.D. 1835, almost simultaneously with the Lord's Apostolic work of Restoration in Great Britain; and it originated in alleged Visions, and in a professedly new revelation from God. These Mormon votaries call themselves, "*The Church of Jesus Christ of Latter Day Saints*." They profess to have twelve *apostles*; also *prophets, evangelists and pastors*; thus imitating the Fourfold Ministry of Christ. They practise the laying on of hands or sealing, for bestowing the gift of the Holy Ghost; they lay claim to supernatural spiritual gifts, to prophecy, to the gift of tongues, to healings and miracles; and they insist on the payment of tithes, by every member.

The Mormons' organization also includes a quasi-Sanhedrim or "Council of the Seventy," borrowed from the institution of Moses, and in imitation, no doubt, of our Lord's mission of "*the Seventy*," which followed that of "*the Twelve*."

Such Ministries and Gifts, when accredited by God, are in themselves true and good; for they existed in the early days of the Christian Church; and they are embodied in the revived, Catholic Apostolic work of the Lord. It may be asked, Why should the Mormon system be branded as false? The answer may be given, in the language of St. Paul; they "hold the truth in unrighteousness" (Rom. i. 18). Despite their nominal adhesion to the Scriptural truths enumerated above, Mormonism is nothing but the most barefaced simulation of Apostolic Christianity; for it has parodied the primitive organization of the Church, and grafted its caricature upon a corrupt, fleshly imposture. Moreover, it stands condemned, by practices which place

it outside the pale of any form of orthodox Christianity. Its tyranny on the one hand, and license on the other—as evidenced by the "institution" of polygamy—suffice to stamp its origin as not of God, and to show its Anti-Christian character. But this is not all that can be alleged against this pernicious system; for in the first place, it claims to have received a *new revelation*, as recorded in the Book of Mormon; and secondly, it claims for its "prophets," *supremacy* over those whom they call "apostles."*

"The plague-spot of Mormonism, is to be found in its denial of the existence of the Church of Christ, during the period between the death of the Lord's first Apostles, and the appearance of Joseph Smith. A similar error is rife in Swedenborgianism; in so-called 'Christian Science'; and in some other religious and philanthropic Institutions, devised by the ingenuity or caprice of man. All these Societies act apart from the Church of Christ, which alone received the life of Christ—His ministries, His faith, His hope, His love, and all spiritual gifts—in the Gift of the Spirit, on the Day of Pentecost. These precious treasures abide in the Church, for ever; and all who desire them, must come to the Church, as to a mother; for she is 'the mother of us all' (Gal. iv. 26)."

In America, there is also another exceptional, but unorthodox and false work of revival carried on in Chicago; and which professes to nominate men to the *Apostolic Office*. This is quite distinct from the pretensions and claims of the Mormons. The originator of this revival died a few years ago; and the movement is now under the control of a so-called "General Overseer"; and its official organ entitled, *Leaves of Healing*, gives an account of the appointment of two men to the Office of Apostle. (July, 1913.) Although witnessing to the necessity of Apostles in the Christian Church, yet the whole proceeding is at variance with the Apostolic method, as described in the New Testament; so that it must be regarded as a spurious spiritual work;

*"God hath set some in the Church, *first apostles, secondarily prophets*" (1 Cor. xii. 28). This *precedence* of the Apostolic Ministry, has failed to be recognized in false spiritual or prophetic movements, in the history of Christianity. The *Didaché* records the earliest example of this error; and another prominent instance appeared in Montanism, which arose at the end of the IInd Century. The institution of polygamy among the Mormons, betrays the utter fleshliness of this wicked system, by which Satan has sought to entrap the Baptized, in his parody of the special work of the Lord, in the Church in these last days. It is only lately (in 1911), that alarm and antagonism were excited, in England, by the success of the Mormon missionaries, in entrapping English girls; and influential meetings were held, to protest against this Mormon crusade.

†*The Church's Forgotten Hope*. Chap. XI, p. 290. Hobbs, Glasgow.

and as one of the signs of the approaching end of this Dispensation, according to our Lord's predictions, concerning "false apostles" and "false prophets" (Rev. ii. 2; Matt. vii. 15).

VI. Anti-Christ will be the future head of the Anti-Christian power; and an old tradition asserts that, he might be a man *raised from the dead*, by the agency of Satan. In this "coming man," Satan will manifest all his power—in a final effort to defeat the purpose of God in His Church—seeking to accomplish this end, by making his agent (Anti-Christ), the counterfeit of the Lord. (Rev. xiii. 4.) Possibly therefore, Satan may seek to persuade men that Anti-Christ is a man raised from the dead. But that, for such a purpose, God would raise anyone from the dead, or permit Satan to raise a man who had actually died, are incredible suppositions.

Such a theory may be founded on the Scriptural statement, that one of the heads of the Beast was "wounded to death; and *his deadly wound was healed*"; and again, that the False Prophet "had power to *give life unto the image of the beast*, that the image of the beast should speak" (Rev. xiii. 3, 15). If Anti-Christ were to be a *resurrection-man*, this would be a terrible trial to the faith of all men living on earth; for Scripture declares, that his miracles will be wonderful, and that they will greatly influence the world. But God can keep His elect from falling; and He will not suffer any temptation to come upon them, which they are not able to bear. In the present day, men are becoming familiarized with the idea of Resurrection, through *unlawful* spiritual means; but *not* by the action of God. The Church, however, should be daily crying to God, for the First Resurrection of the *departed* Saints, and for the Change of the *living* into the Lord's likeness, at His future sudden appearing.

VII. Another instance of Anti-Christ's Satanic attempt, to imitate the true Christ of God, will be his endeavour to establish a *Universal Kingdom*. From the beginning of History, a Universal Monarchy has been the dream of ambitious men, such as Nimrod, Nebuchadnezzar, Alexander, Caesar, Genghis Khan, and (even in recent times) Napoleon; but this worldly ideal shall be more nearly realized under Anti-Christ, than under any of his precursors. His Kingdom will *temporarily* deserve the epithet of "Universal," so far as the civilized portion of the earth is concerned; but it cannot be called *everlasting*; for it will lack that element of *righteousness*, needful to give stability to a Kingdom. The triumphs of Anti-Christ will be based on wickedness; and they will therefore contain the seeds

of dissolution; and his Kingdom, however dazzling or universal it may be, will be brief, like a meteor. At first, the Wild Beast will obtain the Kingdom by flatteries; he will win men's hearts by his gifts and promises. He may appear to succeed temporarily; for the Ten Kingdoms (into which Christendom or the old Roman earth will be divided) will accept him as their ruler; so that he will be King over all the earth, for a period not longer than seven years, and perhaps for only half that time. (Dan. ix. 27.) This unparalleled success may dazzle those who fix their minds on the earth; but it will present a wretched *mimicry* of the Universal and everlasting Kingdom of Christ; so that it will impose only on the blinded votaries of the Wild Beast.

VIII. The general *Apostasy of Christendom* will supervene, during Anti-Christ's domination. The Baptized Nations will then cast off all allegiance to God; and will adopt the religion and worship of Anti-Christ—which, in plain language, is simply the *worship of sinful man*.

In every land, men are now apostatizing from God, and falling away "from the faith once delivered to the saints." On all sides, there are cries for a *new religion*; and this will be found; but it will consist, essentially, of the *deification of man*.

It seems absurd, that man should worship his sinful brother, and exalt him into the place of God; but this cult is only another form of the old sin of the *deification of self*, dear to the natural man; and which can be overcome, only by the Cross of Christ, and by the grace of the Holy Spirit. Many instances have occurred, in the History of the World, of the deification of *man*; as seen in the homage rendered to Eastern Despots, such as Nebuchadnezzar; and even to the Roman Emperors. This worship of a *man*, will offer a bait pleasing to fallen humanity; and in worshipping Anti-Christ, men will be gratified, feeling that they are exalting themselves. Such will be the last phase of the old temptation, "Ye shall be as gods" (Gen. iii. 5).

Unless Omnipotence interpose, "what can be expected from either the obduracy of the old despotisms, or the blind, rabid freak of Infidelity and Communism? Men may talk of rights and freedom; while they are cruelly placing the iron yoke of the most insufferable tyranny, on the necks of others."* "While they promise them liberty, they themselves are the servants of corruption" (2 Pet. ii. 19).

Niebuhr (A.D. 1776-1831), the distinguished Historian, was convinced that, "Under the terror of wild revolutions, all Europe is

*The Cherubim in the Apocalypse. A. Macleod.

congealing into an *iron despotism*. We are threatened with subjugation by barbarians . . . So rotten has Europe become through revolution."

The word Apostasy (*ἀποστασία*) suggests terrible associations; but it literally means a *falling away*; and thus it might include every minor lapse of the Church, from her Pentecostal standing. Christendom has become worldly; and according to the testimony of the Apocalypse, will become apostate, under the seductions or persecutions of Anti-Christ (Rev. xviii. 2); yet the *elect Church of Christ*, given by the Father to the Son, can never become apostate.

The subject is aptly illustrated, in the following extract on "The Jewish Apostasy and the Anti-Christ":

"While the Zionist and other Jewish organizations are producing quick-change scenes, in the Holy Land, it is evident that the Jews are becoming more godless every day. A further trend away from God, will soon prepare them for the reception of the great Adversary of Christ and His kingdom."^{*}

IX. The two aims of Anti-Christ, in his relentless persecution, springing from his antagonism to God, will be appalling in their malignity, blasphemy and wide-spreading character. First, he will attempt to exterminate the Jews as a Nation; and secondly, he will aim at the extirpation of Christianity.

(1.) The project to exterminate the *Jewish Nation*, will involve a great tragedy; and must entail untold suffering, on a colossal scale.

The fearful prophecies of the Psalmist, will then be fulfilled: "They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Psa. lxxxiii. 3, 4; Dan. vii. 25; Zech. xiii. 8.)

It is reckoned, that there are some 12,000,000 Jews in the world;† and the prophet Zechariah says that two-thirds (8,000,000) will perish. This impending National tragedy reminds us of the malicious design of Haman the Agagite, "the enemy of the Jews," who seems to have made the *first organized* attempt (since the oppression in Egypt), to extirpate the chosen Nation; but he was thwarted by the wonderful Providence of God, through the efforts of Mordecai and Queen Esther.

Prophecy indicates that a hostile confederacy will proceed out of the North, under the leadership of Gog; and also, that there will be a confederacy from the West, headed up by Anti-Christ. The Beast

**The Morning Star*, April 1st, 1914.

†*The Jews of To-day*. Dr. Arthur Ruppin. Bell, 1913. London.

(Anti-Christ) will be aided by "the false prophet," who is represented as a "beast coming up out of the earth," speaking like a dragon, and having "two horns like a lamb," which represent the two great historic divisions of the Catholic Church (Greek and Roman), in the *East* and *West*. (Rev. xiii. 11.) These sections may become fused into one; for through the influence of "the false prophet" (or lamb-horned beast), the whole earth will be led to offer worship to the Wild Beast, to acknowledge his rule, and to receive "the mark or the number of his name" (Rev. xiii. 16-18; xix. 20).

The ten hostile, confederate Nations, arrayed against Israel (Ps. lxxxiii. 6-8), were foreshadowings of the revolutionary Ten Kingdoms of Christendom, which will be gathered together under Anti-Christ, when he attempts the extirpation of the Jewish Nation.

The first return of the Jews to their own land, seems imminent; in fact, to have already begun; and of this first repatriation, modern Zionism may be the initial step. The Jews will return in unbelief; they will rebuild their Temple, after the model of Solomon's Temple, and they will revive the ritual of the Mosaic sacrifices.

Anti-Christ will meanwhile be accepted, by his deluded votaries, as the Saviour of the Human race. As such, the Jews also will receive him, thus fulfilling the Lord's prophecy: "If another shall come in his own name, him ye will receive."

But when Anti-Christ, i.e. "that man of sin," shall have taken his seat in the Temple of God, "showing himself that he is God," the eyes of the Jews will be opened to perceive the delusion; and they will then refuse to worship Anti-Christ, who will thereupon persecute them, with unparalleled ferocity. This period of sorrow, in the language of the Prophet Jeremiah, is referred to as "*The time of Jacob's trouble*"; but he shall be saved out of it" (Jer. xxx. 7).

After these persecutions by Anti-Christ, and his attempted extermination of the Jews, a remnant will be delivered by the personal appearing of the Messiah; and then at last, they will say, "Blessed is He that cometh in the name of the Lord."

(2.) The prophecies of Scripture, concerning the final troubles of the Jews, apply also to the *Christian Church*; for the Great Tribulation under Anti-Christ, will affect not only the Jews, but the whole of Christendom; when the *Therion* (the Wild Beast) will attempt to extinguish Christianity, and to blot out the Name of Christ, from the earth.

The Word of God reveals this awful fact, that Anti-Christ shall "make war with the saints, and (shall) overcome them" (Rev. xiii. 7; Dan. vii. 21, 25).

In the lxxivth Psalm, there is an ominous description of how the enemies of the Jews "burnt up all the synagogues of God in the land." This passage is also prophetic of what will take place, during the Great Tribulation under Anti-Christ, when he will attempt to uproot Christianity. The utter destruction of all our parish Churches and ancient and glorious Cathedrals, is a calamity that can hardly be realized. Should this take place, throughout Christendom (as witnessed in Belgium, Oct., 1915), the disastrous results will be unprecedented.

But though Anti-Christ may appear to triumph temporarily, the Lord shall laugh at the enemy, and "have (him) in derision" (Ps. ii. 4); for "the counsel of the Lord"—both with reference to the Jewish Nation, and to the Church of God—shall stand for ever.

X. The climax of the great Apostasy, will be the *relapse* of the Baptized Nations into *Paganism*.

Satan cares not what form, the sin of idolatry may assume; if he can only succeed in turning men away from the living God, and His Christ. This rejection of Christ by Christian Nations, is the great "mystery of evil."

Christ will be openly put to shame; for that terrible sin will be perpetrated, (of which the Apostle speaks), in which Christ, the Son of God, will be "trodden under foot," as it were, by those for whom He shed His Blood. (Heb. x. 29.) Christ will be openly rejected; and thus, the Son of God will be *crucified afresh*. (Heb. vi. 6.)

As the result of this rejection of Christ, the Baptized will turn their backs upon God; and like the idolaters, beheld by the prophet Ezekiel, they will worship the Sun, which is a type of human reason. (Ezek. viii. 16.)* They will renounce their Baptism; and without any figure of speech, they will relapse into Paganism. Such a statement may seem monstrous; and may be regarded, by many, as chimerical, not to say impossible. But this Apostasy is not so incredible, as might appear at first sight. The Baptized are already going after idols. There are many in Christendom, especially in Paris, who worship the Devil;† and this cult has been the subject of litigation, in the French Law Courts. Some deluded votaries patronize the worship of Isis; some, the Eleusinian mysteries; and others, the worship of Buddha, which is followed by thousands, even in England, where also, the movement towards Mohammedanism, is a striking sign of the times. St. Paul speaks of "fellowship with devils" (1 Cor. x. 20, 21); and many learned Divines suppose, that most of the heathen idols, such

*See Chapter XIV, *supra*. pp. 269, 287.

†See *The Church's Forgotten Hope*, pp. 298, 352.

as Baal, Milcom and Ashtoreth, really represented some devil or devils, who were worshipped under these various names.

In June, 1897, a manifesto was issued, proposing a return to "Olympian Jove, Father of gods and men, sublime upon his ivory throne; to Phœbus Apollo, the Lord of poetry and life, etc." Nothing more was heard of it then. The time was perhaps not ripe. But great lapses in the direction of apostasy, have occurred since 1897. The ready acceptance of new creeds (such as Christian Science, and Theosophy) indicates that there may be an open return to Paganism and the worship of Nature, in the near future.*

Spiritualism, which is a wicked and forbidden pursuit, has made shocking inroads among the Baptized; and its adherents, in the United States alone, are computed to exceed 11,000,000. Such facts prove, alas, that the Baptized are gradually relapsing into Paganism, in heart and spirit; and that ultimately, they will openly apostatize into practical heathenism, under Anti-Christ!

A booklet has been recently published by a Prussian, stating that in the Great European War (1915), Germany will be defeated, owing to her materialistic infidelity and utter disbelief in God; and the author has followed up this publication by another, entitled, *Paganism or Christ*. This latter Treatise shews that modern civilization is drifting into Paganism; and that it contains the seeds of its own disaster and dissolution. The Author states the following main propositions:

1. "The civilization, which has culminated in German militarism, has broken down utterly."
2. "Our entire modern civilization will also be in danger of breaking down, if it continues to lose touch with the life-forces of Christianity, which gave it birth."
3. "This retrogressive relapse into (theoretical) Paganism, is resulting... in the revival of distinctly Pagan practices."
4. "In the natural course of events, nothing can stay the downward trend, upon which modern civilization has entered. True help and deliverance can come from God alone."

In view of this awful apostasy, it behoves us to confess not only our own sins, but also the sins of Christendom; to "sigh and cry for all the abominations" abounding in the midst of the City (the spiritual Babylon); to keep within the protection of the Fourfold Ministry of the Church of Christ; and to abide in the anointing of the Holy Spirit; that we may be kept in peace, unto the everlasting Kingdom of our Lord and Saviour Jesus Christ.

**Things to Come*. April, 1913. Edited by the late E. W. Bullinger, D.D.

"THE CHERUBIM OF GLORY,"
AND
THEIR MANIFESTATION IN THE CHURCH OF CHRIST,
AS FORESHADOWED IN THE VISIONS OF EZEKIEL.

PART IV.
THE RETURN OF "THE GLORY OF THE LORD."

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PART IV.

THE RETURN OF "THE GLORY OF THE LORD."

CHAPTER XXI.

THE PREPARATION NECESSARY BEFORE THE RETURN
OF "THE GLORY OF THE LORD" TO ISRAEL.
HISTORICAL ANALOGY IN THE CHRISTIAN CHURCH.

"PREPARE YE THE WAY OF THE LORD . . . EVERY VALLEY SHALL BE EXALTED,
AND EVERY MOUNTAIN AND HILL SHALL BE MADE LOW: AND THE CROOKED SHALL
BE MADE STRAIGHT, AND THE ROUGH PLACES PLAIN."
Is. xl. 3, 4.

ANALYSIS :—The prophet Ezekiel was rewarded by a revelation of the returning
Theophany, after his faith and patience had been tested under suffering.

I. The *Preparation* necessary, before the Return of "the glory of the Lord" to
His Millennial Temple, and to the House of Israel.

The principal features of this Preparation, as indicated by the prophecies of
Ezekiel:

- (1) The *Outpouring* of the Spirit of God;
- (2) A *Confession* of sin, followed by the *moral purification* of the people;
- (3) The *Proclamation* of the Advent of the King; and the wonderful political
result which will ensue;
- (4) The preparation of the *Temple*, with its organization and worship;
- (5) The Promise of the Lord to raise up a faithful *Shepherd*, Who shall feed
and rule His flock;
- (6) *Literal Resurrection* as foreshadowed in Ezekiel's Vision of the "dry
bones."

II. The necessity of an analogous preparation in the *Christian Church*, before
the return of "the glory of the Lord" to the spiritual Israel.

The essential idea of preparation in the Church, is the recall of the Baptized
to their Pentecostal standing.

The above six points, deduced from Ezekiel's Visions (revealed more than 2,500
years ago), have been wonderfully reproduced in a spiritual revival, which com-
menced with supernatural utterances in Bavaria (1828), and in Scotland (1830), and
which led to a Catholic Revival, in the Church of Christ.

These six points, in their Christian and spiritual application, are as follows:

- (1) The *outpouring* of the Spirit;
- (2) A call to *repentance*, based on a special *confession* of the sin of the
Church, leading on to moral purification.
- (3) The proclamation of the *Advent* of the King;
- (4) The manifestation of the Church as the *Body of Christ*, which is the
Temple of the Holy Ghost;
- (5) The restoration of *Apostles*, the chief Pastors or Shepherds, ruling over
the *whole Church*;
- (6) The revived hope of the "*First Resurrection*," at the appearing of the
Lord.

NOTE. On Zionism, and on the rebuilding of a Temple at Jerusalem.

"THE glory of the LORD" has departed from His Sanctuary, and from the Holy City! The Temple of Solomon, as now seen by Ezekiel, is in ruins; "Zion is a wilderness, Jerusalem a desolation." (Is. lxi. 10.) But the sorrowing Prophet is comforted with the Lord's assurance, that the absence of the Glory is not perpetual, but temporary; for the Lord will return to His Millennial Temple, and to His rebuilt City.

Like other Prophets who have spoken "in the name of the Lord," Ezekiel was an "example of suffering affliction, and of patience," in the discharge of his Ministry. (Jas. v. 10.) But as he had faithfully testified in sorrow, to approaching judgments, the Lord comforted him, by giving him revelations of "the glory that should follow"; the grandeur of which, would efface all former shame and suffering.

I. A Preparation for the Return of "the glory of the LORD," is an absolute necessity; for there must be a House, a Sanctuary, into which the Glory of the Lord can enter, and wherein He can dwell. The Scriptures distinctly assert the necessity for this preparation, and also recount its principal features. These may be gathered from various passages, and especially from those Visions of the Prophet Ezekiel, which precede the Return of "the glory of the LORD" into His Sanctuary. (Ezek. xl-xlii.)

(1.) The great initial act, in any preparation for the Return of the Glory of the Lord, must be the outpouring of the Spirit of God. Before Ezekiel's final Visions, the Lord gives this promise to Israel: "I will put my spirit within you" (Ezek. xxxvi. 27); and He repeats it, saying, "I shall put my spirit in you, and ye shall live" (Ezek. xxxvii. 14). Ezekiel's Vision of the Holy Waters, which occurs later, symbolizes a glorious and abundant outpouring of the Spirit of God upon all flesh. (Ezek. xlvii. 1-12.)

This outpouring of the Spirit cannot be too much emphasized; as it must be the preliminary step in a Divine and Catholic Restoration; for all restoration, renovation, and re-vivification are connected with the Spirit of God.

This renewing power of the Spirit, is seen even in the material Creation, according to the prophecy: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Ps. civ. 30).

(2.) A special *confession of sin* was a spiritual necessity for Israel, before the Return of the Glory, as intimated in the following passages of Ezekiel's prophecy: Ezek. xxxvi. 31; xxxvii. 23. There is no restoration or blessing for the unrepentant; for God cannot dwell among sinners. But in the Book of Ezekiel, the Lord declares, that

if the wicked turn from his evil way, "none of his sins that he hath committed shall be mentioned unto him" (Ezek. xxxiii. 16). Surely, this is "plenteous redemption"! (Ps. cxxx. 7.)

"A fountain (has been opened) for sin and for uncleanness," as the Prophet Zechariah testifies. (Zech. xiii. 1.) Great promises of forgiveness of sin, are declared not only by Ezekiel, but by most of the Prophets: to wit, by Isaiah, Jeremiah, Daniel, Hosea, and Micah. (Isa. i. 18; Jer. l. 20; Dan. ix. 24; Hos. xiv. 4; Mic. vii. 18-20.)

This forgiveness of sin springs, absolutely, from the self-derived mercy of God, which is the fountain of all grace for sinners. The origin and exercise of this Divine prerogative, are wholly independent of the creature; for God delighteth in mercy, and His mercy "reacheth unto the heavens."

Humiliation and self-loathing, on the part of Israel, were required by the Lord, before the fulfilment of His promise of restoration. (Ezek. vi. 9; xx. 43.) Amid many gracious Prophecies concerning their regeneration, the Lord adds, "Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. xxxvi. 31, R.V.). The Prophet Zechariah testifies to the same effect, prophesying that the Spirit of grace and supplication shall be poured out upon Israel; and "they shall look upon (him) whom they have pierced, and they shall mourn for him," and they "shall be in bitterness for him," and "the land shall mourn, every family apart" (Zech. xii. 10, 12). This penitence will be acceptable to God, as the firstfruits of godly sorrow, which will lead to Israel's complete purification.

The Lord lays great stress on the contrition of Israel, and on the acknowledgment of their former sins. Their sorrow and confession will be effected by God's Holy Spirit, when their hearts of stone will be changed into hearts of flesh. (Ezek. xxxvi. 25-31.)

Bound up with the forgiveness of sins, and springing therefrom, is the moral purification of Israel.

This purification can spring only from the power of God; but it is based on the primary blessing of forgiveness of sins; and as sin was the cause of all the sorrow and suffering of Israel, so their purification and sanctification will constitute their greatest National blessing.

All the offerings and sacrifices, in the Millennial Temple, point to this purification; but as "it is not possible that the blood of bulls and of goats should take away sins"; these sacrifices derive their efficacy from the *one oblation* of the Lord Himself, on the Cross of

Calvary. In Mosaic times, faith was prospective; having regard to the true sacrifice of the Messiah, "who should come"; but in Millennial times, faith will be retrospective, looking back to the sacrifice of Jesus Christ, Who made "his soul an offering for sin" (Isa. liii. 10), a Sacrifice full, perfect, and sufficient for the sins of the whole world. Only the "blood of Jesus Christ" can cleanse from sin. (1 John i. 7.)

Repeatedly, does the Lord declare that He will sanctify His people. He promises "I will sprinkle clean water upon you, and ye shall be clean," and He further adds, "from all your filthiness, and from all your idols, will I cleanse you" (Ezek. xxxvi. 25). Therefore, this sanctification of Israel, by the Lord, will follow on their National repentance.

In Ezekiel's concluding Visions, the Lord insists on purification, no less than *five times*; and He repeats this peremptory condition, even after "the glory of the LORD" has entered into His Temple.*

(3.) The *Proclamation of the King's Advent* is another necessary preparation for the Return of the Glory of the Lord. The King must be officially announced, by a forerunner, who will deliver the entrusted message, saying "The King cometh." The Lord declares through the prophet Ezekiel, that "one king shall be king to them all" (Ezek. xxxvii. 22); and Ezekiel was early commissioned to act as "a watchman to the house of Israel" (Ezek. iii. 16-21), and later to apprise his fellow-countrymen of coming events, even of the Return of their King. Ezekiel's message may not have been so *definite*, as that of John the Baptist, the personal forerunner of the Lord. Nevertheless, a trumpet-blast of preparation may be discerned in Ezekiel's Prophecies, particularly in connection with the subsequent restoration of Jerusalem under Israel's future King.

Among the wonders which will take place (which may be termed political), the *National Re-union of Israel and Judah*, will be a necessary preparation for the Return of "the glory of the LORD."

Israel was constituted, by God, to be a twelvefold unity; but a National secession took place, in the time of Rehoboam, 971 B.C. This disruption was permitted by God, as a punishment for the idolatries of Solomon. (1 Kings xi. 11-13.) Since that time, Israel and Judah have remained two separate Nations; while this breach has been widened by internecine wars. Even in old times, this rupture could not be healed; and to re-unite the houses of Israel and Judah, by any *human* agency, were now an impossibility. The political

*See Chapter XXV, *infra*. Sec. A. I.

fusion of Israel and Judah into one Nation, will be due only to the express intervention of Almighty God.

Israel was carried captive into Assyria, about 721 B.C. (2 Kings xvii. 6); and since then, the identification of the Ten Tribes has become an insoluble historical problem, notwithstanding supposed modern discoveries. (See Chapter XVIII, p. 358.)

Judah was carried captive into Babylon, about 606 B.C. (2 Kings xxiv.) The tribes of Judah and Benjamin, who formed the Kingdom of Judah, were partially restored about 536 B.C.; but after the destruction of the second Temple, by the Romans, A.D. 70, they were dispersed among all Nations; and in this scattered condition, they have remained up to the present day. (Isa. xviii. 2.)

The *schism* of the chosen Nation, was a sin against God, and a hindrance to His purpose of blessing the world, through Israel; hence, this breach should have been confessed as a National sin. The sensual Jews were rebuked, because they did not grieve "for the affliction (*breach*, marg.) of Joseph," i.e., Israel. (Amos vi. 6.)

Another subsidiary act of preparation, in connection with the Millennial Glory of the King, will be the *gathering together of Israel*, from all lands where they were dispersed; for the Lord promised, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezek. xxxvi. 24).

We may anticipate the Scriptural sequence; and consider the political result of the rule of a righteous Shepherd, viz., the National unification of Israel and Judah.

After the Vision of the Resurrection of Israel, the Lord commanded Ezekiel to perform a symbolic act (setting forth the hope of National re-union), by taking one stick and writing upon it, "For Judah, and for the children of Israel his companions"; and by taking another stick, and writing upon it, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." The Prophet was bidden to join the two sticks "one to another into one stick"; that they might "become one in (his) hand" (Ezek. xxxvii. 16, 17). When the Jews should see this symbolic act, and ask for an explanation, the Prophet was to reply, that the Lord would make Judah and Ephraim "*one nation* in the land of Israel," for ever.

The whole of this inspired passage in the Book of Ezekiel, abounds with brilliant anticipations of the *re-union* of Israel and Judah, under their future King; and also foreshadows their purification, their re-settlement, their security, their multiplication, their restored Sanctuary, and the abiding Presence of their reconciled God. (Ezek. xxxvii. 18-28.)

Like the *dispersion* and *isolation* of Israel, so also, their *restoration* will be among the historic wonders of Divine Providence.* It has been suggested, that the return of the Jews to their own land, through the possible instrumentality of England (typified by the ships of Tarshish, Is. lx. 9), may furnish a solution of "The Eastern Question." Although the restoration of the Jewish Nation, may appear to be due to the instrumentality of man; yet it will be accomplished, by the secret action of God's Providence, typified by the ocellated Beryl Wheels seen in Ezekiel's Vision.

The Jews were excluded from Jerusalem, under pain of death, by the Emperor Hadrian, A.D. 135; and again, by the Caliph Omar, cir. A.D. 638; and until the middle of the last century, not more than 3,000 Jews were permitted to reside in the City, at one time. Not until 1888, were they allowed full freedom to enter the City, and to possess freehold property within the walls. Previous to the present War, there were probably from 60,000 to 70,000 Jews in Jerusalem, among a population of 100,000; so that over three-fifths of the inhabitants were Jews. This was a greater total, than the multitude which returned from Babylon under Zerubbabel, numbering 42,360. (Ezra ii. 64.) In the whole of Palestine, there were recently believed to be about 100,000 Jews; including some 5,000 to 6,000, who laboured in forty Jewish agricultural Colonies which, until lately, were prosperous.†

Previous to the Russo-Japanese War (1904, 1905), Turkey was more or less under the heel of Russia; but subsequently the Turks, fortified by an alliance with England, withdrew the restrictions on the Jews, permitting them freely to colonize the Holy Land.

Through the unexpected political revolution in Turkey (A.D. 1908), the return of the Jewish Nation to Palestine, was no doubt accelerated, although the progress of this repatriation has, for a time, been impeded and retarded by the present War. (1914-1916.)

(4.) Fourthly, as a necessary act of preparation, the *Millennial Temple* will be built and duly measured (see Chap. XXIII); and its Ordinances, Worship, and Sacrifices will be set in order.

The building of this Temple will be a vital act of preparation, for the reception of the returning Glory of the Lord.‡

*When Frederick the Great appealed to his Court Chaplain for a proof, in one word, of the truth of the Bible, the simple answer was: "Your Majesty, the Jews!"

†The Author, when in Jerusalem, received the above information from the English Bishop, the late Right Rev. G. P. Blyth, D.D., and the numbers have increased since that time. But guess-work enters largely into Oriental statistics.

‡This Temple must not be confused with the Temple which the unbelieving Jews will build, on their preliminary return to Palestine. (See pp. 418, 446.)

In addition to the rebuilding of the "House," an elaborate ritual will be instituted for the future Worship in this Millennial Temple; and various modifications are Divinely enjoined, appropriate to the new circumstances. As this re-organization will be described in detail, in connection with the Millennial Temple (Chap. XXV), it need now be only briefly mentioned.

(5.) The office and action of *Shepherds*, are described by Ezekiel, as forming another part of the necessary preparation of Israel.

Shepherds are those who guide, feed, and protect the flock; and in the Old Testament, the Hebrew word for Shepherd (רֹעֶה) is associated with the idea of rule, being occasionally synonymous with the word "King," and signifying not Priests or Prophets, but *temporal Rulers*. Even the Targum renders this word "king."

The modern use of the term "*Pastors*," for those having the spiritual oversight of the flock, the meaning of this word, in the Old Testament, is frequently misunderstood; for there, as in Homer's Poems, the *Kings* are the Shepherds of the people (ποιμένες λαῶν). (1 Kings xxii. 17; Ezek. xxxiv. 2.)*

The Lord's anger was kindled against *false* Shepherds or Rulers, who "fed themselves," seeking only their own ease and pleasure; and who scattered, instead of protecting the flock. (Ezek. xxxiv. 1-10.)

Therefore, the Lord promises that He will take upon Himself, the office of Shepherd; and that He will feed His flock. (Ezek. xxxiv. 11-16.)

The Lord also declares, "I will set up one shepherd over them, and he shall feed them" (Ezek. xxxiv. 23).

Numerous other specific statements in Scripture, prophesy that the Lord will raise up "*David*," to be King over Israel; and the name "*David*" may refer, in the first instance, to Christ, the Messiah, David's Son and Lord. (See Chapter XXV. Sec. A. IV.)

Every office and glory centres in the Lord Jesus Christ, Who is the true David.

But in the second place, it may have reference to the literal David, of whom it is said: "He chose David also his servant, and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So

*See also Num. xxvii. 17; Zech. xi. 8, 15-17. According to the traditions of Berossus, Alorus the first king in the world, received from the Divinity, the title of Shepherd (ποιμήν).

This title was used for Kings, by the race that preceded the Chaldeo-Assyrians; and it was preserved to the latest times of the Assyrian monarchy. Heb. Lex., and *Speaker's Commentary*, ad. locum.

he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands" (Ps. lxxviii. 70-72).

David himself will probably appear in the Millennial Kingdom, as Prince of the Jews, in the "terrestrial" glory. (1 Cor. xv. 40.)

(6.) *Literal Resurrection* will be a sixth great stage, in Israel's preparation for the Return of the "glory of the Lord."

Before Ezekiel beheld the Vision of the future National Resurrection of Israel, he was "carried out in the spirit of the Lord, and set down in the midst of the valley which was full of bones" (Ezek. xxxvii. 1-14).*

In one vast heap of bones, the Prophet may have seen scores of skulls, whose disconnected skeletons were miles away, in distant parts of the valley; and in other mounds, an anatomist might recognize individual bones, belonging to thousands of dismembered skeletons.

"Can these bones live?" asked the Lord, in an appeal to the faith of the Prophet, who discreetly answered, "O Lord God, Thou knowest." The bones were "very many," and were "very dry"; and the Lord, when interpreting the Vision, stated that they represented "the whole house of Israel," who said, "Our bones are dried, and our hope is lost: we are cut off" (Ezek. xxxvii. 11). Apparently, Israel had lost all hope of National restoration; and also faith in the living God, "who raiseth the dead," and Who had promised Resurrection to their fathers, as their mode of deliverance.†

Ezekiel was commanded to "prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord" (Ezek. xxxvii. 4-6).

An awful and death-like silence had pervaded this ghastly area

*By way of illustrating this Vision, we may allude to the numerous ancient bone-houses which are often attached to Churches, especially in Italy. In some of these Ossuaries, the skulls and large bones are symmetrically arranged in patterns, as at Hythe, in Kent. The vaults of the dead, exhibited in the Catacombs at Palermo, and in the Church of the Capuchini, at Rome, are weird and gruesome. The uncovered charnel-house filled with bones, and unburied decomposing corpses, at Las Palmas, in the Island of Grand Canary, is (or was) a disgrace to Christian civilization, being a repulsive sight, which can never be forgotten.

†Notwithstanding the Zionist movement, such unbelief is prevalent among the richer Jews, at the present time. Many have given up the hope of their Messiah's Advent; and scorn the idea of returning to Palestine. In like manner, many of the Jews of old, after they were settled in Babylon, shrank from the faith and self-sacrifice, involved in their return to Jerusalem.

of human bones. But Ezekiel, as directed, prophesied to the dry bones; "and there was a noise, and behold a shaking"; for the myriads of dry bones made a great sound; rattling as they knocked against each other; being moved a considerable distance by some mysterious power. Each bone sought its fellow-bone, and assumed its natural position, "bone to his bone" (Ezek. xxxvii. 7). The valley was now no longer strewn with separate bones; for not one loose bone remained visible. Hundreds of thousands of complete skeletons—naked, grinning, eyeless skeletons suddenly appeared—and as the Prophet estimated the number as "exceeding great," we may reckon this weird multitude not only by thousands, but by millions.

The Prophet then relates the next wonder. Connecting ligaments and sinews grew upon the severally related bones; muscles, for the movement of the connected bones, were silently developed; and soft flesh overspread the naked skeletons. The army of skeletons then vanished; for the bones were covered with human flesh, being transformed into an army of men. Myriads of men appeared; but, O marvel, they were all *dead* men, and though no longer an "army" of skeletons, they were an "army" of corpses! "There was no breath in them." *Silence* pervaded their ranks, the more striking after the great noise caused by the shaking and rattling of the bones, when coming into juxtaposition.

But Ezekiel's work of faith, as tested by this Vision, is not yet ended; for he is bidden to prophesy a second time. The Lord commands the Prophet, saying: "Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live." Ezekiel then records: "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army" (Ezek. xxxvii. 9, 10). As the result of his second prophetic utterance, Ezekiel beheld a still greater exhibition of the miraculous power of God, through the agency of the Spirit; for suddenly, the whole army of dead men became alive. The mighty hum of myriads of voices, and the rustling movements of a multitude, are heard "as the noise of an host." The "dry bones" have now become "an exceeding great army" of living men; and since they are described as "an army," they perhaps stood in serried ranks, each one in his assigned place.

The Lord Himself expounded this Vision to the prophet Ezekiel; and He declared that this scene typified the National Resurrection of "the whole house of Israel." "Thus saith the Lord God; Behold

O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. xxxvii. 12).

Literal Resurrection from the dead, is a necessity, if the Jewish Patriarchs of old are to inherit the Promised Land. As the gathering together of dispersed Israel, will pertain to Jews living on the earth; so on the other hand, the act of Resurrection will affect those who have died. The faithful Jews who will be raised from the dead, and the living who will be changed, will then be united; and the wonder shall be accomplished, of which the Prophet Isaiah spoke, saying, "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" (Isa. lxvi. 8.)

After this Vision of the Resurrection of Israel, Ezekiel beholds a Vision of the destruction of Gog and Magog (with their confederate hosts) and of all the enemies of the Lord, whether Anti-Jewish, or typically Anti-Christian. (See Chap. XXVI, *infra*.)

The chronological position of this Vision, in the sequence of the prophecies of Ezekiel, indicates that the Resurrection of the Jews will precede the building of the Millennial Temple.

The above *six stages* in Israel's preparation will be necessary, before the Return of "the glory of the Lord" to His Temple; and they constitute the fulfilment of Isaiah's prophetic exhortation: "Prepare ye the way of the Lord . . . and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Is. xl. 3, 5).

II. The preparation for the Return of "the glory of the Lord" to His Millennial Temple, admits of a *spiritual application* to the Christian Church, i.e., to the Baptized.

It is almost a truism, to say that the Church as a whole, not being ready to meet her Lord, requires preparation, before His Second Advent. But admitting that the Church has become cognizant of her unpreparedness, how is she to attain to the requisite preparation? Who, in the present day, knows what the Church needs, in order to make her meet for the Advent of her Divine Bridegroom? What practical steps for this end, should be taken by the Baptized?

These are crucial questions, beyond the power of man to solve. The work of preparing the Church, for her Lord's Return, cannot be wrought by Patriarchs, by Archbishops, by Bishops, by Presbyters, by Ecumenical Councils; nor by the Pope; nor by Pan-Anglican Synods, Eucharistic Conferences, or Conventions; nor by any humanly-devised expedients. How then, can the Church be made ready for the Lord's Return?

History and experience prove that this question has been ignored; and if this problem were officially propounded, it would be given up, by every ecclesiastical and religious community as hopeless, and as a subject with which they could not deal; and even the necessity for such preparation, would be denied by the majority.

God, only, can solve such a momentous problem; and teach the Church, how she is to make herself ready for the reception of the returning "glory of the Lord." The Spirit of God has cast light on the written Word, showing that the Visions and Prophecies of Ezekiel, and the Mission of John the Baptist, indicate certain principles, which should characterize a work of preparation for the Return of the Lord to the Christian Church. These principles may be briefly summed up, as intimating a recall of the Baptized to their Baptismal and Pentecostal standing.

The six particulars, in the requisite preparation of the *literal Israel*, which were deduced from the Visions of Ezekiel, have a spiritual application to the *Church of Christ*, and are to be traced in the recent spiritual Revival.

(1.) The first imperative preparation, for the Return of the Glory of the Lord to His Church, must be the *outpouring* of the *Spirit of God*, in the restored manifestation of His supernatural gifts. The Lord, Himself, must obviously be the chief Agent in the preparation for His Return; for though, by His Spirit, He may endow instruments or messengers; yet "the excellency of the power (must) be of God."

In Ezekiel's Prophecies, the promise of the outpouring of the Spirit, precedes the Vision of the Resurrection; proving the spiritual principle: that the Holy Ghost will be the efficient Power in any work of preparation for the Return of "the Shekinah." (Ezek. xxxvi, xxxvii.)

The necessity of this supernatural action of the Holy Ghost, is also testified, in other passages of Scripture. The Lord, through the prophet Joel, promises that He "will pour out (His) spirit upon all flesh" (Joel ii. 28); and this promise was partially fulfilled on the Day of Pentecost. (Acts ii. 16, 17.) The prophet Isaiah also, states that there shall be desolation and sorrow, "until the spirit be poured upon us from on high" (Is. xxxii. 15). Again, after Ezekiel's Vision of the destruction of Gog, the Lord declares, "Neither will I hide my face any more from (Israel): for I have poured out my spirit upon the house of Israel" (Ezek. xxxix. 29).

The Pentecostal, spiritual movement (which characterized the beginning of this Dispensation), will be repeated in some aspects, at its conclusion. "The former rain" has fallen; and, according to

ancient Scriptural prophecies, it will be succeeded by "the latter rain," in its season. (See Chapters XI and XXII.)

To illustrate this truth, a brief summary may be given of the origin of the spiritual, Catholic and Apostolic movement, in the Church of Christ, in these "last days."

The Rev. Martin Boos (1762-1825) was an unconscious pioneer of this revived work of God in His Church; for although this preacher was a Roman Catholic priest, he apprehended Evangelical truth and light, especially the doctrine of "Justification by Faith." He began to declare this truth in 1795, in a new and startling manner, to the Roman Catholic laity of Bavaria. The preaching of Martin Boos was not accompanied by any supernatural manifestations; nevertheless, it led to a great spiritual revival, and to many conversions. As a natural consequence, the Ecclesiastical Authorities persecuted and imprisoned him; and deprived him of his cure. To great numbers of Protestants, as well as Roman Catholics, Boos became a source of Divine blessing. After he had endured much suffering and persecution for the truth's sake, he departed this life in 1825, at Seeg, on the Rhine.

Among those influenced by the pious character and Evangelical doctrines of Martin Boos, was Pastor Lutz, who afterwards took a leading part in encouraging the manifestations of spiritual gifts, which occurred in Bavaria, in 1823. (See p. 436, *infra*.)

Pastor Lutz derived so much "spiritual refreshment from the *Biography of Boos* (by Gossner), that even in his old age, he read it through, every year. Lutz corresponded with Boos, though they never met."^{*}

Early in the XIXth century, among thoughtful Christians in Great Britain, a great desire was manifested in the Church, for the outpouring of the Holy Ghost; and the previous quenching of the Spirit was grievously deplored.

In 1820, an unprecedented appeal had been made by the Rev. James Haldane Stewart, in a tract entitled, "Hints for a general Union for Prayer for the Outpouring of the Holy Spirit." This appeal was largely circulated throughout the United Kingdom, 322,000 copies being distributed; and it was followed by another tract, in 1821 (called "Thoughts on the Importance of special Prayer for the general Outpouring of the Holy Spirit"), 89,000 copies of which were circulated.

In 1826, Mr. Stewart suggested *Prayer-Meetings*—for the outpouring of the Holy Spirit—which were accordingly convened, in various

^{*}A Chapter of Church History from South Germany. pp. 4, 5. T. W. Scholler. 1894. Translated from the German. Longmans.

parts of the United Kingdom. Probably, there had never been such a general cry for the outpouring of the Holy Spirit, since the ten days, that preceded the outpouring of the Spirit on the Day of Pentecost! Mr. Stewart's published tracts preceded any supernatural manifestations of the Spirit; and he stated that he did not desire what he incorrectly terms, "the extraordinary gifts of the Spirit," such as prophecy, healing, miracles and tongues, which he thought were limited to early Apostolic times. But the Lord, as is His wont, graciously gave more than was expected—"more than was desired or deserved."

Among the Evangelists, who heralded the Coming of the Lord, a remarkable example was the Rev. John McLeod Campbell, of Row, Dumbartonshire (A.D. 1824), who preached that God loved all men, that Christ died for all, and that God is not now imputing unto men, their trespasses. But for preaching this anti-Calvinistic doctrine, he was formally deprived of his cure, in the Church of Scotland.

About this same period (A.D. 1826), a marked revival of interest arose, in Great Britain, regarding the Prophecies of Holy Scripture; and a band of pious clergymen and laymen (some forty-four in number) assembled at Albury, in Surrey, for the study of Prophetic subjects. The Hope of the Lord's speedy Coming, developed in these Conferences, became more vivid than it had ever been since the 1st Century.

In another part of Europe, Lacunza, a Spanish Jesuit, known as Ben Ezra (1731-1801), had previously written a Treatise—*The Coming of the Messiah in Glory and Majesty*—based on a close study of Holy Scripture. This work was first published in Spain, in 1812; and was among the books proscribed by the Inquisition. Certain earnest-minded Spaniards formed secret Societies, for the purpose of reading books, placed upon the Index. By this means, the prohibited work found its way to the Spanish Colonies, and also to France. One copy was brought by a Catholic friend, to the Rev. Edward Irving in England, who translated it into English from the Spanish, in 1827, during the time of the Albury Conferences; and it exercised considerable influence over those who were meditating on, and praying for, the speedy Return of the Lord Jesus Christ.

[Previously, two Russian Priests (about 1820) had also given an emphatic testimony, to the approaching Advent of the Lord Jesus.]

The Lord is the Hearer of prayer; but He often vouchsafes an answer in an unexpected manner, for the discernment of which, faith is requisite. The manifestations, which occurred independently, in two different lands, were evidently the Divine answer to the prayers previously offered in 1826, for the outpouring of the Spirit of God.

The first supernatural utterance was heard in the year 1828, in a remote corner of Bavaria, in Karlshuld, a village situated on the Danube, in the Donaumoos. This unexpected phenomenon was like a sudden outpouring of the Spirit of God, in power and in prophetic utterance; and it occurred in the Church, exciting the astonishment both of priests and people. Nevertheless, the movement was suppressed by the Roman Ecclesiastical Authorities; for it took them all by surprise, being novel and incomprehensible.

The following account of this unpremeditated manifestation of spiritual gifts, was written by the Pastor of Karlshuld, Herr Lutz, who knew the persons (through whom the word came) to be faithful and trustworthy; and he made notes, at the time, of what was said. The first words that were spoken in spiritual power, were to the following effect, "Know ye not, ye children of God, that ye are living in the last days, in the days in which the Lord will come? Know ye not that the Lord will give again, ere He come, Apostles, Prophets, Evangelists, and Pastors, and Churches as at the beginning?" Thus, are we told, did the Lord break the silence of Centuries, in this obscure Bavarian village; and well might such an unlooked-for statement startle the hearers.*

Two years later, similar supernatural manifestations took place, in Scotland. A great movement of prayer occurred among pious Presbyterians, in and near Port Glasgow; and on March 21, 1830, spiritual utterances were first heard at Fernicarry, some 15 miles distant. Tidings soon reached London, that the restoration of the gifts of the Spirit had been manifested, among some humble Christians (the Macdonald family) at Port Glasgow. These spiritual movements were characterized by the same features and signs, as in Pentecostal times; viz., by spiritual power and exaltation, by the gift of prophecy, by speaking in tongues, by miracles, by healings, and by a mighty power of prayer. In September, 1830, six godly men and women went from London, to Port Glasgow, in order to investigate these phenomena; and after due examination, they arrived at the conclusion, that it was a true work of God, by the Holy Ghost, in the Church of Christ. Of the three gentlemen of the party, one was a hard-headed lawyer, another a doctor, and the third an army-surgeon, men who would not be likely to yield to sensationalism.

There was a wonderful correspondence between the words spoken

*Abridged from a letter, written by Herr Lutz, to the Rev. Frederick Layton, in 1839.

See also *A Chapter of Church History from South Germany*, p. 31.

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in spiritual power, at Karlshuld in Bavaria, among the Roman Catholics, in 1828; and those spoken independently, at Port Glasgow, by Scotch Presbyterians, in 1830. In both places, the prophetic persons spoke of the nearness of the Coming of the Lord; of the unpreparedness of the Church to meet her Lord; of her failure, her worldliness, her departure from the ways of God; also of the necessity of preparation for the Resurrection, as an imminent event to be earnestly desired.

Thus, similar spiritual phenomena arose out of the two opposite extremes of the Church Catholic—Roman Catholics in Central Europe, and Presbyterians in Scotland—apart from man's design and initiative; and according to the sovereign pleasure of the Lord.

It is remarkable, that none of these supernatural words of exhortation, were uttered in the great Ecclesiastical Councils of Rome, or Canterbury; but in an obscure Roman Catholic parish, and also among humble Scottish Presbyterians.

The first *public* supernatural utterance occurred in the *Roman Catholic Church*, in Bavaria, Feb. 28, 1828; the second *public* prophetic utterance (the first in England) was in the *Presbyterian Church* of Regent Square, London, Oct. 16, 1831;* the next *public* prophetic utterance was heard in Mr. Miller's Independent Chapel, Artillery Lane, E.C., June 12, 1832. Though there had been frequent spiritual utterances in *private*, at *Church of England Prayer-Meetings* (commencing April 30, 1831), the first *public* utterance, in the Established Church, took place in Park Chapel, Chelsea, under the Ministry of the Rev. H. J. Owen, Sep. 8, 1833. Thus, the Lord honoured four of the principal Ecclesiastical Communities which exist in Christendom; viz., the Roman, the Presbyterian, the Nonconformist, and the Anglican.

(2.) A *confession of sin and failure*, was conspicuous in the supernatural utterances, both in Bavaria, and in Port Glasgow.

Unfortunately, many of the early utterances in Bavaria, were unrecorded; but we cannot doubt that—combined with the allusion to the unpreparedness of the Church to meet her Lord—the cause of the spiritual apathy, would be assigned to her worldliness, carelessness, and sinful neglect of the Fourfold Ministry, and of the supernatural gifts of the Spirit. The acknowledgment, by the Christian Church, of her declension from the Pentecostal standard, must form part of her true preparation for the Second Advent of the Lord.

A great confession of sin thus forms a necessary prelude to the Return of "the glory of the LORD." In the Mosaic Dispensation, the

**Restoration of Apostles and Prophets*, p. 46. Bosworth, 1861.

See also Mr. Olliphant's "Life of Bel. Irving" p. 2

of the

Sin-offering preceded the Burnt-offering; for the Sin-offering on the Day of Atonement, hallowed all the sacrifices of the year. In the types of the Law, the Great Day of Atonement preceded the Feast of Tabernacles or *Ingatherings*; and this sequence typified that a great confession of sin must precede the Ingathering of the Christian Harvest, at the end of this Dispensation. The first public word of exhortation, uttered by John the Baptist, and by Our Lord (the two greatest Preachers in the history of the world), was "*Repent!*"

The Author of this Treatise enquired of a friend, whether a call to confession of sin, was prominent in the early spiritual utterances, referring to the unpreparedness of the Church for the Return of the Lord. The following reply was received: "You have come to one who has had good opportunities of answering whether, in the utterances in Bavaria, confession of sin was spoken of. I can reply fully in the affirmative. Penitence, confession, and renewal of Baptismal vows, occupied a large space in the prophetic word. Mr. Lutz was much impressed with this phase of the utterances. The local response was practical; the members of the flock kept him in his confessional-box for hours."* He was once aroused at 3-30 a.m., and kept by an earnest crowd desiring confession and absolution, for five hours.

The same spiritual feature was discernible in the Prophetic utterances, which were heard at Port Glasgow. The following account is given by an unimpeachable witness, one of those who went to Scotland, to investigate the character of this revival.

"On this occasion, after two other gentlemen, J. M'D— read and prayed. His prayer was most remarkable. The sympathizing with the mind of our Saviour; interceding for a world which tramples on His blood and rejects His mercy, and for the Church which grieves the Holy Ghost; the humiliation for sin, and the aspirations after holiness, were totally different from anything I had ever before heard."† Thus, confession of sin leads on to moral purification.

(3.) The third necessary act of preparation, before the return of "the glory of the LORD" to Christendom, must be the *Proclamation of the Advent of the King*. This feature was exemplified in the mission of John the Baptist. He was the herald, the forerunner, "the voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight" (Isa. xl. 3; Matt. iii. 3). This was his express

*Extract from a letter by the Author of "*A Short History of some remarkable Spiritual Occurrences, in 1827-28, among Peasants in Bavaria, and the Sequel in 1842, and 1870.*" See also page 16 of that pamphlet.

†Extract from a letter by Mr. John B. Cardale, Nov. 16th, 1830, in *The Morning Watch*. Vol. II, Part 2, p. 870.

Office: to go before the Messiah, to announce His Advent, and "to make ready a people prepared for the Lord" (Luke i. 17); and in like manner, a preliminary message must be announced in the Christian Church. The Second Advent of the Lord must be proclaimed, in order that the hope and love of His Appearing, may be rekindled in the heart of His Church; and that His waiting saints may be prepared to welcome Him, with joy and confidence. The "ten virgins" were all professedly waiting for the Bridegroom; but the five who were wise, had a supply of oil in reserve; and when the midnight cry was heard announcing, "Behold, the bridegroom cometh, go ye out to meet Him," they trimmed their lamps, and "went forth to meet the bridegroom" (Matt. xxv. 1-7).

This very cry "Behold, the Bridegroom cometh," was one of the first three utterances (perhaps the first) spoken by the gifted people, in that supernatural outburst, which occurred in Scotland, in 1830. And some of the first words, uttered in spiritual power in Bavaria, in 1828, were to the same effect—that the Lord would come speedily. What utterance can be conceived so worthy of God, or so suited to a forgetful and slumbering Church? There must be a proclamation, by ordained Evangelists, of the approach of the Bridegroom. But though this announcement of the Lord's Advent, is a necessary precursor of His Epiphany; yet it would stir up opposition and persecution, in a lukewarm or Laodicean Church.

(4.) The *rebuilding of the Spiritual Temple*, and the re-organization of its Ordinances, form a fourth step in the preparation of the Church, for the return of the Glory of the Lord; as typified by Ezekiel's Vision of the new Millennial Temple, and the re-inauguration of its Divine Worship. (Ezek. xl-xlii.)

The grand idea, conveyed in this Vision, is that of a dwelling-place, prepared in accordance with the Divine design, for the reception of "the glory of the LORD." The Church, which is the Body of Christ, is the *Spiritual Temple* in which the Lord would dwell, and manifest His Glory; and for this reason, the Church must once more be seen as "the household of God," "the body of Christ," and "the temple of the Holy Ghost."

The preparation of the Millennial Temple, has its spiritual counterpart in the Church, as the Body of Christ.

"Where is the Body?" was one of the earliest cries, in spiritual power, at Port Glasgow, in 1830. But this utterance was unintelligible to all, until the New Testament Scriptures were searched for its meaning. For the idea of the Church, as the organized Body of Christ,

was either forgotten by Christian Communities; or was regarded as an unpractical conception. Yet this doctrine is not a mere figure of speech, but a spiritual reality. The Church is called "the Body of Christ"; for this is the Apostolic definition of the Church, in the New Testament. Christ is the *Head* of His Body; while the Four Ministries, which the Apostle Paul enumerates, are like the principal *members* of this Body (Eph. iv. 11); for Holy Scripture indicates that Apostles are the "right hand" of the Lord (Rev. i. 20; ii. 1; Psa. lxxiv. 11); Prophets are represented by the eyes; while Evangelists, the preachers of good tidings, may be likened to the feet (Is. lli. 7); and the Pastors to the ears; while "joints and bands" represent the spiritual organization of the Church, as the Body of Christ. (Col. ii. 19.) At Pentecost, the Apostolic Ministry was strengthened by the accession of converts; and in this manner, the Body became, as it were, covered with flesh; and additional members of the Body, were made manifest.

Speaking with all reverence, this cry for a "Body," implies that the Lord, as the spiritual *Head* of the Church, would be sore let and hindered, without *His Body*. The Church, as the Body of Christ, is a Divine conception and creation; for she is God's *masterpiece*, full of His love, wisdom and power; but this "great mystery" was an absolute secret, until revealed to the Apostle Paul. Christ, as "the head of his body," now requires members, through whom He may carry out His will. What could the Head do, even if filled with life, when separated *from the Body*? It could do nothing; the Head, by itself, were helpless; it needs members: hands to carry its purpose into effect; and feet, to move from place to place. This relation of the Head to the dependent members, is in harmony with the economy of a Body. (Eph. iii. 4-11; Rom. xvi. 25, 26; 1 Cor. xii. 12-27.)

The above-mentioned Prophetic utterance, referring to this Divine truth, was practically a prayer that the Lord would restore the perfect Organization of His Body; so that by means of its harmonious constitution, He might be able to act, and carry out His will and purpose.

It is a remarkable fact, that since the middle of the 1st Century, when St. Paul wrote on this mystery (*cir.* A.D. 60), no cry had ever been raised in the Church, previous to 1830, for the manifestation of the Body of Christ; and no dirge of contrition has (to our knowledge) been uttered by Church Councils, Dignitaries, or Clergy, over the *mutilation* of the ONE BODY, which must be a spiritual sin of the deepest guilt.

The Scriptural truth—that the Church is the Body of Christ—could never have received assent, from an earthly or worldly Church, fettered in Babylon. The recall of the Church to her Divine standing, is the purpose of God; for it was only during a brief period, that the early Church was practically recognized as the Body of Christ, and as the "habitation of God through the Spirit."

(5.) Another Divine act of preparation, for the personal Return of the Lord, must necessarily be the *revival* of the Ministry of *Apostles*.

The figure of Shepherds, or Rulers, so prominent in Ezekiel's Prophecy, may well apply, in its spiritual aspect, to Apostles, who are the chief Pastors of the Christian Church. For though there is a special order of Pastors in the Fourfold Ministry, yet the chief Pastoral Charge of the Church Universal, devolves upon *Apostles*, under Christ Who is "the good Shepherd," "the chief Shepherd," and "that great Shepherd of the sheep" (Heb. xiii. 20).

The first Prophetic utterance in Bavaria, in 1828, stated that the Lord, before His Return, would "give again Apostles, Prophets, Evangelists, Pastors and Teachers, as at the beginning." We have spoken with wonderment, of the unpremeditated Prophetic utterances in Bavaria; and of the Lord's promise to *restore Apostles and Prophets*. At first, no one could understand these utterances; and assuredly, no human mind could have invented them. These remarks apply, also, to the spiritual utterances in Port Glasgow, in 1830, when the gifted people cried in the Spirit, to the Lord, "*Send us Apostles!*" Such a petition was a matter of astonishment; and utterly beyond the comprehension of all the Brethren, who went down, from London, to investigate this spiritual revival; and it was also contrary to all preconceived Presbyterian notions. But occurring, as this did, two years after the utterances in Bavaria (which were quite unknown to the humble Christians in Scotland, and to anyone in England till 1842), these independent utterances derive stronger confirmation of their inspiration, by the Spirit of God, through instruments whom God used for that purpose, in the Church of Christ. Apostles are sent from God the Father, and from the Lord Jesus Christ, being the necessary Ordinance for the adorning of the Church, as the Bride of the Lamb, and for her presentation to the heavenly Bridegroom. Was not this spiritual cry for the gift of Apostles, an *inspiration* from God? Could it have been originated by any of the recognized sections of the Catholic Church? Would it not have been regarded as unpractical and chimerical? Yet the more we consider the restoration of the Apostolic Ministry, in its simplicity,

originality, conformity to ancient standards, and to the nature and constitution of the Church, the more clearly we perceive the wisdom and necessity of this Ministry for the preparation of the Church, before the Return of the Lord.

Hence, there is a great difference between this work of God, and other modern revivals; for this spiritual work does not profess to be a new revelation, but it is founded on the ancient acts and dealings of God with men. (Jer. vi. 16.) Who, but Apostles, could educe order out of the hopeless confusion existing in all sections of the Church? Who, but Apostles, could join together the dislocated joints and bands of the Church, which is the Body of Christ; and shew that this forgotten truth is still living, practical and operative. In order to carry out the purpose of God, Apostles—living Apostles—are necessary. The Church has almost deified *dead Apostles*; but, to her loss, she has rejected living Apostles, although they came in the Name of the Lord.

"God hath set some in the church, *first apostles, secondarily prophets*," who are essential to the perfect organization of the Body of Christ. Apostles and Prophets are mutually dependent; for Prophets transmit light given by the Spirit, and Apostles weigh their supernatural utterances, from which they formulate doctrine, or prescribe a given line of action.

The prophet Ezekiel himself, was a type of *Apostleship* (see Chapter VIII, p. 149); and in Vision, he was connected with the measuring of the future Millennial Temple; for though not the actual measurer of the Temple, he was present as a subordinate witness, and was bidden carefully to mark every measurement. Analogously, it is the office of Apostles—under the Lord, the great Head—to apply as it were, "the measuring reed" to the Church, and to set the Spiritual House in order, in preparation for the Return of the King. (Rev. xi. 1, 2; xxi. 15, 17.)

In the Tabernacle, *two* Cherubim (not four) occupied an exalted position on the Mercy-seat, symbolizing the *Prophets* of the Old Testament, and the *Apostles* of the New Testament. The Lord has revealed His mind by *Apostles* in this Dispensation; as He did through *Prophets*, in the Jewish. This twofold witness should still be given, in the Christian Church, through Apostles and Prophets; for these two Ministries shew forth active power and revelation, i.e., judgment and light.

Connected with the mission and ministry of Apostles and Prophets, is the manifestation of the other two Ministries—Evangelists and Pastors; for St. Paul declares these Ministries, also, to be gifts from the

Father to the Son, and Pentecostal gifts from the Son to His newborn Church. (Eph. iv. 8-11.)

(6.) Another necessary spiritual act of preparation for the return of "the glory of the LORD," must be a witness, in the Christian Church, to the *First Resurrection*, as foreshadowed in Ezekiel's wonderful Vision of the "dry bones." There can be no full Gospel, without this witness to Resurrection, which will form the introduction to the manifestation of the New Creation. In these latter days, the hope of Resurrection must be proclaimed as the means, under God, for perfecting the saints, and for bringing in the Kingdom of Christ. The promise of an exceptional salvation, is to those "that love his appearing" (2 Tim. iv. 8; Heb. ix. 28); and the Lord has linked the glorious Hope of Resurrection, with His personal Epiphany and Kingdom.

The Church of Christ, through her want of faith, has been, as it were, struggling with death for 1800 years; instead of waiting daily for the Coming of the Lord, for the First Resurrection, and for the Kingdom of God. Nevertheless, God brings good out of evil. He has prevailed, during this interval, to save millions of souls: for the eternal purpose of God must be accomplished.

It is plain, that this sixth spiritual act of preparation, cannot be literally applied, as a test of any present work of revival in the Church; for Resurrection will accompany the *Parousia* of the Lord. During our present position of waiting, we should cherish (in the power of the Holy Ghost) the Hope of Resurrection; and let it pervade our prayers, and regulate our conduct. Man, in his schemes of social and moral regeneration, ignores Resurrection; but it should be otherwise with the Church of God. Alas, the Church, as a whole, has forgotten that the great truths of Resurrection, and of the Change into immortality without death, should be practical Hopes, vitalizing all Sacraments and Worship.

The Lord waits for the intelligent and co-operative faith and prayers of the Church, that He may fulfil His promise, and set up His Everlasting Kingdom. Even for the bringing in of the Resurrection, the Lord "will be enquired of," by the Church of God; for without prayer and faith, on the part of the Church, the dead will not be raised. (Ezek. xxxvi. 37.) How diligently then, should the Church pray for Resurrection, and be a fellow-worker with God, in the manifestation of His great salvation!

The above six points were prominent in the supernatural utterances heard in Bavaria and in Scotland, which formed the commencement of a Catholic Revival in the Church of Christ. The first five acts of

preparation recounted—the outpouring of the Spirit; a confession of sin; the proclamation of the speedy return of the Lord; the re-organization of the Church as the Body of Christ; and the restoration of Apostles—are actual events, which have occurred within the memory of living men, through the intervention of God.

The last stage of preparation—as seen in Resurrection, and the Change without death—is still a matter of faith and hope; but we should embrace this Hope as a *living Hope*; and cry earnestly to God, for its speedy accomplishment.

We learn, from Holy Scripture, that man has ever been opposing “the eternal purpose” of his Creator; and retarding the manifestation of His salvation; and that nothing but Divine grace and love can gain the victory, and bring in the Kingdom. But when Scripture speaks of the creature delaying the purpose of God, the reference is not to physical force, but to spiritual power; in which the *freewill* of the creature, made “in the image of God,” plays a part.

It is remarkable that these *six points*—deduced from Ezekiel’s Visions, revealed some 2500 years ago—should be reproduced in Bavaria in 1828, and in Scotland in 1830; and this affords an assurance of the reality of these two spiritual manifestations, in our days; and that the Holy Ghost is the same Spirit, Who gives the same testimony (though separated by Centuries) in different lands.

To God, “the LORD of hosts, which is wonderful in counsel, and excellent in working,” be everlasting praise! (Isa. xxviii. 29.)

NOTE ON ZIONISM.

The modern movement known as *Zionism*, has arisen among the Jews, within the last twenty years, and deserves attention; for it has kindled their spirit of patriotism, and awakened their desire to return to the Land of their Fathers. Annual Zionist Congresses have been held—principally at Basle, London, the Hague, and Hamburg—which have been attended by representatives from all parts of the world.

Preceding this Zionist movement, there were various other Palestine Colonization schemes on foot, originating among the orthodox Jews. The Montefiore, Rothschild, and other Jewish Colonization Associations were all working for the same object, though in a disunited manner; but in 1896, when Dr. Theodor Herzl, of Vienna, became the guiding spirit, he forced the Zionist Congresses to the front; so that this larger movement has absorbed the other Associations.

“The Basle Programme,” as formulated at the first Zionist Congress, in August, 1897, was as follows:

“The aim of Zionism is to create, for the Jewish people, a public and legally-secured home, in Palestine.”

In order to attain this object, this Congress adopted the following resolutions:

“1. To promote the settlement in Palestine, of Jewish agriculturists, handicraftsmen, labourers, and men following professions.

“2. To centralize the entire Jewish people, agreeably to the laws of the land.

“3. To strengthen Jewish sentiments and National self-consciousness.

“4. To obtain the sanction of Governments, necessary to carry out the objects of Zionism.”

Although this enterprise is now alluded to, in connection with the return of Israel to their own land; yet it does not appear to be the *Divine* movement, predicted by the prophet Ezekiel; but rather, the result of *human* effort antedating the purpose of God. Therefore, we believe that this movement will end in failure.

Dr. Pasternak, for many years a practising physician in Jerusalem, was released by the Turkish authorities from a concentration camp near Jaffa, and recently went to France. (1915.) He states that “Palestine is now a German province. In Jerusalem alone, there are upwards of 4,000 Prussian officers, officials and physicians. . . . Djemal Pasha, whose staff contains only Germans . . . threatens the confiscation of all the land property owned by the Jews; but meanwhile, he satisfies himself with the burning of books printed in ancient Hebrew, and the issuing of orders, to the effect that the possession of *Zionist literature* implies, if discovered, *instant death by shooting*.”*

“The desire to return to Jerusalem, has never ceased burning in the hearts of the Jews; and 2,000 years of exile, have not sufficed to extinguish the remembrance of their former state. For they still suffer the burning pain of lost independence; of shame, at the mockery of other Nations, that Israel, alone among the Nations, should be without a land of his own. At each *Feast of the Passover*, the Jew still prayed, ‘Next year in *Jerusalem*’; but he no longer hoped to see the Jews turning their steps to Palestine, in his own day; they must await the Coming of the Messiah, to lead them thither . . . This spirit permeates the Jewish masses of Eastern Europe to-day; and

**Evening Standard*, p. 8. March 31st, 1915.

has dominated Jewry since the XIVth Century. The love of Zion, the yearning for its lost glory, has inspired all the poems of the greatest Jewish poets."*

"As the result of the eleventh Zionist Congress, held in 1913, it was decided to build a University in Jerusalem. The last Congress voted £16,000 towards that University, and private individuals are said to be giving hundreds and thousands of pounds, towards the same object."†

There is another extraordinary movement among the Jews, which merits notice. It is currently reported, that the Jewish Freemasons, throughout the world, are contemplating the rebuilding of the Temple of Solomon, at Jerusalem. (Freemasons believe that their Order was founded by King Solomon, and that he was the first Grand Master of the Craft.) This scheme is also a humanly-devised enterprise, and therefore cannot be in accordance with the declared will of God: for the rebuilding of the *Solomonian* Temple, and the re-inauguration of the Jewish Sacrifices (by the unbelieving Jews), could not be identical with the building of the *Millennial* Temple, as described in Ezekiel's final Visions.

But the site of the Temple is still in the possession of Moslems, who believe that it covers the rock ("regarded by them as the centre of the earth") from which Mohammed started, when he visited Heaven. Therefore, it is obvious that any change of tenure would involve a great religious War.‡

That preparations are being made among the Jews in different parts of Europe, for the rebuilding of the Temple, on their future return to the Holy Land, has been frequently mentioned in the religious papers; and it is said that pillars and cornices and other bits of sculpture, designed for the Temple, were to be seen in Italy.**

This project of building a Jewish Temple, is a remarkable "sign of the times."

May the time, prophesied by the Psalmist, be hastened! (Ps. cii. 13, 14, 16.)

**The Jews of To-day*, pp. 275, 276. Dr. Rupp (Manager of the Palestine Labour Organization). G. Bell & Sons. 1913.

†A pious Jewish Rabbi informed the Author, that "Every true Jew looks for the Messiah." Three times a day, the orthodox Jews pray that the Branch may come and gather together the outcasts of Israel.

‡*Ominous Days, or the Signs of the Times*, pp. 46-58. Rev. E. L. Langston, M.A., Secretary, London Society for Promoting Christianity amongst the Jews. 1915.

***Illustrated London News*. Supplement devoted to this subject. Aug. 28, 1909.

***The Author of this Treatise however, has not been able to verify this latter statement.

CHAPTER XXII.

THE CHERUBIC VISIONS OF EZEKIEL,
AS FORESHADOWING A PENTECOSTAL REVIVAL,
IN THE LAST DAYS.

"THE VISIONS WERE LIKE THE VISION THAT I SAW BY THE RIVER CHEBAR . . .
AND THE GLORY OF THE LORD FILLED THE HOUSE."

Ezek. xliii. 3, 5.

ANALYSIS:—A resemblance may be traced between the commencement and termination of each successive Dispensation. Therefore, the close of the *Christian* Dispensation will doubtless be characterized by a Pentecostal Revival, analogous to the *first* Pentecost.

I. Ezekiel's Visions of "the glory of the LORD" with the Cherubim, foreshadow, not only the first Pentecost, but sixteen features of a true Pentecostal Revival, which may be anticipated in the *last days* of this Dispensation.

A. This Revival, as indicated by Ezekiel's *first* Vision, will witness to

- (1) Great spiritual power, symbolized by the *Whirlwind*;
- (2) The rejection of all glorying "in the flesh," typified by the Vision coming out of the *North*;
- (3) The Incarnation of the Son of God, Who is seen as the enthroned Man, the *Theanthropos* or God-Man;
- (4) The Lordship of this Man seated on the *Sapphire Throne*;
- (5) The heavenly standing of the Church, symbolized by the *crystal Firmament*;
- (6) The faithfulness of a Covenant-keeping God, as typified by the *Rainbow*;
- (7) The necessity of an outpouring of the Holy Ghost, indicated by the *Spirit* permeating the whole Vision;
- (8) The supernatural gifts of the Spirit, especially Prophecy, typified by the *lightnings*;
- (9) The essential presence and action of the Fourfold Ministry, symbolized by the *Fourfold Cherubim*;
- (10) This work of Revival must be *catholic*; and can be carried out only by a Nation possessing civil and religious liberty. These conditions are set forth by the cosmopolitan action of the *Beryl Wheels*.

B. Ezekiel's *second* series of Cherubic Visions typify additional features which will characterize a True Pentecostal Revival:

- (11) A revelation of the sins of the Church, as prefigured in the *four sins* of Israel;
 - (12) The sealing of a penitent remnant, as foreshadowed by the *mark* set upon the mourners; and
 - (13) A warning of coming judgment, as typified by the *scattering* of the *coals* of fire.
- C. The *concluding* Visions of Ezekiel, foreshadow
- (14) The purification of the Church, as prefigured by the *cleansing* of Israel;
 - (15) The restoration of the due order of Worship, as seen in the *re-organization* of the *Jewish ritual*;
 - (16) The revived hope in the Church, of the Lord's Second Advent, of the First Resurrection, and of the approaching Kingdom of God.

II. Has a spiritual Revival appeared in the Church of God, embodying all the above characteristics? If so, it must be a Divine work of restoration, preparatory to the Second Advent of the Lord.

The application of the above sixteen marks, to this present work of God, in these "last days."

III. Remarkable local Revivals in the Church, during the last seventy years, have shewn that the Spirit of God is beginning to be poured out "upon all flesh," in preparation for the Second Coming of the Lord.

Modern, so-called *Pentecostal* Revivals.

A correspondence may be traced between the commencement and the end of a Dispensation. Each successive Dispensation began with a gracious act of God in giving men a privileged standing; but men have gradually fallen from this position; and at the conclusion of each Dispensation, God has sent forth an offer of mercy and restoration, before inflicting the incurred judgment.

Thus, the *Patriarchal* Dispensation began with the law of righteousness; and it ended with the mission of Noah, who was "a preacher of righteousness," and who warned the ungodly world of impending judgment, before the Flood swept away the unbelieving and unrepentant. (2 Pet. ii. 5; iii. 6.) In like manner, the *Mosaic* Dispensation began with the promulgation of the Law; and Malachi concluded the Canon of the Old Testament, with this warning: "Remember ye the law of Moses my servant, which I commanded, unto him in Horeb for all Israel, with the statutes and judgments . . . lest I come and smite the earth with a curse" (Mal. iv. 4, 6).

The Dispensation of the Law closed with the ministry of John the Baptist; who, as a "forerunner," announced the coming of the Messiah, and warned the Jewish Nation of threatened judgments, and of the necessity for repentance. This warning having been unheeded, the Temple and the City of Jerusalem were consequently destroyed.

Hence, according to analogy, the *Christian* Dispensation—which was Apostolic in its beginning—will be Apostolic at its close, and will terminate with a mission of Apostles, to recall the Church to her primitive *Apostolic* organization.

The *Christian* Dispensation began with the outpouring of the Holy Ghost, and the preaching of the Gospel of the Kingdom; hence (according to Divine precedents) it will conclude with a great outpouring of the Spirit,* with a re-publication of the Gospel of the Kingdom,

*Many godly persons have cherished an expectation of a great Pentecostal Revival, in the last days of the Christian Dispensation; and among those who predicted this spiritual Revival, were Jane Lead, (1697), in her prophetic writings; Count Zinzendorf (1700-1760), the resuscitator of the Moravian Church; John Wesley (1703-1791), the great English Evangelist; and the nun, Anne Catherine Emmerich, of Westphalia (1774-1824).

with a recall of the Church to her Pentecostal standing, and with warnings of coming judgment. Should these warnings be neglected, the Great Tribulation, and the ruin of Christendom, will ensue.

As there is a correspondence between the beginning and the conclusion of each Dispensation, viewed *separately*; so also there is an analogy between the first and last stages, of the three Dispensations, taken *collectively*; albeit the *third* (the Christian) has not yet terminated. The Patriarchal and Mosaic Dispensations ended in Apostasy and Judgment; and hence, the Christian Dispensation (as many signs now testify) will end in a similar manner.

I. The application of the Visions of Ezekiel to the Day of Pentecost, at the *beginning* of the Christian Dispensation, has already been demonstrated (Chapter XI. *supra*); and we now proceed to consider the secondary Pentecostal fulfilment of these Visions, at the end of the present Dispensation.*

A. The true principles of a Pentecostal restoration, or a Divine work of Revival, are revealed in the first Vision of Ezekiel, without its primal Pentecostal application being weakened. The "Visions of God" have a germinating power, and admit of more than one application.

The fact of Ezekiel being in *Babylonia*, when he beheld his first Vision, signifies that although the Church will be in a *Babylonish* condition, yet a Revival is not only possible, but assured. God has always made provision for restoration, after His people, through sin, have fallen away from their God-given standing.

(1.) In Ezekiel's Vision, "the glory of the LORD" coming out of the *Whirlwind*, sets forth the first characteristic of a Divine Revival, i.e., *great spiritual power*. (John iii. 8; Acts ii. 2-4.) All true Reformers are the recipients (more or less) of this spiritual gift. Examples, not only from Sacred, but also from Ecclesiastical History may be cited: such as Chrysostom, Wycliffe, Huss, Savonarola, Luther, Knox, and John Wesley, whose great success may be attributed, under God, to their possession of this exceptional endowment. Assuredly, great spiritual power must be prominent, in any work of God, which is manifested in an ebbing Dispensation.

(2.) Ezekiel's Vision coming out of the *North*, sets forth the cardinal truth that sinful man must be humbled before "the glory of the LORD." Thus this particular incident signifies that "it is the spirit that quickeneth; the flesh profiteth nothing" (John vi. 63).

*Chapters VII, IX, XI, and XXI, may be consulted in connection with the present subject.

Therefore, in a true Pentecostal Revival, we should expect man to be humbled; and the Lord to be exalted and glorified.

As the Whirlwind, witnessed by Ezekiel, came out of the North, so the Spirit of God brings power and life out of the moral sterility of fallen humanity; thus testifying that a work of Divine grace, involving the abasement of man, would be opposed to all modern *false* gospels, which exalt sinful man, and proclaim his inherent divinity.

(3.) A third characteristic of a true work of restoration, in the Church of God, will be the acknowledgment of the *Incarnation* of the *Son of God*, as set forth by the God-Man, the *Theanthropos*, in the Vision of Ezekiel.

Although this cardinal truth has been attacked by false friends, and open foes; it has not yet, thank God, been rejected by the whole of Christendom! Any work of Revival not giving prominence to the Incarnation of the Son of God, could not be in harmony with the first Theophany of Ezekiel, in which the Incarnate Lord is the Centre of the Glory.

(4.) The Heavenly Man, in Ezekiel's Vision, being seated on the *Sapphire Throne*, shews that a testimony to the *Lordship* of the *Man Christ Jesus*, will be a salient feature in any Divine Revival "in the last days."

Christ, before ascending into Heaven, said: "All power is given unto Me in heaven and in earth"; and it is the office of the Church to testify to the prerogatives of her absent King.

The *Headship* of *Christ*, is a doctrine of practical importance to the Christian Church; for through her forgetfulness of this truth, many conscientious efforts to regain fresh life and power, have ended in failure. The Lord, on His Ascension, after receiving from the Father, the gift of the Holy Ghost, poured forth the Spirit to illuminate His Church as her Enlightener.

This *Lordship* of the Man (the Incarnate God of Israel) on the Sapphire Throne, dominates the Vision of Ezekiel; for it is Christ, and not the Holy Ghost, Who is the Head and Ruler of the Church.

(5.) Another feature of a true Revival, will be the recall of the Church to her *heavenly standing*, as prefigured by the *crystal Firmament*, in Ezekiel's Vision.

Why should there be any necessity for such a spiritual restoration? Obviously, because the Church must have fallen away from the original Divine standard. Alas, the history of the Christian Dispensation, proves how the Church has forgotten her heavenly destiny; and has been stained by every imaginable sin, from which she needs to be

cleansed, that she may be ready for presentation before the Throne of God, at the appearing of her Heavenly Bridegroom!

(6.) The *Rainbow*, seen in the Prophet's Vision, indicates that any true Revival in the Church, will not be a new revelation, but will be founded upon the faithfulness of God, in His previous Covenants with men.

Hence, the genuineness of any spiritual Revival will be vindicated by the acknowledgment of God's immutable Covenants. Although the building upon old foundations, might seem to show a want of originality; yet, reverence for the past, would be an irrefutable mark of authenticity. It is a *reductio ad absurdum* to suppose that God, in any subsequent revelation, would ignore or annul His past dealings with men; for there must be a development of God's eternal purpose, as it gradually advances towards accomplishment. (See pp. 159, 213.)

(7.) The supernatural *outpouring* of the *Holy Ghost* (as promised for "the last days"), must also characterize a Divine Revival; for the whole of Ezekiel's Vision—consisting of the Man, the Cherubim and the Wheels—was permeated by the power of the Holy Ghost. Yet in England, and throughout Christendom, even as late as the XVIIIth Century, there was a general forgetfulness of the Holy Ghost, in His Personality, Office, gifts and graces. Within the last hundred years, however, since the cataclysm of the great French Revolution (A.D. 1789-1796), prophetic students have given increased attention to the work of the Holy Spirit. There can be no good spiritual power, no Divine life, no true progress in "the things that accompany salvation," without the Spirit of God. Therefore, the risen Lord commanded the Apostles to wait in Jerusalem, until they were "endued with power from on high," that they might be enabled to testify to His Resurrection. (Luke xxiv. 49.)

The powerful effect of the Gift of the Holy Ghost, upon the *Apostles*, was immediately manifested. Not many days previously, they had forsaken their Master before His crucifixion; and when the Shepherd was smitten, the sheep were scattered. Even after the Resurrection of the Lord, they assembled in an upper room, where "the doors were shut...for fear of the Jews" (John xx. 19, 26). But a sudden change came over them, on the Day of Pentecost, after their endowment by the Holy Ghost. They were then no longer like timid sheep; but in their newly-given courage, they resembled the *Lion*; and the Sanhedrim took note of the boldness of these "unlearned and ignorant men," who fearlessly witnessed to the Resurrection of Jesus, and who charged their judges and rulers, with being the murderers of Israel's promised Messiah. (Acts iii. 14, 15; iv. 13.)

(8.) Special honour must be rendered to the Holy Ghost, in the recognition of His *gifts*, especially that of Prophecy, typified by the lightnings in Ezekiel's Theophanic Vision. Hence, a work of Divine Revival in the Church, would be characterized by extraordinary manifestations of the Spirit, such as divers kinds of tongues, the revival of prophecy, and miraculous healings; these endowments being among the nine gifts of the Spirit, which constituted the birthright of the Christian Church. (1 Cor. xii. 4-11. See pp. 172, 228.)

The Lord predicted, through His Prophets of old, that supernatural gifts would constitute a special feature in any true work of restoration, in the concluding days of this Dispensation. (Joel ii. 28, 29; Is. xxviii. 9-11; Acts xix. 6.)

(9.) As the Cherubim or Fourfold Living-Creatures, in Ezekiel's Vision, represent the Fourfold Ministry of Christ, in His early Church, a distinct manifestation of the *Fourfold Ministry* must be expected at the end of the Christian Dispensation. This Ministry may be revealed, through God's mercy, to the Church in bondage in the spiritual Babylon; i.e., to some *few* of the captives, who sigh and mourn, as it were, by the river Chebar, and who long for the restoration of the original constitution of the Church. But Christendom, *as a whole*, should earnestly desire that the Cherubic Ministries, which were lost through unbelief and negligence, might be restored "for the perfecting of the saints," before the appearing of the Son of Man.

(10.) The *Wheels of Beryl*, the colour of the sea, are typical of a Catholic Revival among the *Nations* of Christendom. God works, in His inscrutable Providence, by various instrumentalities to open up a way among the Nations of the world, for the proclamation of the Gospel of the Kingdom.

The particular Nation, to be chosen as the *centre* for such a Divine Revival, must enjoy civil and religious liberty; for such a catholic work could not flourish in an autocratic country, where there is no liberty. Nor would a mountainous or inaccessible land be a suitable centre for this spiritual work. The propagation of the truth would need a country with free ingress and egress; because "where the Spirit of the Lord is, there is liberty," and the unshackled Word of God must have "free course." (2 Cor. iii. 17; 2 Thess. iii. 1.)

These necessary conditions are illustrated by the symbolic relation of the Beryl Wheels to the Cherubim; for the lightning movements of the Cherubim with the Wheels, symbolize rapid transit through various lands, in all parts of the world. The "whirling" of the Wheels, indicates a rapid cosmopolitan work, for the benefit of the Church Universal.

B. Having deduced, from the *First* Vision of Ezekiel, *ten signs* of a future Pentecostal Revival in the Church, we may briefly examine the *Second Series* of Ezekiel's Visions, in which the following additional signs may be traced.

(11.) The revelation of the sins of Israel, in the Visions of Ezekiel, prefigures a *revelation of the sins of the Church*. (Ezek. viii.) In the sinner's approach to God, there must ever be a knowledge of his sin, which must be confessed and forsaken; and this applies not only to individuals, but to the Church as a whole. (See Chap. XIV, *supra*.) A call to repentance has ever been a cardinal feature in any Divine work of Revival. (Ezra ix; Neh. ix. See Chap. XXI, *supra*.)

(12.) The second sign, in these later Visions of Ezekiel, is the special act of mercy and grace, in *sealing* (with a mark of preservation) those who were secretly sighing and crying, because of the iniquities of Jerusalem. The mourners were powerless to expiate or remove the sins of the City, or to avert the threatened judgments; though they must have been kept "unspotted from the world" (Jas. i. 27).

(13.) In Ezekiel's Visions, a warning of impending judgment was typified by the *scattering of the coals of fire*. Ministers were sent forth; and the warning, like a trumpet, is given, so that no one may be taken unawares, but that all may accept the proffered mercy, and enter into the shelter of the pavilion of God. Combined with the gracious act of mercy, a more vivid warning is given in this typical foreshadowing of coming judgment; for if God's warnings are neglected, then His judgments will suddenly descend like an avalanche, upon all wilful transgressors. (See Chap. XVI, *supra*.)

C. The *final Visions* of the Prophet, disclose further characteristics of a Divine Revival:

(14.) After the reluctant exodus of "the glory of the LORD," from the Temple to the Mount of Olives, there must be a *cleansing* of the Sanctuary, before "the Glory" can return to the Temple. (Ezek. xl-xliii.)

The purification of the Church, was prefigured by the cleansing of Israel at their final restoration. Personal purification is an absolute necessity for every member of the Church. The Lord's dealings with men, are for this object, to "purify unto Himself a peculiar people zealous of good works"; for this end, the blood of Christ was shed, that He might cleanse His Church from every trace of defilement.

(15.) The restoration of the *due order of Worship*, was seen by Ezekiel, in the re-organization of the Jewish ritual.

The setting in order of the Services of the Sanctuary, is concerned with the honour and glory of God, rather than with the moral and

spiritual purification of the sinner. But it is essentially a work to be carried out, in obedience to the Divine Will. A restoration of Divine Worship is a necessary work, after the lapse of the Church from her original Pentecostal standing.

(16.) The hope of the beatific return of "the glory of the Lord," as seen in Ezekiel's final Visions, foreshadow the necessity of a *revived hope* of the Lord's *second Advent*, in any Pentecostal Revival. There are many glorious and all-important truths (such as the Hope of Resurrection, and of the Kingdom of God) which lie on the surface of Scripture, and yet have been practically forgotten by the Church. The power of the Paraclete is needed, to give them fresh vitality and power.

The above sixteen distinguishing marks should characterize a Pentecostal Revival in the Church, at the end of the Christian Dispensation, as prefigured in the Visions of Ezekiel.

II. The crucial question may now be asked, Have the foregoing sixteen essential marks of a Pentecostal Revival, been embodied in any religious movement of these last days? Has there been any Revival, analogous to the Pentecostal outpouring of the Spirit, in the days of the first Apostles? Yes, a Testimony has been delivered of the existence of such a revived work of God; and its chief characteristics may now be summarized, in their present application.

(1.) The present gracious work of God, in His Church, began with a sudden outburst of *spiritual power*, when the Holy Spirit broke the silence of ages and lifted up His voice in Bavaria, in 1828, and in Port Glasgow, in 1830.* This utterance was indubitably not of man; but it was the power of God's Spirit, manifested in weak earthen vessels; for this spiritual phenomenon has not been confined to Bavaria and Port Glasgow, but has since been witnessed in many parts of Christendom; being antitypical to the initial Whirlwind, in Ezekiel's Vision.

(2.) The Theophany comes out of the *North*, which is the region of coldness and desolation (see Chapters VII and IX), indicating that a work of God would tend to *abate man*, and to prevent all glorying "in the flesh"; for it would induce a spirit of humility and contrition, connected with the confession of sin. This spirit of contrition and confession, was prominent among those who were first brought under the power of the Holy Ghost, in Bavaria, and also in Port Glasgow. (See pp. 437, 438, *supra*.)

(3.) This spiritual work in the Church, gives great honour

*See Chap. XXI, pp. 434-436.

to the fundamental doctrine of the *Incarnation* of the Son of God. The acknowledgment "that Jesus Christ is come in the flesh," is the special witness borne by the Holy Ghost, in this revived work of God. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1 John iv. 2); and faithful gifted people, who have spoken in spiritual power, throughout Christendom, have witnessed to this truth. All "sound doctrine" centres in the Incarnation of the Son of God; for this is the basis of Worship, of Sacraments, of Ministries, of every Ordinance in Church and State, and of personal holiness.

No false work, no Satanic imposture or mimicry, can bear witness to this mystery of Incarnation, which has been the counsel of the living God, from eternity; and this truth has been more prominent in this special spiritual work, during the last seventy years, than in any other branch of the Church. (1 John iv. 3.)

(4.) The revived work of God, testifies to the *Lordship* of the *Man Christ Jesus*, Who is seated on the Sapphire Throne. This truth is not a matter of abstract doctrine, but of practical import, especially in regard to the manifestation of spiritual gifts. For the Lord is the Head of His Church; and because the Holy Ghost divides His gifts, in obedience to the will of the Son, He is called "the Spirit of Christ."

This doctrine of the Lordship of the Man Christ Jesus, as applied to the Christian Church, teaches that Apostles (who were commissioned by Christ Himself) are the *rulers*; for "God hath set some in the Church, *first* apostles, *secondarily* prophets" (1 Cor. xii. 28). Hence, Prophets are in subjection to Apostles, to whom they minister Divine illumination, speaking "as they (are) moved by the Holy Ghost," so that Apostles may arrive at practical decisions according to the mind of Christ.* Many Revivals have ended in failure, because of the forgetfulness of this truth; notably the spiritual movement among the persecuted Camisards, in the South of France. (A.D. 1702-1705.)

(5.) In this present Apostolic work of Revival, the Church has been recalled to her *Heavenly standing*. The restored Apostles have ever taught heavenly doctrine, typified by the crystal *Firmament*, on which rested the Sapphire Throne. Apostles have endeavoured to lift up the Church into the *Heavenlies*, to remind her of her heavenly destiny; and to encourage her not to "mind earthly things," but to "seek those things which are above, where Christ sitteth on the right

*Some of the most prominent Ministers in the Established Church of Scotland, because of their witness to the truth of the Lordship of Christ, as Head in His own House (the Church), conscientiously felt compelled to secede in 1843.

hand of God" (Col. iii. 1). Like the *first* Apostles to the Circumcision (Gal. ii. 7, 9), the *second* "Twelve" have taught that "our citizenship (Gk.) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change" our mortality into His glorious likeness. (Phil. iii. 20, 21.)

(6.) This Apostolic Revival reverently testifies to the merey and faithfulness of a *Covenant-keeping God*, in all His past dealings with the human race, as typified by the Rainbow. In this Divine Revival, there has been no pandering to the foibles of man, no indulgence of cravings for novelty, no excitement or idle curiosity as to the future; while the idea of bringing in a new Gospel, has been utterly repudiated. Wonderful light has been cast on the Covenants and prophecies of the Old Testament; and the restored Apostles have ever sought for "the old paths," as the prophet Jeremiah exhorted his compatriots, saying, "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16). The faithfulness and promises of God, form the basis of all the hopes given to man.

(7.) The present work of God has borne a great testimony to the necessity of an *outpouring of the Holy Ghost*; for it magnifies the Paraclete, regarding Him not as an influence, but as a *Person*. The Spirit was the precious Gift which the Lord obtained for men, through His Sacrifice, Death and Intercession. The eternal Father creates all things by the Son, Who, through the Spirit, founded His Church at Pentecost. As of old, the first question which Apostles have put to believers, in these days, is: "Have ye received the Holy Ghost since ye believed?"

(8.) This work has also borne a unique witness to the necessary manifestation of all the *gifts of the Spirit*, recounted by St. Paul. (1 Cor. xii. 7-11.) These gifts constitute one of the cardinal features of this Revival, differentiating it from every other modern Revival. The voice of Prophecy has been heard for upwards of seventy years, among those gathered under Apostles, in all quarters of the globe. Healing of the sick, by the rite of anointing with oil, is not infrequent; and all the gifts of the Spirit are cherished, even if they are seen in weakness, owing to their general neglect by the Church Catholic.

(9.) In this Divine Revival, there is manifested a *Fourfold Ministry*, which was the gift of the ascended Lord to His nascent Church. (Eph. iv. 11, 12.) *Apostles* have been sent again from God, to prepare the Church for the imminent return of the Lord; *Prophets* speak in power, as in the primitive Church; *Evangelists*

preach the Word; *Pastors* and *Teachers* instruct and care for the flock. In other words, this work testifies to the presence and action of the *Cherubim*, manifested in living mortal men.*

(10.) The movements of the *Beryl Wheels* typifying God's Providence, can be recognized in this work, which is essentially catholic. The spiritual student of History may perceive the action of the Wheels, in the preparation of England for becoming the centre of the Pentecostal Revival, in these last days. If we may venture so to speak, no other country, in Europe, appeared to be so fitted for this Divine work of restoration in the Church, for the following reasons. In Great Britain, civil and religious liberty have been enjoyed, for many years. In this land, the Lord has been able to find those who would serve Him as Apostles; and here, the gifts of the Spirit have been manifested, without encountering direct or violent persecution. Thus, for the development of His Divine work, the Lord chose this land as being more suitable than any other, whether Protestant or Roman Catholic. But while we thank God for this National honour; we fear that the general neglect and non-acceptance of this work of God, will intensify the judgments impending over this once-favoured Land.

B. Not only may the ten characteristics of the *First Vision* of Ezekiel be traced in the Divine Revival of the *present day*; but the leading features of the *second* series of Ezekiel's Visions, may also be antitypically seen, in this work of God in His Church.

(11.) The *revelation of the sins of the Church*. As Ezekiel convicted the Jews of their Sins, any revived work of God would bring the Church to a consciousness of her sins; and Apostles have, in a measure, accomplished this difficult and responsible mission.

The general rejection of Apostles, the quenching of Prophecy, the despising the gifts of the Holy Ghost, and the loss of the Fourfold Ministry, are special sins against the constitution of the Church. Yet the generality of Christians attach no importance to these spiritual sins, but regard them as matters of indifference. The enlightenment of the Spirit of God is needed to detect sins, especially *spiritual* sins, which are apt to be overlooked or excused. Such sins however, cannot be trivial; for they withstand the purpose of God, and retard the manifestation of His salvation, and the deliverance of the groaning

*It was on November 16th, 1836, that the Pillar of Apostles, acting by the authority and with the sanction of the rest of the Apostolate, gave solemn blessing to three Ministers, a Prophet, an Evangelist and a Pastor, whom he had chosen to act as Pillars, i.e., Heads of their respective Ministries in the *Universal Church*." (E.T.) Thus were the Cherubim first manifested, in these "last days," in mortal men.

Creation. The Church, the affianced Bride of the Lamb, has been reminded, by restored Apostles, of her manifest lack of bridal love, in not cherishing the hope of the imminent return of the Heavenly Bridegroom.

(12.) The *sealing* of a penitent *remnant*, was foreshadowed by the "mark" set upon the mourners, in Ezekiel's Vision. (See Chap. XV.)

This sign has had its spiritual counterpart in the present revived Apostolic work of God. Apostles have ministered the rite of "The Laying on of Hands" upon those who sighed, because of the sins of the Church; so that the mourners might receive the Gift of the Holy Ghost, and escape the troubles which are coming upon the earth. No Ministers, except Apostles, would think of setting a mark of preservation upon penitent believers. But Apostles appropriately fulfil this Ministerial function, in accordance with the spiritual dignity and privilege of their Office. In these last days, Apostles have sealed with the Holy Ghost, a company of believers whom they will present as the Firstfruits unto God and the Lamb. (Rev. xiv. 1.) This special ministration is found in no other modern work of Revival; and it constitutes a solemn testimony to the truth of this work, which receives additional confirmation from having been typically foreshadowed, in the Visions of Ezekiel, more than 2,500 years ago.

(13.) The third sign, revealed in the second series of Ezekiel's Visions, was the scattering of the *coals of fire* over the City, which is primarily, an act of grace; though if disregarded, it becomes an act of judgment.

In the present analogous work of Pentecostal Revival, Apostles have sent forth Evangelists, to proclaim an interval of grace before the outbreak of the future storm; and many concurrent signs, in the Church and in the world, indicate the approach of tempestuous judgments.

Evangelists, sent by Apostles, have warned the Church of the following imminent judgments: of the manifestation of the coming Anti-Christ; of the danger of receiving his Mark or number; of the Great Tribulation, with its terrible persecution and slaughter; and also of the destruction of Apostate Christendom. Such a Testimony has never been heard, in any other religious Community, in Christendom.

C. The *concluding Visions* of Ezekiel indicate additional characteristics of a revived work of God, in the Church, at the close of this Dispensation. These are seen in the present work of the Lord.

(14.) The Lord Jesus Christ—at the *end*, as well as at the beginning of His public Ministry—cleansed the Temple; and this act typifies a purification of the Christian Church, by restored Apostles, at the end of this Dispensation. (John ii. 13-17; Mark xi. 15-17.)

The Lord, through the Prophet Ezekiel, rebuked the rebellious Jews, and condemned the whole "house of Israel," for having "brought into (His) Sanctuary the uncircumcised in heart, and uncircumcised in flesh"; and then, the Lord peremptorily declared, "No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary" (Ezek. xlv. 6-9).

The Christian Sacrament of *Baptism* has a higher spiritual meaning, involving greater privileges than Circumcision; for it is founded on the death and resurrection of Christ. Christians are "baptized into (the) death" of Christ; and have been made partakers of His circumcision. (Rom. vi. 3.) They have been "circumcised with the circumcision made without hands"; and therefore, they are under a New Covenant. (Col. ii. 11.) In Baptism, they spiritually cast off "the body of sin," "the works of the flesh," and the deceitfulness of "the old man"; being pledged to walk in the power of their Baptismal grace and standing.

The promise, which the Lord made to Israel (concerning their future restoration), was their ultimate *sanctification* through the sprinkling of clean water, through the gift of "a new heart," and of the Spirit of God; all of which blessings are implied in the Sacrament of Christian Baptism. These truths have been enforced by the restored Apostles, who have accomplished a marvellous and unexampled work of purification, which they could not have conceived or carried out, in the Church Catholic, without Divine inspiration, revelation, and guidance. Truly, we may say, "This is the Lord's doing; it is marvellous in our eyes" (Ps. cxviii. 23).

(15.) After the Glory had entered the new Millennial Temple, the Lord gives Ezekiel detailed instructions, with reference to the *Ordinances of Worship*. This revival of Divine Ordinances, was not manifest in the opening, or intermediate Visions of Ezekiel; but is prominent in his later Visions. (Ezek. xliii-xlvi.)

No modern work of Revival has ever contemplated such a daring enterprise as the reformation of the Catholic Church. The principles of this reformation have been indicated, by Apostles, under the guidance of God. They have remodelled the Worship and Divine Offices of the Church, showing, by the light of Prophecy, that the Worship of the Christian Church is founded on the shadows and types of the Mosaic Law. Apostles have compiled a Liturgy, which stands unrivalled in Christendom for catholicity, for beauty, for fulness and richness; and, above all, one which can be shown from Scriptural types, to be agreeable to the Divine mind and will. The restored

Apostles have effected in the Church, a re-organization of Worship, analogous to that instituted in the new and Millennial Temple, in Ezekiel's Visions. This wonderful and superhuman work is, of itself, an evidence of the Divine Mission of these Apostles.

The Lord declared that He would require, in His Holy Mountain, the "offerings, and the firstfruits of (the) oblations" of "the house of Israel" (Ezek. xx. 40); and this Divine command, as applied to the Christian Church, might indicate the renewed payment of tithe, as a duty of universal obligation, according to the prophecy of Malachi, who pronounces an overflowing blessing on obedience to this Divine Ordinance. (Mal. iii. 10-12.)

(16.) The key-note of Apostolic Testimony, has been the *revived hope of the Lord's Second Advent*, together with the cognate hopes of the *Change* into immortality *without death*, the perfecting of the Church, the *First Resurrection*, and the presentation of the Church as the Bride of the Lamb, at the appearing of the Lord. These hopes, which are prominent in Scripture, have been emphasized and re-vivified, by the power of the Holy Ghost; they have been made personal and practical, affecting the Christian's daily life and conversation. The special function of the Bridal Church, is to bear witness to these glorious hopes; and to pray unceasingly that they may be speedily accomplished, in the coming *Kingdom of God*.

But (with the exception of those gathered under Apostles) has the Catholic Church, or even any of its three great divisions (the Greek, Roman, or Anglican) ever earnestly and unitedly besought the Lord to return? We fear the Church has never made this request.

These sixteen prophetic signs of the Divine Revival (which might have been anticipated at the end of the Christian Dispensation) are disclosed in the Visions of Ezekiel; and being practically embodied in a work of God, in these last days, they afford a strong proof of the Divine inspiration of Ezekiel's canonical and prophetic Book.

It would appear from Holy Scripture, that God never precisely repeats His previous acts. The events and signs which inaugurated a Dispensation, cannot be re-enacted at its close, although leading characteristics may be reproduced. To speak of a *second Pentecost*, is un-Scriptural; but a final Pentecostal Revival, at the end of the Dispensation, is foreshadowed in the Visions of Ezekiel.

The three most salient features of this revived work of God in His Church, are the restoration of Apostles to the Church Catholic; the manifestation of the Cherubim in the Fourfold Ministry; and the renewed exercise of the gifts of the Holy Ghost.

This Revival has so far, taken place on a comparatively small scale; yet it displays all the marks of its Divine origin.

But the present phase of the Lord's work, having fulfilled its mission, is now passing away; having met with the treatment common to all calls to repentance at the end of a Dispensation, being contemptuously rejected, by the Church in general. Like Israel of old, Christendom has not known "the day of (its) visitation"; but those gathered together by this work of God in His Church, are looking, with an ardent love (unequalled since the first Pentecost) for the Epiphany of the Lord, Who will raise the sleeping saints, and change the living, who are waiting for His appearing and Kingdom.

May the Church, in faith and love, utter the dying Patriarch's sudden ejaculation: "I have waited for thy salvation, O Lord!" (Gen. xlix. 18).

III. Remarkable spiritual Revivals have occurred, in various parts of the world, during the last seventy years; showing that the promise attached to "the latter days," that God "will pour out (His) Spirit upon all flesh," is already being fulfilled.

Three modern Revivals, which have assumed (if we may so express it) a *Pentecostal form*, may now be noticed; and, in Appendix XIII, a summary will be found of other recent Revivals.

Many of these spiritual movements witness to the necessity of the Church being recalled, to the standard of Pentecostal grace. Seventy years ago, such a feature was unknown in Evangelical circles.

Such Revivals manifest a working of the Spirit of God. The Scriptures speak of a "*former rain*," immediately after the seed has been sown; and of a "*latter rain*," which descends before the ripening and ingathering of the Harvest. The "*former rain*" may be interpreted as the descent of the Holy Ghost at Pentecost; and therefore, the "*latter rain*" may typify the Pentecostal Revival in the last days, before the ingathering of the multitudes "which no man can number."

Among recent spiritual movements, one Association desires "the filling of all believers, with the Holy Spirit, for the revival of the Church, and the spread of Scriptural Holiness." This Society is called "The Pentecostal League," and was founded, in 1890, by the late Reader Harris, K.C. The official organ of this Community is a monthly periodical, entitled *Tongues of Fire*.*

The founder of this Association laid no claim to the so-called

*Partridge & Co., Paternoster Row.

"extraordinary" gifts of the Spirit; nor did he desire or expect their manifestation; but his great idea seemed rather to be "equipment for service, through a Baptism of the Spirit," leading to more earnest communion with God, and an increased fervency of prayer. Some forty branches of this Society, sent representatives to a Conference of League workers, in May, 1911. The members do not act in opposition to any organized Churches; for they repudiate forming a new sect.

Another Community of Christians has been formed more recently, known as "The Tongues-Movement," the leaders of which are Mr. Cecil Polhill (one of the "Cambridge seven," attached to the China Inland Mission), and the Rev. J. E. Boddy, Vicar of All Saints, Monkwearmouth. Representatives from various European Countries, assembled during Whitsuntide, at an annual Pentecostal Conference. This spiritual revival, which has been characterized by the gift of Tongues, commenced in Sunderland, September, 1907.*

Nor must we omit to emphasize this *Glossolalia*, or the speaking with Tongues, which is becoming more frequent in Christendom, (as testified by many Christian periodicals) being reported not only in England; but also in Norway, North and South America, and Australia; and we trust that these are true manifestations of the Holy Spirit seeking for utterance in the Church of Christ.

In the United States, there is a company of so-called Pentecostal workers, who implore God for an outpouring of the Holy Spirit, and who publish, in Chicago, a monthly periodical entitled, *The Latter Rain Evangel*. Like the Brethren at Sunderland, they also witness to the manifestation of gifts of healing.

But the vital and practical question arises, How are the members of these Societies to receive the Baptism or anointing of the Holy Spirit? The primitive Ordinance for imparting this Gift, was undoubtedly the "laying on of the apostles' hands" (Acts viii. 18). Yet none of these Pentecostal Societies desire an Apostolic channel for the ministration of the Spirit. In their periodicals, much is said concerning increased holiness, whole-hearted consecration, and endowment for service; but until recently, there has been little cry for the Resurrection; or for the Return of the Lord, as the only true remedy for the sorrows of suffering humanity.

Nevertheless, these various cosmopolitan Revivals may be like the refreshing dew, which having fallen first on Gideon's fleece, afterwards fell on the dry ground surrounding the fleece; thus typifying the descent of the Spirit of God upon the surrounding Nations.†

*This Annual Conference was held in London, in 1915.

†Additional Revivals, within the last seventy years, are noticed in Appendix XIII.

CHAPTER XXIII.

THE MEASUREMENT OF THE MILLENNIAL TEMPLE:
THE ANALOGOUS ACTION IN THE CHRISTIAN CHURCH.

"NIHIL ABSQUE RATIONE ET MENSURA IN TEMPO DEL."*

Jerome. (A.D. 340-420.)

ANALYSIS:—

- I. Ezekiel's Vision of the New Millennial Temple. The Divine Measurer commands the Prophet to attend carefully, to all that he sees and hears in the Vision, that he may declare it to the "house of Israel."
 - (1) The date, and (2) the locality of the Vision.
 - (3) The Divine Measurer and His metrical instruments.
- II. The importance of measurements, as indicating conformity to a pattern. The order and beauty of numeration and mensuration, in the works of the Creator. Allusions to measurements, throughout Holy Scripture. The Divinely-prescribed measurements of the Tabernacle, and of Solomon's Temple.
- III. The analogous, Divinely-revealed measurements of the new *Millennial Temple*, in Ezekiel's Vision.
 - (A) The measurements of the Gates, the Courts, the Chambers, the Porch, the Holy Place, the Most Holy Place, and the general Enclosure. The two-faced Cherubim carved on the walls of this Temple.
 - (B) The movements of the Man (the Heavenly Guide), while taking the measurements of the new Millennial Temple.
- IV. The spiritual measuring of the *Christian Church*, analogous to the measuring of the Millennial Temple. Only one Ministry, that of Apostles, can measure the Church, according to the Pentecostal pattern. Three Testimonies prepared and delivered, by the restored Apostles, in these last days.

WHEN we considered, in Chapter XXI (*supra*), the necessary preparation before the Return of "the glory of the LORD," as indicated by Ezekiel's intermediate Prophecies (Ezek. xxxiv-xlii), the consideration of a cardinal feature, was postponed, viz., the detailed measurement of the Temple, as the Shrine of the returning Theophany.

The Glory, before its disappearance, was last seen by Ezekiel, on the desolate Mount of Olives; and after an interval of 20 years, the Prophet, in a Vision, saw it re-appear on this same mountain.

In the historic reality, "the glory of the LORD" has not yet returned to its destined resting-place; for it has now been absent from Israel, for over 2,500 years. But the existence of a *Sanctuary*, to which the Glory can return, must be an antecedent necessity; in order that the Lord may be able to say: "This is my rest for ever: here will I dwell; for I have desired it" (Psa. cxxxii. 14).

*"Nothing without system and measurement, in the Temple of God."

Before revealing the design of the future Temple, the Lord admonishes the Prophet to attend carefully to every detail; and commands him, saying, "Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee, art thou brought hither: declare all that thou seest to the house of Israel" (Ezek. xl. 4).

The Divine specifications and plan of the New Temple, form so important a prelude to the return of the Glory, that they occupy *three* chapters in the Bible; while the account of the Creation of the World is contained in *one* chapter. (Ezek. xl-xlii; Gen. i.) The same inference, as to the relative importance of a subject, may be deduced from the description of the Mosaic Tabernacle, to which *thirteen* chapters are devoted. (Exod. xxv-xxxi; xxxv-xl.) These numerous specifications reveal the high estimation, in which God regards His Sanctuaries, because they are connected with His Divine honour and worship.

The *measurements* of the Temple, as well as the *movements* of the heavenly Guide, are associated with the preparation of a Holy Place, for the reception of the returning Glory of the Lord.

Certain preliminary considerations may be noticed, in connection with Ezekiel's Vision of the measuring of the Millennial Temple.

(1.) The *date* of this Vision, was stated by Ezekiel, to be "in the *five and twentieth year* of (the) captivity . . . in the *fourteenth year* after that the city was smitten" (Ezek. xl. 1). As Ezekiel beheld his previous Vision, some eight years before Jerusalem was destroyed, the interval between these two Visions, would amount to 20 years. (Ezek. i. 2; viii. 1.) And as the date of the latter Vision was in the 25th year of the Captivity, it would therefore be some 45 years before the termination of the 70 years of the Jewish Captivity in Babylon; i.e., *cir.* 574, B.C. (See Chap. VII, p. 113.)

Ezekiel further records, that the precise date of the Vision was "the tenth day" of the first month. On that day, the celebration of the Feast of Passover began; when for every household, a lamb was taken, which was to be slain on the fourteenth day. (Ex. xii. 3.) Hence, the exiles, in Babylon, were doubtless keeping this Feast of National deliverance, on the very day of Ezekiel's Vision of the measuring of the future Millennial Temple.

(2.) The *locality* of the Vision. Ezekiel is present, bodily, with his compatriots in Babylon; but by the power of God, he is transported in spirit, into the land of Israel; as was the case when he

beheld the Vision of the sins of Israel, in the Temple precincts, previous to the destruction of Jerusalem. (Ezek. viii. 2, 3.)

The Prophet is now set upon a "high mountain, by which (he sees) the frame of a city," on the south, i.e., situated in the southern strip of the Holy Oblation.* After a passing allusion to the City, which pertains to man, the Prophet postpones its descriptive details, until he has described the *Temple*, that pertains to God.

(3.) *The Divine Measurer and His instruments.* The *Man* is described as having "the appearance of brass" (Ezek. xl. 3), resembling "a certain man," in the Vision of Daniel, who had a "body . . . like the beryl . . . and his arms and his feet like in colour to polished brass" (Dan. x. 6). Also, in the Apocalyptic Vision of the Apostle John, the feet of the Lord were "like unto fine brass, as if they burned in a furnace" (Rev. i. 15); thus conveying the idea of combined supernatural purity, power and majesty.

This Measurer can be none other than the Man Who (in the Prophet's first Vision) had "the appearance of fire from his loins upward," and "from his loins downward"; and Who was seated upon the Sapphire Throne. He is therefore the Incarnate Lord Himself.

This Heavenly Guide has two instruments for measuring; "a line of flax," and "a measuring reed." The "line of flax" would be a fibrous cord of unwoven flax, useful in measuring long distances, such as the course of the Holy Waters, and the boundaries of the Twelve Tribes. (Ezek. xlvii; xlviii.)

The nature of the "measuring reed" is not stated; but it may have been the common reed (*Arundo phragmites*), or an artificial rod. Its length is given as "six cubits long, of a cubit and a handbreadth each," i.e., about twelve feet. (Ezek. xl. 5. R.V.)†

*See Chap. XXV, Sec. III.

† Each of the six cubits, which made up the reed, was an ordinary cubit with the addition of an handbreadth. In 2 Chron. iii. 3, the measurements of Solomon's Temple are given 'by cubits after the first (or ancient) measure.' It appears, therefore, that the cubit in common use (at the time of the compilation of the Book of Chronicles, after the return from the Captivity) was different from the Mosaic cubit. According to different writers, the cubit varied from 18 to 24 inches. By reckoning it as 20 inches, we shall have a convenient number for use. The reed of six cubits would therefore be about 10 feet long." *Old Testament Commentary*, p. 317. Dr. Ellicott, Bishop of Gloucester and Bristol.

Bishop Wordsworth gives the length of the measuring reed as about 12 feet. The subject of the cubit has been fully discussed in a work by Lt.-Gen. Sir Charles Warren, F.R.S., etc., entitled *The Ancient Cubit and Our Weights and Measures*, published by the Palestine Exploration Fund, 1903. "This Book shows how all the Weights and Measures in use (except those of the metrical system) are derived from one source—the original double-cubit cubed, of Babylonia. It shows

"All ancient measures and weights, except perhaps, the Egyptian, were derived from Babylonia; and the standard of Babylonian metrology—a very ancient example of a measuring scale—is the graduated rule on the statue of King Gudea (cir. 2,700, B.C.), disinterred during the French excavations at Telloh.* This statue is now in the Louvre.

"Two of the Telloh statues each have on their laps, a tablet, with a *stylus*, and a graduated rule; and, on one of these tablets, there is, besides these implements, a neatly-engraved plan of a fortress, with towers, gates, etc."†

II. The *importance* and significance of *measurements*, may be inferred from Holy Scripture. Accurate proportional measurements characterize all God's works in creation, which are fashioned on a geometrical scale, and in arithmetical proportion. The patriarch Job, when speaking of Divine Wisdom, declares that God "weigheth the waters by measure." And the Creator, in his colloquy with Job, enquires: "Where wast thou when I laid the foundations of the earth? . . . Who hath laid the measures thereof? or who hath stretched the line upon it?" (Job xxviii. 25; xxxviii. 4, 5.) Again, the Prophet Isaiah asks: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure?" (Is. xl. 12.)

The majesty of God, in connection with measurements, is described by the Prophet Habakkuk, as follows: "God . . . the Holy One . . . stood, and measured the earth" (Hab. iii. 3-6).

Modern Science confirms the above testimony of Holy Scripture, by proving that numerical precision pervades the realms of Creation; and that Astronomy, Light, Chemistry, Physics, and all branches of Natural Science, are under Mathematical laws.

that in the British Isles, the Ancient Weights and Measures have been more carefully preserved than elsewhere." By a process of deductive analysis, this Author obtains, as the equivalent of the original cubit, the length of 20½ English inches.

See also *Ency. Brit.* Vol. XXVIII, p. 482. XIth Edition.

The word "cubit" is derived from the Latin *cubitus*, the elbow; and represents the length from the elbow to the tip of the middle finger. The earliest linear measures were originally based upon parts of the human body, e.g., the *digit*, the *palm*, the *hand-breadth*, the *span*, the *foot*, and the *yard* or *pace*.

In Professor Flinders Petrie's annual Egyptian Exhibition, University College, London (June, 1913), there was "a limestone slab very accurately ruled as a standard of the Northern cubit, and two wooden cubits of the same standard." The date of the latter, is cir. 3600 B.C., i.e., in the XIIIth Dynasty. The length of the limestone cubit (which is divided into seven palms) is given as 20.82 inches.

*Telloh is situated in Southern Babylonia, 60 miles north of Mugheir (Ur of the Chaldees), and 45 miles east of Warka, the Biblical Erech.

†Notes on the Book of the Prophet Ezekiel. C. H. Toy, LL.D.

Correct measurements, whether in the material or spiritual world, accord with the Divine mind and will; and therefore, they are worthy of being carefully studied by the intelligent creature; for they are tests of accuracy; and they witness to order, which is a necessary constituent of beauty. Measurements also imply design, foreknowledge, and counsel. The Universe is God's great Temple, which reveals symmetry and law; for (as was said of old) "Mathematics reflect the thoughts of God." There is not an atom in the Universe, that is not under the law of proportion, number and measurement; and the same perfection characterizes the works of God in His Church; and even to the Holy Scriptures, arithmetical laws may be applied.*

"In His old and in His new Creation, all is measured by God. Every line and curve, in His works that surround us—every rose-petal, every heath-bell, every palm-branch, and every thyme flower—all are measured for use, and beauty, and harmony, in endless variety, by an inflexible law that makes provision for every form of loveliness, and for all the glorious movements of suns and stars. The telescope and the microscope tell of His perfect measuring. But the Divine attributes which are *immeasurable* are His power, His wisdom and His love."†

Measurements generally imply conformity to an existing pattern or design; testifying to a superiority on the part of the Author, and to an inferiority on the part of the copyist, who reproduces the original design. Thus, after the *return* of the Glory, the Lord commands restored Israel to "measure the *pattern*" of the Millennial Temple.

Accurate mensuration is necessary for the delimitation of property; thus tending to the avoidance of quarrels or litigation, and to the maintenance of peace. Again, measuring is associated with the idea of prosperity; for the Lord promised, with reference to the restoration of Jerusalem, that "the measuring line shall yet go forth over against it upon the hill Gareb" (Jer. xxxi. 39).

Scripture History contains numerous allusions to measuring.

The first measurement (given in the Bible) was for the Ark of Noah; the second, for the Ark of the Covenant; and the third, for the Mercy-seat; each of these three measurements being connected with *mercy*. In the book of Exodus, the measurements of the Sacred Ark

*See Appendix XIV, on *Bible Numerics*, by Ivan Panin; where the idea of numeration is applied to every word of Scripture.

†The last Parable of Ezekiel, p. 9. Mrs. Frances Bevan. 1900. Chas. J. Thynne, London. A very suggestive article, entitled, *Numerical relations of Nature*, appeared in Dr. Hugh Macmillan's posthumous work, *The Isles and the Gospel*; and it is a beautiful summary of the numbers which are found in every department of Creation.

of the Covenant, of the Altars of Incense and of Burnt Offering, the height of the pillars and boards of the Tabernacle, and of the pillars of the Court—with the dimensions of the whole structure, and of the surrounding Court—were all *revealed* by God Himself. The prescribed measurements of the suburbs of the Levitical Cities, afford some of the earliest examples of land-mensuration, under the Law of Moses. (Num. xxxv. 4, 5.) "The measuring line" was also used in connection with the legal expiation of uncertain murder. (Deut. xxi. 2.)

After the Jewish Captivity in Babylon, the prophet Zechariah beheld, in a Vision, a "man with a measuring line in his hand," who was commissioned "to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof" (Zech. ii. 1, 2).

In the prophet Ezekiel's Visions, the measuring of the Temple, and of the great Altar, by the Royal Man, suggests affinities with the incident related in the Apocalypse, when "a reed like unto a rod" was given to the Apostle John; and he was bidden to "measure the temple of God, and the altar, and them that worship therein" (Rev. xi. 1, 2).

At the end of the Apocalypse, the idea of measuring is prominent, in the Visions of the Kingdom of God, and of the New Jerusalem. "One of the seven angels, which had the seven vials full of the seven last plagues, and talked with" the Apostle "had a golden reed to measure the city, and the gates thereof, and the wall thereof" (Rev. xxi. 9, 15). "He measured the city;" the length, breadth and height being each 12,000 furlongs (i.e., 1525 miles); the height of the City wall was 144 cubits, "according to the measure of a man, that is, of the angel" (Rev. xxi. 16, 17). Thus, an act of measuring is connected with the New Jerusalem, being analogous to the measuring of the Millennial Temple and City, in Ezekiel's Vision. (See Chap. XXV, *infra*.)

The details of every Sanctuary must be constructed in perfect harmony with the design of the Divine Architect. Thus Moses, in the outset of his commission, was *twice* admonished to see that all the work of the Tabernacle was conformable to the revealed pattern. (Ex. xxv. 9, 40.)

How Moses faithfully fulfilled his instructions, may be learned from Exodus xxxix and xl, where it is recorded, *eighteen* times, that "according to all that God commanded Moses, so did he." The Divine approval was outwardly manifested, when the Cloud subsequently covered the Tent, "and the glory of the Lord filled (and consecrated) the tabernacle" (Ezek. xl. 35).

The pre-existence of a Divine pattern was revealed for the construction of the Temple by Solomon. (1 Chron. xxviii. 19.) "These

are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits" (2 Chron. iii. 3). Precise measurements and weights were prescribed "for all instruments of every kind of service" in the Temple. (1 Chron. xxviii. 14-17.) This Temple, when completed in conformity with the Divine pattern, was also filled by the consecrating Glory of the Lord.

A practical lesson is taught by these measurements of the Tabernacle and Temple, viz., the necessity of implicit conformity to the God-given pattern of His Sanctuaries, in which man's invention can have no place. No iron tool (metaphorically signifying any human device) might indent the Altar of stones, upon which the Law of God was written, in the mountains of Gerizim and Ebal. (Deut. xxvii. 2-5.) The Altar of God, if touched by any tool of man, became defiled. (Ex. xx. 25.)

When the Millennial Temple (seen in Vision by Ezekiel) has been erected, it will form the *third* Sanctuary built after a Divine pattern.

General resemblances may be noted between the three Sanctuaries.* (Ex. xxv. 40; 1 Chron. xxviii. 11, 12; Ezek. xliii. 10, 11.)

The Tabernacle was *threefold* in its arrangements. The Court was 100 cubits long; the Holy Place was 20 cubits long; and the Most Holy Place formed a cube of 10 cubits.

Solomon's Temple was also *threefold*; it was 60 cubits long, the Holy Place measuring 40 cubits in length, while the Oracle was a cube of 20 cubits. The dimensions of the Courts are not stated.

Ezekiel's Temple was likewise *threefold*. It was 60 cubits long, and 20 cubits broad; the Most Holy Place being 20 cubits square. With the exception of the difference of one cubit (in the breadth of the Porch), the measurements of the Millennial Temple agree with those of Solomon's Temple. This Temple also had its Courts.

As this latter Temple was built on Mount Moriah; so also, will the Temple of Ezekiel be built on the top of a square, high mountain. This building will be surrounded by a low wall, and will form the great centre of Worship and Government in the Holy Land; for "the sanctuary of the Lord shall be in the midst" of the Holy Oblation. (Ezek. xlvi. 10.)

In the last Vision of Ezekiel, the main point to be noticed, is the necessity for the erection of a Holy Temple, as an habitation

*The second Temple, built by Zerubbabel, and virtually rebuilt by Herod, is not noticed here; because no new pattern was revealed for its construction.

for the returning "glory of the LORD." After the Glory of God had departed, the City and Temple of Jerusalem were destroyed; and therefore, their restoration must precede the return of the Shekinah; for the Glory of the Lord must be manifested, not in a wilderness, but in a Holy Sanctuary, adjoining the Metropolitan City of the Holy Land, and of the redeemed earth.

III. The measurements of the *Millennial Temple* may now be enumerated, as recorded by Ezekiel, in his Vision. (Ezek. xl-xlii.)

This Temple must not be regarded as a rebuilt Temple; for it is a new construction.

In the Holy Scriptures, the subject of measurements is nowhere so prominent, as in the last eight chapters of the Book of Ezekiel; in which the Hebrew word for 'measure' (*madad*, מִדָּה) occurs 54 times; but only 46 times, in all the other Books of the Old Testament.

(A.) The preliminary measurements of the Millennial Temple, are taken by the God-Man (Θεάνθρωπος), before the entry of "the glory of the LORD" into His Sanctuary.

The measurements of this Temple, are given in greater detail than those of the Tabernacle, or of Solomon's Temple; in short, certain particulars are so explicit, that they might be regarded as the specifications of a working-plan for the erection of the edifice; and it is wonderful that this plan was revealed more than two thousand years ago, for a building which has not yet been erected.

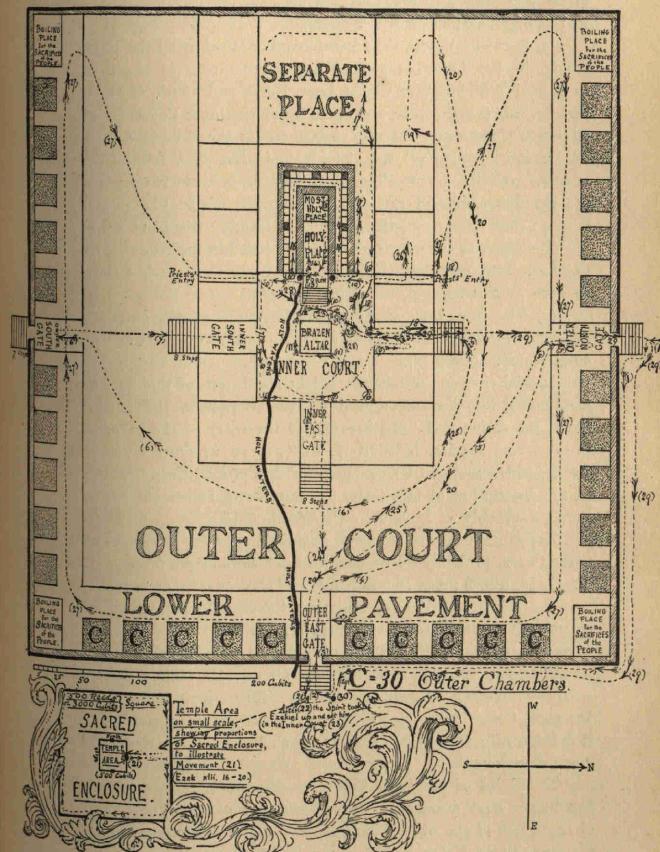
These specifications were given by direct revelation from the Almighty, Who is the Architect of Heaven and earth.

The Jews have a tradition, that this Vision of Ezekiel supplies the plan of their future Temple, which they will erect, under the leadership of their Messiah, after their restoration to their own Land. If this hypothesis be correct, all difficulties will be solved by the chosen Bezaleel and Aholiab, under the Messiah, Who is the Divine Master-builder, and the true Antitype of Moses. (See Ex. xxxvi. 1-3.)

The same eternal truth, which characterized the building of the Tabernacle, and of Solomon's Temple, will be evident in the building of the future Millennial Temple, viz., that it will be constructed after a Divine plan, which must be adhered to, in every detail; for if a single stone should differ from the pattern, even by the fraction of an inch, "the glory of the LORD" will not enter, and consecrate the building.

God must be the Architect of His own House. Man cannot alter or improve the Divine plan; though he may, for a time, mar its copy, by his perverse and profane meddling. If God "paints the lily" without man's intervention, how much more would He

DIAGRAM III.



ITINERARY OF THE GUIDE WITH THE PROPHET,
THROUGH THE MILLENNIAL TEMPLE.

N.B.—The dotted lines with numbers, indicate the Movements of the Divine Guide with the Prophet Ezekiel. See pp. 475, 476; and Chapter XXIV, pp. 495, 496, which should be read in this connection. The use of a magnifying-glass is recommended, for tracing the itinerary on the Diagram.

Himself arrange all details in the construction of His Temple, and in the organization of His Worship.

In Ezekiel's Vision, the measurements are taken by the Heavenly Guide, in the following general sequence: first, (a) the 3 Gates, each having 6 chambers, at the East, North and South of the outer Court; and the 3 corresponding Gates of the inner Court, each Gate having 6 Chambers. He next measured (b) the 8 sacrificial tables; (c) the inner Court; (d) the Porch; and after this, (e) the Temple proper, with its surrounding Chambers in the inner Court; then (f) the dimensions of the outer Court with its 30 Chambers in 3 stories; and lastly, (g) the exterior enclosure. (Ezek. xl-xlii.)

The Gates of the *outer Court* are mentioned in the following order: the East Gate, the North Gate, and the South Gate; while the steps to each of these Gates, are 7 in number.

(a) The Man first measures the East Gate of the outer Court; and these measurements would apply to the two other Gates of the outer Court. (Ezek. xl.)

Ezekiel records the breadth, height and length of this East Gate; mentioning the thresholds, the 6 little chambers, the porch, the posts, the stairs, and "the breadth of the entry of the gate." The Prophet also alludes, indefinitely, to "narrow windows," posts, and arches, which seem to be connected with the *East Gate*. According to the description of this Gate, the number of measurements taken, were presumably at least 60. (Ezek. xl. 6-15.)

Ezekiel then mentions the 30 chambers upon the pavement of the outer Court, probably 10 on each of the 3 sides of the Court. (Ezek. xl. 17, 18, xlii. 3; See Diagram III, p. 471.)

The *North Gate* is next measured, the structural details of which resemble those of the East Gate. (Ezek. xl. 20-23.) The same number of measurements would be taken of this Gate, as of the East Gate.

The measurements of the *South Gate* would certainly amount to a similar number. (Ezek. xl. 24-26.) Thus, these three Gates of the outer Court, must have involved at least 180 measurements; but it is impossible to estimate their precise number, which was probably more numerous.

The Gates of the *inner Court*, on the South, the East, and the North, are next measured; their dimensions corresponding to those of the Gates of the outer Court, involving 180 measurements. Each of these inner Gates had 8 steps, leading from the outer Court. (Ezek. xl. 27-38.)

The principal object of these Gates is revealed later. The

worshippers, who enter the Courts of the Temple by the North Gate, are required "to go out by the way of the south gate"; and those who enter by the South Gate, are required to "go forth by the way of the north gate," being forbidden to retrace their steps. (Ezek. xli. 9.)

(b) After measuring these 6 Gates of the outer and inner Courts, the Heavenly Man leads the Prophet to the 8 *tables*, on which the sacrifices are to be slain, at the North Gate. The measuring of these tables, must have required a total of not less than 24 distinct measurements. Then, the chambers for the singers, and for the Priests, are mentioned but not defined. (Ezek. xl. 39-46.)

(c) After the measurement of the inner Court, 100 cubits square, the measurement of the great *Brazen Altar*, is next mentioned (Ezek. xl. 47); but its details are not recounted by the Lord, until after the return of the Glory. (Ezek. xlii. 13-17.)

(d) The *Porch* of the Temple is next measured, being 20 cubits in length, and 11 cubits in breadth. This porch is approached by steps, and it has "pillars by the posts, one on this side, and another on that side," like the pillars of Jachin and Boaz, at the entrance of Solomon's Temple. The Porch must have required at least 12 measurements. (Ezek. xl. 48, 49.)

(e) After the Guide had entered the Temple with the Prophet, many more measurements must have been taken, besides those which are recounted. (Ezek. xli. 1-17.)

The 30 chambers, in 3 stories, on three sides of the Temple, are measured, each involving 3 measurements at least. (Ezek. xli. 6.) After an allusion to the two-fold Cherubim, the Altar of wood is measured, which was 3 cubits high, and 3 cubits long. (Ezek. xli. 22.)

(f) Measurements are taken of the outer Court, with 3 tiers of chambers, East, North and South. (Ezek. xlii. 1-12.)

(g) Lastly, the four outer enclosing walls, were measured, each being 500 reeds in length.* (Ezek. xlii. 16-20. See inset, Diagram III.)

This measuring of the Temple proper, with its Courts and appurtenances, by the Royal Man, formed part of the preparation for the returning Glory; for the Lord referred to these details, when He commanded Ezekiel to show the pattern to the House of Israel, and enjoined him, to "*Let them measure the pattern*," i.e., the "*sum, or number*." (Ezek. xlii. 10, *margin*.)

*In these measurements (Ezek. xlii), the word *reed* is used both in the A.V., and R.V. 500 reeds would be equivalent to about 1½ miles (Bishop Wordsworth).

The various measurements, as recorded in Scripture, may be *conjecturally and approximately* summed up, as follows:

The measurements of the 6 Gates of the Courts	.. = 360
" " " the 8 tables	.. = 24
" " " the Porch and the Temple, with the 30 surrounding inner chambers in three stories	.. = 320
" " " the Temple Courts, with the 30 outerchambers "in three stories"	= 290
" " " the enclosing walls	.. = 6
Total measurements*	.. about = 1000

Ezekiel, while recording the measurements of the Millennial Temple, alludes to the mural carvings of Cherubim, which from their peculiar character, demand attention. The Cherubim, in the *first* Vision of Ezekiel, had *four* faces—those of a Lion, Eagle, Man and Ox; but in this Vision of the Millennial Temple, the Cherubim on the walls, are represented with only *two* faces, those of a young Lion and a Man. The wall of the House "was made with cherubim and palm trees," and "every cherub had two faces; so that there was the face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: thus was it made through all the house round about" (Ezek. xli. 16-20. R.V.).

These symbolic carvings are analogous to the decorations of the walls of Solomon's Temple, which were carved with "Cherubim and palm trees"; though Ezekiel, with more detail, mentions *two* Cherubic faces. (1 Kings vi. 29; Ezek. xli. 18.) The bases of the lavers in Solomon's Temple, had Lions and Oxen (two components of the Cherubim) "with palm trees" (1 Kings vii. 36); and the Cherubim are also associated with palm trees, in the Millennial Vision of Ezekiel.

Why had these Cherubim only two faces? The reason, given by some Commentators is puerile, that the other two faces, those of the Eagle and the Ox, could not be seen by the Prophet. The Fourfold Cherubim are not seen on the walls of the Millennial Temple; but the *Man* forms an integral part of the Cherubic Glory of the Lord, while the young *Lion* would typify Royal dignity. But

*It is superfluous to remark, that the above analysis of these measurements is conjectural and tentative; and that we do not attempt to give a perfect plan of Ezekiel's Temple, which has long been the crux of Commentators, for it cannot be solved, until the Return of the Lord. "When the Lord shall build up Zion, he shall appear in his glory" (Psa. cii. 16).

will there be no scope, in this Temple, for the action of the Eagle and the Ox—no Divine revelations to impart, no Pastoral Ministrations to fulfil—since man being finite, will ever need Revelation or enlightenment, and also Pastorship or protection?

The two-faced Cherubim, with a palm tree between each Cherub, will appear to the Jew, not only in sculptured form, but in living ministration. To them, no doubt, the *Lion* and the *Man* will point to Him, Who is both "the lion of the tribe of Judah," and the *Man*—the Brother of the whole human race; while the intervening *palm trees* might testify to the Divine acceptance of every man who walketh uprightly, in the fear of God.

But the combined *Living Four*, as part of "the glory of the Lord," will be seen, supporting the Sapphire Throne of the God-Man, when the Glory enters the Most Holy Place. (See Chap. XXIV.)

With our present limited knowledge, it is impossible to find an adequate solution of every detail of these Divine mysteries of the Millennial Temple.

(B.) The *movements* of the Divine Measurer, which were dependent on the measuring of the Temple, must have been far greater in number than those which are recorded by the Prophet.

The actions and movements of the Divine Guide and Measurer in Ezekiel's Vision, manifest His condescension, and also His profound interest in the erection of His Temple.

The *measurements* are of more importance than the *movements*; because the measurements have a greater spiritual significance, than the movements which are obviously subsidiary.

And yet, the movements of the Guide and the Prophet, cannot be separated from the measurements; for the 1000 or more measurements must involve, at least, an equal number of movements.

As some of the Guide's movements have been recorded, in the inspired narrative, we should carefully consider them, knowing that "all Scripture is given by inspiration of God, and is profitable" for our learning.

The itinerary of the *Theanthropos* and the Prophet, through the Sanctuary, can be approximately traced, on Diagram III.

(1.) The Guide, starting presumably from the North, first measured the "building," i.e., the outer Temple wall. (Ezek. xl. 5. *Speaker's Commentary, ad locum.*)

(2.) The *second* recorded *movement* of the Guide, was to "the gate which looketh toward the east" (Ezek. xl. 6).

(3.) The Heavenly Man then "went up the stairs" of the East Gate. (Ezek. xl. 6.)

- (4.) The Heavenly Man then brought Ezekiel "into the outward court" (Ezek. xl. 17).
- (5.) The Guide, with the Prophet, afterwards moved to the Gate of "the outward court that looked toward the north" (Ezek. xl. 20, 22).
- (6.) The Guide then "brought (Ezekiel) toward the south, and behold a gate (in the outer Court) toward the south" (Ezek. xl. 24).
- (7.) In the next recorded movement, the Guide mounted the eight steps of the inner South Gate; and entered the inner Court. (Ezek. xl. 28).
- (8.) The Guide then led Ezekiel to the East Gate of the inner Court. (Ezek. xl. 32.)
- (9.) They then passed from the East Gate, to the North Gate of the inner Court. (Ezek. xl. 35.)
- (10.) The Guide would make a definite movement, when measuring the four sides of the inner Court.
- (11.) The Altar was also measured; and this would involve additional movements. (Ezek. xl. 47.)
- (12.) After these movements, the Guide approached "the porch of the house" (Ezek. xl. 48).
- (13.) He brought the Prophet up the steps. (Ezek. xl. 49.)
- (14.) The Heavenly Man next conducted Ezekiel into the Holy Place. (Ezek. xli. 1.)
- (15.) He then entered the Most Holy Place. (Ezek. xli. 3, 4.)
It is clear, that *inside* the Temple, many unrecorded movements, connected with the measurements, must have taken place, rendering it impossible to estimate their actual number. (Ezek. xli. 16-20.)
- (16.) The Guide then conducted Ezekiel to the innermost side chambers "round about the house" (Ezek. xli. 5-11).
- (17.) The next movement was to "the separate place" (Ezek. xli. 12-15).
- (18, 19.) Subsequently, the Guide led Ezekiel from the separate place through "the utter court . . . toward the north," and "into the chamber that was over against the separate place," and to the chambers for the Priests. (Ezek. xlii. 1-14.)
- (20.) Then the Guide, having "made an end of measuring the inner house . . . brought (Ezekiel) forth toward the gate (of the outer Court) whose prospect is toward the east" (Ezek. xlii. 15).
- (21.) The *next movement* was the measuring of the four walls of the Sacred Enclosure, outside the Temple area. (Ezek. xlii. 15-20.)
- (22.) The Prophet was then brought by the Heavenly Guide, to

"the gate that looketh toward the east;" this being the last movement recorded before the return of "the glory of the LORD" to His Temple. (Ezek. xliii. 1.)

The House is still uninhabited; for "the glory of the LORD" has not yet entered therein. This Millennial Temple—having been finished and measured, according to the Divine pattern—now awaits the Return of the King Himself, with His living Chariot of fiery, ocellated Cherubim linked with the complex Beryl Wheels.

IV. The *Divine measurement* of the Millennial Temple, may now be applied in its spiritual aspect, to the *Christian Church*, as a whole.

As the Tabernacle, the Temple of Solomon, and the Temple of Ezekiel, were each constructed after a Divine Pattern, so also the same spiritual principle must be applicable to the Christian Church, which is called "a House," "a Temple," and "a Body." These three terms imply organization, according to a fixed plan. In Ezekiel's Vision, the Lord does not use the word "Temple," but speaks of it as "the house" (Ezek. xliii. 10); and in the Epistle to the Hebrews, the same word "house" is applied to the Christian Church; for Christ is "a son over his own house; whose house are we" (Heb. iii. 3-6). The Church must, therefore, be constructed according to a Divine plan; for God jealously requires a rigid adherence to His original pattern.

Since *precise measurements* were of such intrinsic importance, in the ancient Sanctuaries of God, there must be scope for a similar work of measurement, in that highest and most spiritual of all Sanctuaries, the Church of Christ.

In this heavenly sphere, measurements should find their glorification. Such an inference is justified, by the Vision of the New Jerusalem—"the bride, the Lamb's wife"—being measured by the Angel, in every proportion. (Rev. xxi. 15-17.)

That there would be a future Apostolic and symbolical measuring of the Christian Church, may be gathered from Rev. xi, where the Angel gives the rod of measurement to the Apostle John, saying, "Rise, and measure the temple of God, and the altar, and them that worship therein" (Rev. xi. 1-12). This Apostolic measurement precedes the testimony of the "Two Witnesses."

An act of measuring is applied spiritually, by the Apostle Paul, to the Church. Three times, in his Epistle to the Ephesians (termed the Architectural Epistle) St. Paul uses this figure of measurement. First, he points out that Saints receive "grace according to the

measure of the gift of Christ": then, in his Apostolic solicitude, he yearns that the Church may grow "unto the *measure* of the stature of the fulness of Christ"; and finally, he prays that there may be a Catholic growth in love, "according to the effectual working in the *measure* of every part" of the Body of Christ. (Eph. iv. 7, 13, 16.)

As the three Jewish Sanctuaries (including that seen in Vision by Ezekiel) were *threefold*, and contained *Cherubim*; we should therefore expect that the constitution of the Christian Church would also be *threefold*, and contain the *Cherubic Fourfold Ministry*.

The organization of the Church, has usually been regarded as *threefold*; consisting of Bishops (or Angels), Priests and Deacons; and that these three Orders existed in the earliest times, can be proved from the Acts of the Apostles, and from St. Paul's Epistles.

"When the Lord, by the Apostles, had instituted the Office of Deacon, there were brought into manifestation, two distinct Orders of Ministers; one, consisting of the Apostles, and of such of the 'Seventy,' as the Apostles (under the guidance of the Holy Ghost, or the previous and express commandment of the Lord) had ordained; and the other, consisting of the Seven Deacons, whom they had accepted, at the hand of the congregation."* Soon afterwards, the Elders (or Priests) were ordained to take charge of "the flock of God," under an Apostolic delegate or presiding Bishop (i.e., Overseer), such as Timothy and Titus. Thus almost from the very first, the three Orders—of Bishops, Priests (or Presbyters) and Deacons—were prominent, under Apostles.

But how does the Threefold Ministry harmonize with the *Cherubim*, who are *Fourfold*? The spiritual, Cherubic, and antitypical Ministry consists (as we have seen), of Apostles, Prophets, Evangelists and Pastors. But this Fourfold Ministry may co-exist with the threefold Ministry of Bishops, Priests and Deacons.

Apostles rank above Bishops; yet, in one aspect, Apostles themselves are Bishops or Overseers; and therefore, they would belong to the first class of the threefold organization. This Order of Bishops might therefore comprehend the Four Ministries; for the *Episcopal* Order should include Apostles, Prophets, Evangelists and Pastors.

So also, in the next Order, that of *Priests*, there should be Elders (who represent Apostles), Prophets, Evangelists and Pastors of *Priestly* rank. Similarly, the Fourfold Ministry may be discernible in the Order of *Deacons*. Thus, the Church of the *New Covenant* ought to be in harmony with the previous Sanctuaries of God, in

*Readings upon the Liturgy. Vol. II, p. 533.

being *threefold* and yet *fourfold*; i.e., as having three Orders of Ministries, in all of which, the Fourfold Cherubim should be manifested.

As the *two-faced* Cherubim are described, during the measuring of the Millennial Temple (see p. 474, *supra*), a few remarks may be offered, on their analogous spiritual interpretation, in connection with the Apostolic work of measuring the Church.

These Cherubim, in Ezekiel's Vision, with "two faces," and the "palm tree between a cherub and a cherub," have a deep spiritual significance.

In the Tabernacle, the *two* golden Cherubim, in the Holiest of All, rested on the Ark of the Covenant, over which shone "the glory of the LORD." Analogously, in the New Testament, *two* Ministries, Apostles and Prophets (who form the "foundation" of the Christian Church) are the recipients of direct revelation from God.

In the Apocalypse, the Four Cherubim (or *Zoa*) are "in the midst of the throne, and round about the throne." This allocation may imply, that *two* of these *Zoa* are in a position corresponding to the *two* Cherubim over the Ark; while the remaining *two* *Zoa* may be standing before the Throne. In the Church, the Four *Zoa* spiritually exercise a combined Ministry, but two of the Four have, moreover, a closer relationship to God; for through them, Divine revelations are brought into the Church. The Lord speaks primarily, through two Cherubic Ministries—Apostles and Prophets; but two other Ministries are associated with them, thus constituting the Fourfold Ministry.

But in the Millennial Temple, the twofold Cherubim, with the faces of "a man" and of "a young lion"—carved in relief, between palm trees—were symbolic mural decorations; and evidently signified a twofold Ministry in the Church. As these *twofold* Cherubim practically cover the walls of the Sanctuary, they typify Ministries for the defence of the Church. But their association with *palm trees* (symbolizing Archangels, and Angels or Bishops), indicates that the twofold Cherubim must be of a lower Order of Ministry than the Man and the Lion in the midst of the Throne, or in the circle of the Throne.

This subordinate position of the two-faced Cherubim, is also manifested in the fact that the *Fourfold* Cherubim have the face of a Lion (אֲרִי, *aryeh*); while the *twofold* Cherubim have only the face of "a young lion" (כִּפְרִי, *kefeer*).

The *Man* is the type of an *Evangelist*, serving under the Apostles, in the Universal Church; also of Evangelists corresponding to the five pillars, at the entrance to the Holy Place.

And since *Lions* represent Apostles, as rulers; *young lions* may

typify men who are *Apostolic* (though not Apostles), such as *ruling Elders*, who are representative, Apostolic men. In the typical Mosaic Tabernacle, the six boards, at the West End, represented six Apostles; and in the restored Apostolic Ministry, *Angel-Evangelists* were first trained as six ruling Elders, in a *Particular Church*; being analogous to Apostles, who rule in the *Universal Church*.

The Cherubim, with *two faces*, may therefore represent Ministers who have a twofold function; and who are associated with the palm trees, which symbolize Angels of Churches.

The combination of the two faces may also point to God's work of testimony by the "Two Witnesses," whose manifestation is now imminent. And as the two-faced Cherubim were mentioned in Ezekiel's Vision, in connection with the *measuring* of the Temple; therefore, some analogous work of measurement, in the Church, may be expected before the appearance of these Two Witnesses.

As in the three *material* Sanctuaries, so also, in the Church, the *spiritual* Temple, measurement is a part of the necessary preparation for the Return of "the glory of the LORD."

Analogies may be traced between the measurement of the Millennial Temple, in Ezekiel's Vision, and the measurement of the Christian Church—of her Ministries, Sacraments, Ordinances, Worship, and Organization—as a test of adherence to the Divine pattern; for it is meet and right that the Church, which is the "habitation of God through the Spirit" (Eph. ii. 22), should be measured, sanctified and prepared, for the reception of the Heavenly Bridegroom.

But who is now competent to measure the Christian Church? Who has the measuring reed, and the line of flax? Who is the Zerubbabel, in whose hand the plummet shall be seen? (Zech. iv. 10.)

What Ministry, in the Christian Church, has the requisite authority for performing this act of "measuring"? Such a work could not be accomplished by Priests, or by Bishops, with their local and limited jurisdiction. Even Archbishops, Patriarchs, or Œcumenical Councils could not measure the Catholic Church; nor would they know how to set about this measurement, with the requisite authority.

In the Fourfold Ministry of the Universal Church (the highest Christian Ministry), none but *Apostles* could measure the Christian Church. Pastors could not, nor could Evangelists, nor could Prophets. No men or body of men, could achieve this spiritual work of setting the House of God in order, except those who are commissioned by God; and who are endowed, by the Spirit of God, with the requisite wisdom, knowledge and zeal, for the function of measurement. The

Apostolic Ministry, alone, is qualified to execute such a work; as the authority and jurisdiction of Apostles, extend over the whole Church.

The Apostle Paul asserted and maintained his *Apostolic* authority, after it had been called in question by unfaithful members of the Church. He claimed that this Ministry was given to him for edification, and not for destruction; and he declared that the *work of measurement* was distributed to the Apostles—"according to the *measure of the rule*" (or *canon*, Gk.)—a measure to reach even to those who were disputing his authority. (2 Cor. x. 13-16.) A canon or rule of measurement and conduct, was entrusted to him; and the Galatians and Philipians were bidden to walk according to this rule or canon. (Gk. *κατά*, Gal. vi. 16; Phil. iii. 16.) St. Paul declared that he did not exceed his powers, in thus extending his "line"; nor would he interfere with the work of other Apostles. While each of the Twelve Apostles to the Circumcision, went forth to their several charges, St. Paul (acting alone or with Barnabas) ministered to the Gentiles, in a wider field, allotted exclusively to himself.

In Ezekiel's Vision, the Man Who is the Measurer, is indicated by His tokens of Office. He has a *rod*, or "*reed*"; and He also has a *line of flax*; and both these instruments have a special spiritual signification. A rod (or a sceptre) is the symbol of power, rule, and authority; like the rod of Moses, who was bidden by God, to take the rod in his hand, wherewith he should perform signs and wonders. (Ex. iv. 17.) With this official rod, Moses, at God's bidding, worked his miracles before Pharaoh; and at the exodus of Israel, he stretched this rod over the Red Sea, and the waters were divided. With this "rod of God" in his hand, uplifted in intercession, Moses secured the victory over Amalek. Moses, the great Lawgiver, who wielded this rod, is an acknowledged type of Apostleship, in the Christian Church.

Kindred ideas of measurement, are associated with the "line of flax" (which is a symbol of Pastorship); for though it is not an emblem of power and authority, yet fibrous flax could be used for measuring; and spiritual measuring is associated with the idea of protection, which is evident when the Angel commands the Apostle John, "saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Whereas the Court is left unprotected, for it is not to be measured, being given to the Gentiles, who will "tread under foot (the holy city) forty and two months" (Rev. xi. 1, 2).

For the measurement of the Christian Church, there must be an original Divine pattern, with which the Church should coincide; and this can be none other than the Pentecostal, Apostolic standard.

After this pattern, the Church was created; and to this, she should have adhered. But, from this Divine pattern, she has declined. Apostles alone, are authorized to measure the pattern; and when recently measuring the Church, they must have detected many deficiencies, when they compared her with the Divine pattern, created potentially by the Holy Ghost, at Pentecost.

In carrying out this Apostolic measurement of the Christian Church, during the XIXth century, three significant, and historic Acts or Testimonies were evolved by the College of Apostles; these Testimonies being Divinely inspired, and not springing from any human origin.

The Apostles performed a preliminary historic work, after they had been called to their Office by the word of the Holy Ghost, and had been "separated," in the Assembly of the Seven Churches in London. They were bidden, by the word of Prophecy, to travel throughout the Tribes (or twelve divisions of Christendom), which had been allotted to them respectively; and they were commanded to collect all the "gold" (the symbol of pure truth), which they might find among the various sections of the Baptized.

These golden fragments of truth were next examined; and the Apostles were commissioned to purify them, before welding them into a unity, for the Lord's service, with the Divine mark of approval. The result was practically, a combination of the fragmentary truths, found throughout Christendom. This work of testing or measuring the Catholic Church, occupied the Apostles some two years; and as the result of their labours, "*The Liturgy and other Divine Offices of the Church*," were compiled. This new Liturgy was in effect, a practical testimony, to the truth of the Divine Mission of the restored Apostles.

A direct work of Testimony was prepared by the Apostles, as a result of their commission to measure the Church; and preparation for this work was symbolized by the action of the prophet Ezekiel, who was commanded, by the Lord, "to eat the roll."

This eating of the roll, by Ezekiel (as we have seen in Chapter VIII), signified his assimilation and practical acceptance of a Divine message; and his personal meditation thereon, previous to bearing the required Testimony. In the present Apostolic work, that which corresponded to this eating of the roll, was the early retirement of the Apostles to Albury, to study the Word of God, aided by the illumination of Prophecy through living Prophets, for the space of a whole year.

(1.) After the Apostles had thus, as it were, spiritually eaten the roll of the Book, one of their earliest, Divinely-commissioned official Acts, was to present a *Testimony* to the Heads of the Churches in the

United Kingdom, concerning their restored Apostolic work, and setting forth the sins and shortcomings of the Church Catholic.

A year after the "Separation of The Apostles," this first Testimony was addressed "To His Grace the Archbishop of Canterbury, Primate of all England and Metropolitan, and to the other Archbishops and Bishops of the United Churches of England and Ireland." This Testimony was presented to the Ecclesiastical Dignitaries, Jan., 1836.

(2.) A second Testimony was prepared, in the same year; addressed to King William IV, and to the members of His Majesty's Privy Council, as Heads of the *State*. This was presented to the King, in 1836, by the Apostle, Spencer Percival, brother of the Prime Minister.

(3.) In 1837, a third and most remarkable Testimony—"The Catholic Testimony"—was prepared by the Apostles. This was addressed "To the Patriarchs, Archbishops, Bishops, and others in places of chief rule over the Church of Christ throughout the Earth, and to the Emperors, Kings, Sovereign-Princes, and Chief Governors over the Nations of the Baptized." This Testimony was delivered in 1838: (1) to the Pope, as representing Theocracy; (2) to the Emperor of Austria, as representing Autocracy; and (3) to Louis Philippe, the "King of the French," as representing Democracy.

In this Testimony, the Apostolic principles of *measurement*, were epitomized as follows:

- (a) An application to the Church of the Pentecostal standard.
- (b) A revival of the Apostolic question, "Have ye received the Holy Ghost since ye believed?"
- (c) A recall of the Church to her Baptismal standing;
- (d) The re-organization of the Worship of the Church;
- (e) A perfecting of the Liturgy of the Holy Eucharist, the highest act of Worship in the Christian Church;
- (f) The creation and organization of local Churches;
- (g) The institution of Fourfold Worship and the Intercession;
- (h) The due exercise of spiritual gifts, and of prophecy.
- (i) The Ordination of Ministers, duly called by the Holy Ghost, through the word of Prophecy.
- (j) The inculcation of the payment of tithe to the Lord, in acknowledgment of His Melchizedek Priesthood.

Thus, Apostles, as it were, hold "the measuring reed," the symbol of authority; and also the "line of flax," the symbol of Pastorship.

Such an Office of Divine authority, could not be presumptuously assumed, by self-elected or even by humanly-elected delegates; for the Apostolic Office, involving such sacred functions, could be fulfilled only by those who are Divinely commissioned and endowed.

CHAPTER XXIV.

THE RETURN OF THE GLORY OF THE LORD
TO HIS MILLENNIAL TEMPLE:

PRESENT PARTIAL APPLICATION TO THE CHURCH.

"AND WHEN THE ARK (WITH THE CHERUBIM) RESTED, MOSES SAID, 'RETURN O LORD, UNTO THE MANY THOUSANDS OF ISRAEL.'"

Num. x. 36.

ANALYSIS:—

- A. The Return of the Glory of the Lord, to His *Millennial Temple*, is a source of wonder and joy.
 - I. The accessory incidents of this Return:
 - (1) The Glory "came from the way of the east," from the Mount of Olives;
 - (2) "The voice of the LORD was . . . like a noise of many waters";
 - (3) "The earth shined with his glory";
 - (4) This *Glory* (with the Cherubim and the Wheels) is the same as that beheld by Ezekiel, at "the river Chebar." The Prophet again falls prostrate before the dazzling Theophany.
 - (5) The *Return* of the Glory is not gradual or circuitous, like its departure; but direct, and swift.
 - II. The Glory of the Lord enters and consecrates the *Millennial Temple*, as it consecrated the Tabernacle of Moses, and the Temple of Solomon.
 - III. The Lord leaves His Throne; and stands as "*the Man*," by the Prophet whom He graciously instructs.
 - (1) The Lord calls the Temple, *His House*, and "the place of (His) throne," where He "will dwell for ever";
 - (2) He again insists on the necessity of *purification*, and the putting away of all defilement;
 - (3) In order that "the house of Israel" may be ashamed of their iniquity, they are to be shown "the pattern" of the Lord's House, which they are commanded to measure;
 - (4) The measurements of the great Altar in the inner Court;
 - (5) The Lord states the reason why the East Gate is to be kept shut.
 - IV. The concluding movements of the Heavenly Guide with the Prophet.
- B. The analogy between Ezekiel's Vision of the returning Glory of the Lord, and the present partial return of the Glory to the *Christian Church*:
 - I. The returning Glory, being the same as that seen by Ezekiel at Chebar, foreshadows a renewed manifestation of the *Pentecostal Glory*;
 - II. The Glory returns from the *East*. This fact indicates a testimony to the *First Resurrection*;
 - III. The Return of the Lord into the Temple, with the Cherubim, typifies the restoration of the *Fourfold Ministry* to the Christian Church;
 - IV. The Lord's voice, uttered from His Temple, implies the restoration of the gift of *Prophecy*;

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V. The Christian Church is called by the Apostle Paul, the Lord's Temple and *Dwelling-place*;

VI. *Repentance* and *confession* of sin, are the results of the pattern of God's House having been shewn to the Christian Church. After these acts of humiliation, the *perfect form* of all the Divine Ministries, Sacraments, and Ordinances, can be restored.

Ezekiel's Visions of the returning Glory, will be fulfilled *literally*, to the Jew; but they have a present *partial* application to the *Christian Church*. They will be fulfilled in their *spiritual* fulness, in the Church, in the Kingdom of God.

"THE glory of the LORD" had withdrawn to the Mount of Olives, and had become invisible to the Prophet. (See Chap. XVII, *supra*.)

The Glory having been withdrawn, the Temple of Solomon and the Holy City had become desolate. An interval of about twenty years had elapsed between Ezekiel's Vision of the complete withdrawal of the Glory, and his Vision of its re-appearance. (Ezek. xi. 24; xliii. 1-4.) Where was the Glory in the interim? It is not for us to speculate. We "cannot tell: God knoweth" (2 Cor. xii. 2, 3).

A. The Theophanic Vision now bursts forth afresh, enters the *Millennial Temple*, and becomes once more, a source of wonder and joy. (Ezek. xliii. 1-12.)

After the last appearance of the Cherubim, on the Mount of Olives (Ezek. xi. 23), Ezekiel makes no further allusion to them by name; but he beholds "the glory of the God of Israel" entering into the Sanctuary, and the Cherubim must have formed part of the Glory; for the Vision was like that which the Prophet "saw by the river Chebar" (Ezek. xliii. 3).

Ezekiel, in recording his first Vision, used the qualifying expressions, "the appearance of the likeness of the glory of the LORD"; but in his final Visions, he speaks of "the glory of the LORD," without any such qualifications.

I. Certain incidents are connected with the Return of this glorious Theophany.

(1.) The first particular narrated, is the fact that "the glory of the God of Israel came from the way of the east" (Ezek. xliii. 1, 2). The Prophet is brought, by the Spirit, to the East Gate of the outer Court of the *Millennial Temple*; and he beholds "the glory of the LORD" returning from the Mount of Olives. On this Mount, the Glory was last seen; and on this mountain, the Glory re-appears.

The Glory departed from *Solomon's Temple*, by the East Gate, in a *Eastward* direction; but when returning from Mount Olivet, it passes through the East Gate of the *Millennial Temple*, in a *Westward* direction. (Ezek. x. 19; xliii. 4.)

The previous association of the Cherubic Glory of the Lord, with the Mount of Olives, was sad because of the disappearance of the Shekinah; but the sorrow is turned into joy, when the Glory of the Lord returns from the East, and enters His Millennial Temple. This Vision of the *Return* of "the glory of the LORD" is not (like Ezekiel's first Vision) heralded by a storm, or by a whirlwind, or by a great dark cloud, from the North; but it returns from the East, like the Sun arising "with healing in his wings" (Mal. iv. 2). As the Vision is not yet fulfilled to Israel, an interval of more than 2,500 years will have elapsed, between the date of the disappearance of "the glory of the LORD," and the time when the Glory shall literally return to the Mount of Olives, and enter the Millennial Temple.

(2.) *"The voice"* of the returning Lord, is now described by the Prophet, as being "like a noise of many waters" (Ezek. xliii. 2).

The voice of the glorified Lord, after His Ascension, is similarly described by St. John, as "the sound of many waters" (Rev. i. 15). The Lord's voice is *not* like the noise of the *sea*, which represents unbridled democracy; but it is like the sound of *rivers*, flowing with the crystal water of the river of life. The Lord departed from His City, in silent sadness; but, with a loud voice, He returns full of joy and triumph. The Lord, as perfect Man, will doubtless "sing a new song... for he hath gotten him the victory" (Psa. xcvi. 1). "The shout of a king" is in the midst of Israel. (Num. xxiii. 21.) "The Lord will joy over (Zion) with singing" (Zeph. iii. 15, 17; Psa. xxi. 1).

The sadness, arising from the departure of a loved one, may induce silence; but the joy of return finds expression in shouts and songs.

(3.) The third remarkable incident, in the return of the Glory, is that "the *earth shined*" with "the *glory of the LORD*" (Ezek. xliii. 2).

If by the term "earth,"* in this passage, only the land of Palestine be meant, then a glorious picture is presented of the Holy Land—from Dan to Beersheba, from Lebanon to Carmel, and from the plains of Sharon to the Mountains of Moab—glowing in the light of the returning Shekinah. But if the term "earth" includes the whole world, the scene will become more magnificent, illustrating the truth that "the LORD God is a sun" (Psa. lxxxiv. 11). The earth will then shine more brightly than her sister planets, even with a seven-fold light, radiating from the Presence of the Incarnate Lord. (Isa. xxx. 26.)

(4.) Ezekiel further records the fact, that this *Glory* was the same as that which he had seen "by the river Chebar" (Ezek. xliii. 3).

*Heb. אֶרֶץ (*ehrets*) usually signifies the whole earth; but occasionally, a limited portion of land.

A minute description was given by the Prophet, of his *first* Vision of "the glory of the LORD," by the river Chebar. (Ezek. i. *passim*.) Afterwards, Ezekiel saw this Glory in the plain; and he stated that it was like "the glory which (he) saw by the river of Chebar" (Ezek. iii. 23). On the next occasion, he beheld the Glory of God, "according to the vision that (he) saw in the plain" (Ezek. viii. 4). In the Vision of the coals of fire, the Prophet saw the Four Living-Creatures for the fourth time, as he "saw them by the river of Chebar" (Ezek. x. 15). Again, the Prophet beheld the Living-Creatures, and their faces were "the same faces which (he) saw by the river of Chebar" (Ezek. x. 20, 22). But now lastly, Ezekiel beholds "the glory of the LORD" returning from the East; and he reiterates the fact, that it was the same Glory which he had seen "by the river Chebar" (Ezek. xliii. 3). Six times, does the Prophet state this fact; and some spiritual truth must be hidden in this repetition, which indicates that "the glory of the LORD" is essentially "the same yesterday, and to-day, and for ever." In each instance, the imagination can fill up the details of this Theophany, from the description of Ezekiel's first Vision. (See Chapter VII *supra*.) Thus, "the glory of the LORD" returns to the Temple, as one undivided whole. (Ezek. xliii. 2-4.)

Were our knowledge increased, we might trace the identity of the Shekinah Glory—in Eden, in the Tabernacle, in the Temple of Solomon, in Ezekiel's Temple, and in its manifestation in the eternal Kingdom.*

In this Vision of the returning Glory, the Man is the central Figure; but the Cherubim and the Wheels are present, for they formed part of the Glory of the Lord at Chebar; and their entrance into the Holiest Place of the new Millennial Temple, must be emphasized; for the *Cherubim* are now enshrined in the Temple of God.

This dazzling Vision of the returning "glory of the LORD," causes Ezekiel to *fall upon his face* (Ezek. xliii. 3); as he did when he first beheld the Glory; and also subsequently, at its second appearance. (Ezek. i. 28; iii. 23.)

A similar prostration of the Prophet occurred later, during the slaughter of the inhabitants of Jerusalem (Ezek. ix. 8); and also when Pelatiah, the son of Benaiah, died suddenly, the Prophet once more fell on his face. (Ezek. xi. 13.)

After Ezekiel had fallen on his face *before the Returning Glory*, the

*The idea of an identity of form, between the Cherubim of Ezekiel, and those of Solomon and of Moses, and even of Eden, was broached by Cornelius a Lapide (A.D. 1568-1637), and is supported by Alcazar and other Theologians. *Commentaria in Scripturam Sacram.* Vol. VII, p. 708, F.

Spirit "took (him) up" and set him on his feet (Ezek. xliii. 3, 5); and later, when the Glory finally filled the House of the Lord, Ezekiel "fell upon (his) face," for the *sixth* time. (Ezek. xlv. 4.)

After the first, second and fifth occasions, it is recorded that he was strengthened by the Spirit; and possibly this occurred on the other occasions also; for the Spirit, proceeding from the Heavenly Man, was the only Source of the Prophet's strength. (Ezek. ii. 2; iii. 24; xliii. 5.)

(5.) The manner of the *Return* of the "glory of the LORD," differs from its previous Withdrawal, in two striking particulars.

(a) The Return of the Glory is *straight* and *direct*; not circuitous, like its exodus. The narrative of its departure occupies four chapters, consisting of seventy-six verses; while its Return is related in four short verses. (Ezek. viii-xi; xliii. 1-4.) In the withdrawal of "the glory of the LORD," there were four distinct stages; but in returning, the Glory flashes across the valley of Jehoshaphat; and passing through the East Gate, enters the new Millennial Temple.

(b) The Return of the Glory is *swift*. The departure of the Lord was slow; for the time occupied by its gradual withdrawal—from the Temple, to the Mount of Olives—must have been considerable. (Ezek. viii. 3—xi. 23.) The retreat was slow because of sorrow; and each pause was noted by the Prophet; but the Return being quick, through the fervency of love, there are no pauses to be recorded. The whole Glory rushes like a meteor, through the Courts, illuminating the Altar of sacrifice, and crossing the Threshold, reaches the Temple. The Lord, in His Chariot of salvation, swoops, as it were, like an eagle from the Mount of Olives to His restored Shrine; "He rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind" (Psa. xviii. 10). The Cherubim now exercise their normal powers of speed, returning to the Sanctuary of God, like "a flash of lightning" (Ezek. i. 14).

II. The returning "glory of the LORD" now enters and consecrates the *Millennial Temple of God*.

This new Temple has been built; and having been tested by measurements, it is now duly prepared for the Divine Occupant. There was no Theophanic Glory in the untenanted House, when its measurements were taken by the Man. But now, the Holy of Holies becomes like a glowing furnace; for "the glory of the LORD" fills the House. (Ezek. xliii. 5.)

This majesty of Light proceeds from no material source, like the Sun or stars; but from a Divine *Person*—from *Emmanuel*—Who reveals His uncreated Light through the medium of human flesh.

The Lord is seen in the Vision, as Incarnate; because His Incarnation was destined to become an accomplished fact, long before the ultimate fulfilment of Ezekiel's concluding Visions.

Thus, the entrance of the Divine Glory constituted the consecration of each Sanctuary. The *Tabernacle of Moses* when finished, was filled with the *Shekinah*, so that Moses, could not enter therein. (Ex. xl. 34, 35.) Again, at the dedication of the *Temple of Solomon*, "the glory of the LORD filled the house of God, (so) that the priests could not stand to minister" therein. (2 Chron. v. 13, 14.) In like manner, "the glory of the LORD" consecrates the Millennial Temple in the Vision of Ezekiel, and foreshadows the splendours of a future Dispensation.

Behold this Theophany, wondrous in form and colour, grouped as a whole, now approaching the Millennial Shrine! Let us mark its glorious details: the Cherubim, with the faces of the Lion, the Eagle, the Man, and the Ox; their weird appearance, intensified by their myriad eyes, within and without; and their union with the Beryl Wheels "full of eyes round about," and glittering outside the central furnace! Gaze on the incandescent coals, the quivering lightnings, the swaying lamps; the crystal Firmament, the blue Sapphire Throne, the blazing, enthroned Man, and the seven-coloured Rainbow! Behold this complex living structure, as a unity, dazzling with light and heat! The vibrating wings of the Cherubim, cause a noise like thunder; while the Wheels, as *Galgol*, whirl with a rushing, mighty sound! The whole Vision presenting an unequalled spectacle of grandeur, power, and beauty.

O Lord, "in (Thy) temple, doth everyone speak of (Thy) glory" (Ps. xxix. 9).

Though "the glory of the LORD," in its passage from Mount Olivet, made the earth to shine, it now contracts within the compass of the Temple, irradiating the Court. (Ezek. xliii. 4, 5.) When this Vision receives its fulfilment, the Theophanic Glory may also appear in external manifestation; for Isaiah prophesies that "the LORD will create upon every dwelling-place of Mount Zion . . . a cloud and smoke by day, and the shining of a flaming fire by night; for upon all, the glory shall be a defence" ("covering" marg., Isa. iv. 5).

The exile of the Theophany from the Temple of God, has now terminated; and the Cherubim, having reached the Holiest Shrine, "let down their wings"; and the revolutions of the compound Wheels being stayed, a belief silence ensues.

III. The Lord, having entered the Temple, soon manifests His personal Presence; for the Prophet hears a voice, "speaking unto (him) out of the house." The words spoken by the Lord inside the Temple, are not recorded; but the subsequent instructions which He gives to Ezekiel, are uttered outside the Temple. (Ezek. xliii. 6.)

The *movements* of the Prophet—during his final consolatory Visions of National Restoration—differ from those recorded, during the Visions of the sins and judgments of Jerusalem. Ezekiel, at the commencement of his Ministry, was transported between earth and heaven, by the action of the Spirit; whereas, in the Prophet's final Visions, those of the Millennial Temple, he is accompanied by a fellow-Man, Who guides him with the tenderness of a brother.

The communications of the Heavenly Guide to Ezekiel, *after* the entrance of the "glory of the LORD" into the Millennial Temple, also differ in character. Previously, the Guide appeared to have been occupied in taking the measurements of the Temple; and He spoke only on three occasions (Ezek. xl. 45, 46; xli. 4; xlii. 13, 14); but after the entrance of the Glory, a change takes place; for the Heavenly Man now speaks continuously (using the personal pronoun "I"), until the conclusion of the Visions. (Ezek. xliii. 7; xlv–xlvii.)

After the Glory has entered the Temple, this beautiful episode occurs, which is thus recorded by the prophet: "I heard (the Lord) speaking unto me out of the house; and the man stood by me" (Ezek. xliii. 6). The King, therefore, must have left His Sapphire Throne, and His attendant Cherubim; when, in the glory of His Humanity, He thus stood by the Prophet.

Ezekiel is not now so much overwhelmed by "the glory of the God of Israel," as uplifted by the gentleness of the Man, Who having left His Sapphire Throne, stands by the Prophet, and guides him in his last eight recorded movements, which succeed the entry of the Glory into the Temple.

The graciousness of the Heavenly Guide is seen, not only in His patience and promises of mercy, but also in His sympathetic treatment of the Prophet. What delicacy, what condescension, what simplicity, are enshrined in this expression, "*the man stood by me*"! Let us worship God and ask, Can Divine grace do more than this? It can; for in the mystery of Calvary, this Man, our King, died for us, and shed His blood which "cleanseth us from all sin"; with (Whose) stripes we are healed; and Who has won for us, an "eternal weight of glory," as a free gift. (1 John i. 7; Isa. liii. 5; 1 Pet. ii. 24; 2 Cor. iv. 17; Rom. vi. 23.)

What constitutes the *greatest* Glory of this God-Man—the Centre of the dazzling splendour? Is it not His character, which is summed up in love and holiness? Is it not, that when seated on the Throne, He can speak peace and forgiveness to sinful man? Without this Divine grace, what were the overwhelming Glory? What were this blaze of majesty, without love? It would be a devouring fire, that would terrify and consume man, instead of uplifting him into the Divine and beatific Vision.

Let us compare the two Men, the Guide and the Prophet, who stand side by side, in the Vision. The Heavenly Man is *more than man*: and He appears as the *glorified* Man Who is "the resurrection and the life"; whereas, the Prophet is but a frail mortal man, overpowered by "the glory of the LORD." True, the God-Man was seen by Ezekiel, only in Vision; but 600 years later, He was a true Man; and as such, after His Resurrection, He met His Apostles, when (for the first time in the history of the World) an immortal Man, raised from the dead, held converse with fallen men, who were still in the bondage of mortality. Subsequently in Patmos, the Lord (in His Resurrection Glory) revealed to His beloved disciple—who was still in mortal flesh—the History of the Church Militant, until its final victory as the Church Triumphant; and the topic of Christ's discourse, after His Resurrection, was the everlasting Kingdom of God.* (Acts i. 3.)

The Heavenly Guide now stands beside the Prophet, to whom He gives further instructions worthy of our profound meditation.

(1.) "The man" calls this new Temple "*the place of (His) throne.*" Therefore He Who speaks is a King. (See Rev. iii. 21.)

The Sapphire Throne is on the crystal Firmament, which rests upon the heads and wings of the Cherubim; for the "glory of the LORD," when entering into the Oracle of this Millennial Temple, included the Cherubim and also the complex Wheels. (See p. 489, *supra*.)

The Lord also calls this Temple His *Dwelling-place*; for His words are, "Son of Man, the place of my throne... where I will dwell in the midst of the children of Israel for ever" (Ezek. xliii. 7. R.V.).

The cause of the Lord's withdrawal from His Sanctuary, was the sin of Israel; nevertheless, when their sin shall have been put away, the Lord will return and rest once more, in His Temple. The Lord Himself, through the Prophet Isaiah, calls His Temple "*the house of*

*In the Vision of our Lord's Transfiguration, the subject of conversation was the *exodus* (ἐξοδος, rendered "decease," A.V., "departure," R.V., *marg.*, Lat. *exitus*, i.e., "exit"), which the Lord should accomplish at Jerusalem; for He was transfigured before His death and Resurrection. (Luke ix. 30, 31.)

(His) *glory*" (Isa. lx. 7); and so also, in this Vision of Ezekiel, after the Return of the Glory of the Lord, the Sanctuary, is termed "the house," twenty-five times.

In Ezekiel's final Visions, the Lord calls the Cherubic Glory His *Throne*—not His *Chariot*; for its previous character of a Chariot, has now become merged in that of a Throne. The Glory has reached its resting-place; for when a King sets up his Throne in his Palace, it naturally remains a fixture. "The LORD hath chosen Zion . . . (saying) This is my rest for ever: here will I dwell; for I have desired it" (Ps. cxxxii. 13, 14). Thus, after the return of the Glory, the Lord "will rest in his love" (Zeph. iii. 17). The Throne of Solomon was also termed "the throne of the LORD": for it is recorded, that "Solomon sat on the throne of the LORD as king instead of David his father" (1 Chron. xxix. 23). This was the "throne of David," which was promised to the Messiah, Who is the predicted Seed and Heir of David.

How marvellous is Ezekiel's Vision of the Almighty King, returning in Glory, to His new Dwelling-place, even after the *three successive desecrations*: first, of Shiloh; secondly of the first Temple; and lastly of the second Temple! Such grace is inexpressible; it is *Divine*!

(2.) The Lord again (for the fourth time) lays stress on the *necessity of purification*, and the putting away of all causes of defilement.*

First, He insists on the removal of the carcasses of the Kings of Judah, from His holy Mountain. (Ezek. xliii. 7.) This peremptory condition might refer to the burial of the Kings, in or near the Temple area.† (See 2 Kings xxi. 18, 26.) But it may also allude to a judgment on the idolatry, which was so rampant in Jerusalem, and which had invaded the Sanctuary of God. The Lord had previously warned Israel through Moses, saying: "I will destroy your high places and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you" (Lev. xxvi. 30). And through the prophet Jeremiah, the Lord complained: "They have filled mine inheritance with the carcasses of their detestable and abominable things" (Jer. xvi. 18). Even the Kings of Judah had set up idols in the very Temple of God. (2 Kings xxi. 4-7.)

The above Divine command, to remove "the carcasses of their kings," was emphatically repeated; for as the Lord had withdrawn from His Sanctuary, because of the sins of His people; so now, He

*See Chapter XXV, *infra*. Sec. I.

†The Garden of Uzza, in which Manasseh and Amon were buried, is supposed to have been in the Royal Palace Gardens, close to the Temple. *Speaker's Commentary* on Ezek. xliii. 7.

tells the Prophet, that when they have put away their iniquity, He "will dwell in the midst of them for ever." (Ezek. xliii. 9.)

(3.) The Message of the Lord (through Ezekiel) "to the house of Israel," is an exhortation to repentance; and in order that they may be *ashamed* of their iniquities, the Prophet is first to shew them the *general pattern* of the Lord's House. (Ezek. xliii. 10.)

The object of this exhibition of the Divine pattern, is to excite their contrition and self-abasement, on account of their past sins; and to lead to their purification and holiness. Shame for past transgression, is an element of godly sorrow, which is to be brought about, through their perception of the Divine beauty and glory of the House; for they will then be convicted by their own consciences.

"Let them measure the pattern" (*sum* or *number*, marg. A.V.). This command, combining mercy and consolation, may well characterize the first utterance of the returning King. What Divine grace is manifest in this command, "Let them measure the pattern!"

If then Israel becomes "ashamed" of their four National sins—of the image of jealousy; of the defilement of the Temple walls with idolatrous pictures, and the Ancients offering strange incense to creeping things, to abominable beasts, to their polytheistic idols; of the women weeping for Tammuz; and of the twenty-five men worshipping the Sun toward the East, and turning their backs on the Temple of the Lord—Ezekiel is to shew them further details, viz., "the form of the house, and the fashion thereof"; its "goings out"; its "comings in"; all its "forms, ordinances, and laws"; and to "write (them) in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them" (Ezek. xliii. 11). God is jealous over His honour, and over the regulation and order of His House, even in the least "jot and tittle of the law." The minutest Divine Ordinances must be observed, according to the will of Him, Whose works are all wrought in perfect wisdom.

(4.) The Royal Man next states, to the Prophet, the measurements of the new *great Altar*, in the Court of the House. (Ezek. xliii. 13-17.) This is the homologue of the Brazen Altar in the Tabernacle, and also of that in the Temple of Solomon. Only two pieces of furniture are used in Ezekiel's Temple, for Worship (the measurements of both being given), viz., the large Altar in the Inner Court, and "the table (or Altar) that is before the LORD," inside the House. (Ezek. xli. 22.)

The measurements of the great Altar, are associated with the *Return* of the Glory, for although it had been previously measured, the Man from the Throne, now declares, "These are the measures

of the altar after the cubits." As this is the large Altar in the Court, it will be the Brazen Altar; and its measurements are as follows. "The upper Altar" (R.V.) was four cubits square; while the Altar hearth or basement was twelve cubits square. (Ezek. xliii. 13-17.) Some fourteen measurements were taken of this great Altar.

This new Altar is smaller than the Brazen Altar of Solomon's Temple; but it is more than twice the size of the Brazen Altar in the Court of the Tabernacle. This Altar has four horns, one at each corner; and it has stairs towards the East, which are remarkable; for an ascent by stairs, to the Altar of God, was forbidden in the Mosaic Dispensation. (Ex. xx. 26.)

The Altar of the Millennial Temple, has also two platforms called "settees," on which it is elevated. As the interior Altar (or Table) is stated to have been of wood, this large Altar, according to precedent, would probably be of brass. After announcing the measurements, the Lord ordains a definite ritual for the sacrifices, and for the purging of the Altar. This ceremonial purification is to last *seven days*, on each of which, a sin-offering is to be offered; hence, sin will exist during the Millennium; and the perfect condition will not then have been brought in. (Ezek. xliii. 18, 27.)

(5.) The Lord next refers to the *East Gate*; and reveals the reason why it is to be *kept shut*.

A peculiar distinction is recorded between the two East Gates, that of the *outer* Court, and that of the *inner* Court. The East Gate of the outer Court is kept permanently shut for the following reason: "The LORD said unto (the Prophet): This gate shall be shut, it shall not be opened, neither shall any man enter in by it, for the LORD, the God of Israel, hath entered in by it; therefore it shall be shut" (Ezek. xlv. 1, 2. R.V.). The East Gate of the inner Court is to be kept shut during "the six working days" of the week; and is to be opened only for the *Prince*, "on the sabbath...and in the day of the new moon" (Ezek. xlv. 1).

Certain customs, associated with Historic Gates, may illustrate this closure of these East Gates.

Unique traditions are connected with the "Golden Gate," which is on the East side of the Temple Area (the "*Harem Esh Shereef*"), at Jerusalem, and which overlooks the valley of Jehoshaphat. This Gateway "probably built at the end of the IIIrd, or beginning of the IVth Century, A.D.), consists of large stones, welded with fragments of ancient pillars and columns. Some Moslems believe that on one of these stones, Mohammed will take his seat, in the day of Judgment.

It is difficult to explore the Golden Gateway, on account of a tradition, among the Mohammedans, that Jerusalem will not always remain in their possession; and that the conquering Christians will pass through this gateway, in order to capture the City. As if to hinder the fulfilment of this prediction, the Moslems have blocked up the entrance; and they resist all attempts at excavation near it."*

On the other hand, the majority of Turks cherish the idea, that this Gate will not be opened until a Mohammedan Ruler comes to take possession of Jerusalem, and to turn out all infidel (i.e., non-Mohammedan) invaders. This idea is converse to that of Ezekiel's Vision; for in the former case, the Mohammedans think that a *shut* gate will be *opened* to receive a conqueror; whereas, in the Millennial Temple, an *open* gate will be *shut*, to commemorate the entry of the King, the Lord of Hosts.

In France, the door of the south porch of the Cathedral of Le Puy, is opened only for a Pope.† And there is a gateway, leading into St. Peter's at Rome, which is bricked up, and broken open only once in a hundred years, so that the reigning Pope may enter therein. This is called the *Porta Santa*, or the *Holy Gate*.

The great entrance of Westminster Abbey is opened only for Royalty, and for one Ducal family.

One Gate in the Kremlin, in Moscow, is specially venerated. Everyone, when passing through it, even "the Emperor of all the Russias," must remove his hat, as an act of reverence.

IV. After Ezekiel beheld the Glory enter into the Millennial Temple, certain supplementary movements associated with the Temple, are recorded; and eight definite movements of the *Theanthropos* and the Prophet Ezekiel are described.

This *Second Series* of Movements may now be traced.

(23.)‡ When "the glory of the LORD came into the house by the way of the (East) gate...the spirit took (Ezekiel) up, and brought (him) into the inner court" (Ezek. xliii. 4, 5). Therefore, no steps can be traced between this movement and the last.

(24.) The Heavenly Man brought the Prophet back to the East Gate of the outer Court. (Ezek. xlv. 1.)

(25.) This Gate being shut, the Guide led the Prophet by "the way of the north gate before the house," i.e., from the East Gate of the outer Court, to the North Gate of the inner Court. (Ezek. xlv. 4.)

*Our Work in Palestine, pp. 38, 126, and 127. Palestine Exploration Fund.

†The Cevennes, p. 41. Rev. S. Baring Gould.

‡The numbering of the movements is continued from Chap. XXIII, p. 476, *supra*.

In Ezek. xlv, the Lord prophetically states the measurements of the *Holy Oblation*, which must have exceeded fourteen, at least. He also gives the measurements of the Princes' Portion; but in connection with this Portion, and with the Holy Oblation (which will be described in Chapter XXV, *infra*), no movements are recorded.

(26.) Then the Man brought the Prophet through the entry, into "the holy chambers of the priests" (Ezek. xlvi. 19).

(27.) Ezekiel next records, "Then he brought me forth into the utter court, and caused me to pass by the four corners of the court." Therefore, this movement must have been complex. (Ezek. xlvi. 21.)

(28.) "Afterward," the Man brought Ezekiel "again unto the door of the house," which looked towards the East; whereupon, the Prophet saw the Vision of the *Holy Waters*. (Ezek. xlvii. 1-12.)

(29.) The Guide then led the Prophet from the door of the House, "out of the way of the gate northward," unto "the utter (outer) gate by the way that looketh eastward" (Ezek. xlvii. 2).

During these last seven movements, no measurements are taken.

(30.) The next movement is connected with the measuring of the Holy Waters, and will be more fully considered in Chapter XXV.

After this complex movement, the Prophet records: "Then he brought me, and caused me to return to the brink of the river," (Ezek. xlvii. 6); this being the last place, in which the Heavenly Guide and the Prophet are seen together.

Thus, *thirty* movements of the Guide with the Prophet, are recorded; *twenty-two* associated with the measuring of the Temple; and *eight* movements after the Return of the Glory of the Lord.

The remarks made in the previous Chapter, apply to the *number of movements*, which are subordinate to the measurements; for no precise estimate is possible of their total number. (See p. 474, *supra*.)

As the Lord twice commanded the Prophet to "*mark well*" all that he saw and heard; this command must apply especially to those measurements, and the accompanying movements of the Guide with the Prophet, which are described in detail, by Ezekiel.

B. The Prophet's Vision of the Return of "the glory of the LORD" to His Temple, has a spiritual application to the *Christian Church*.

Ezekiel's final Vision cannot yet be fully applied to the Church; for the perfect Glory, which is antitypical to this Vision, has not yet been revealed, but is still an object of *faith* and *hope*.

The *preparation* for the Return of the Glory to the Church, must be accomplished, under present conditions (Chapter XXI); but the actual *Return of the Glory*, will involve the Coming of the Lord, the

first Resurrection, the Rapture of the Saints, and the introduction of Christ's everlasting Kingdom. Yet before the end of this Dispensation, an *earnest* of the Glory may return to the Church, in a spiritual and partial Return of "the glory of the LORD" to the Baptized.

A difficulty now arises; for in one respect, the analogy fails; in that it would be false to suggest that the Lord has ever left His Church, and needed to return. He has promised to be with His Church "unto the end of the age" (Matt. xxviii. 20. Gk.). But the Church (including even the purest portion) has fallen away from her original Pentecostal standing. The Lord has nevertheless been present in His Church, though He has been grieved by the quenching of His Spirit; and by the obscuration of His glory, through the sins and worldliness of His people. In the Book of the prophet Zechariah, the Lord is asked, "What are these wounds in thine hands?" And he might answer as before, "Those with which I was wounded in the house of my friends" (Zech. xiii. 6); because this sin applies to the Baptized, and not only to the Jews; for the Baptized have wounded Christ, spiritually, even as the Jews of old crucified Him bodily. (Heb. vi. 6.)

Ezekiel's narrative of the Return of "the glory of the LORD" to His Sanctuary, suggests certain spiritual analogies to events, which may occur at the end of the Christian Dispensation.

I. The Glory, beheld by the Prophet in the Temple, is the *same Glory* which he "saw by the river Chebar."

The first Vision of Ezekiel was prophetic of Pentecost; and therefore (in its application to the Church in these last days) its repetition gives a cryptic hint that the Return of the Glory of the Lord, will involve a manifestation, similar to that which was first seen at Pentecost. (See Chapter XXII, *supra*.)

From Ezekiel xi. to xliii, the Glory of the Lord is not mentioned by the Prophet.* The interval during the disappearance of the Cherubim, was typical of their long absence from the Christian Church. But as the Cherubim were associated with the first Pentecostal Glory of the early Church; they will, therefore, be connected with the Pentecostal Revival, at the end of this Dispensation.

The Church on earth, cannot take a higher position than she enjoyed at Pentecost, and she should not have acquiesced in a lower; for at Pentecost, the Church shone in Cherubic Glory, as the creation of the Holy Ghost; and as the mystical Body of the risen and ascended Lord.

*The King of Tyre (Ezek. xxviii. 14), referred to as the anointed Cherub, is quite distinct from the Cherubim of Glory, in Ezekiel's Vision. (See Chapter XXXII, *infra*.)

II. "The glory of the LORD" returns *from the East*; that is, from the Mount of Olives.

At Pentecost, the Vision came first from the *North*: but now it comes forth from the *East*, with all the associations of the Sun-rising, the Return of the Heavenly King, and the Resurrection of the dead.

In the case of Israel, *Resurrection* (as beheld by Ezekiel, in the Vision of "the dry bones" Ezek. xxxvii), will be a sign of preparation for the Return of the Glory of the Lord. But the Church cannot expect this literal sign, until the appearing of the Lord Jesus Christ; for Resurrection cannot precede His Epiphany. (1 Thess. iv. 15-17.)

It is true, that the Lord will appear *suddenly*; and then, the "*First Resurrection*" may begin, at any moment; and for these glorious events, the Church should daily "watch and pray."

Our Lord, Himself, received His life out of death. (Rom. vi. 9; Rev. i. 18; ii. 8.) He was slain, as it were, in the North. But as the glorified Man, He shines upon the earth from the *East*, which speaks of the joy of the Resurrection morning.

This thought is beautifully expressed in a modern Hymn, as follows:—

"Once, from the throne, Thou camest forth,
In cloud and whirlwind, *from the North*,
To die for all, and clothe afresh,
With life from Heaven, our fallen flesh.
But now, immortal King and Priest,
Thy glory dawneth *in the East*;
And, to Thy Temple, robed in white,
Thou comest in the morning light."*

A universal practice exists, in Christendom, of burying the dead with their faces and feet towards the East. A similar traditional expectation of deliverance out of the East, is typified in the orientation of Christian Churches; and also, in the general practice of turning towards the East, at the recitation of the Catholic Creeds.

III. As the *Four Cherubim* entered the Millennial Temple, and formed the basis of the King's Throne; so the corresponding Return of the Glory, to the Christian Church, will involve the restoration of the Fourfold Cherubic Ministry of *Apostles, Prophets, Evangelists and Pastors*, who formed part of the original constitution of the Church.

Our joy is to know that this Fourfold Ministry was again in exercise, in the Church, for nearly seventy years (from 1835 to 1901);

*Hymns for the Use of the Churches, No. 1. E. W. Eddis. 1868.

and for this historic event, we thank our Heavenly Father, and the Lord Jesus Christ, the Head of His Body the Church.

IV. In the Millennial Vision of Ezekiel, after the Lord has entered His restored Temple, His Presence is speedily manifested in articulate *speech*. Hence, in the Christian Church, that which would correspond to the voice of the Lord (speaking to the Prophet Ezekiel), would be the restoration of the gift of *Prophecy*. The silence of the Lord, indicates the bereavement of the Church. The Holy Ghost is the living link, between the ascended Lord and the Church on earth; and the gift of Prophecy is the channel, by which the Lord would *speak* to His Church, "and not keep silence."

God dwells in the Church; and herein, His Glory should be manifested—not the Glory of a *silent* God, but of One Who *speaks* and acts, through the presence and power of the Holy Ghost.

The idols of the Gentiles are called "*dumb*," by the Apostle Paul (1 Cor. xii. 2); for as they are *dead*, they form a contrast to the "*Living God*."

The Church is often regarded as a worldly Institution, as a semi-political or philanthropic Society, or as a National inheritance. Some Christians take a nobler view of the Church, as a Divine Institution; but the Ministry of Apostles is needed, for awakening the Church to a realization of her heavenly standing—as the Dwelling-place of God, as the Body of Christ, and as the Temple of the Holy Ghost. And if the Holy Ghost dwells in His Temple, He may reasonably be expected to manifest His presence therein; and He could employ no more obvious mode, than the living word of Prophecy.

While this gift of Prophecy has been particularized, the remaining *eight* gifts of the Spirit must not be ignored. They are all necessary; otherwise, an infinitely wise God would not have bestowed them to the Church. Who can assess the spiritual value of the gifts of wisdom, knowledge, and faith; or the glories of the gifts of healing, the working of miracles, prophecies, discerning of spirits, tongues, and interpretation of tongues? All of these gifts were seen in exercise, in the early days of the Christian Church. (1 Cor. xii. 8-10.)

V. The Lord calls the Temple "*the place . . . where (He) will dwell*" (Ezek. xliii. 7, 9). The distinctive Glory of all the previous Sanctuaries, was their Consecration, as the *Dwelling-place* of God. And the special Glory of the Christian Church, is in being a Temple "made without hands," a spiritual building, formed of "living stones"; and therefore, it "*groweth* unto an *holy temple* in the Lord: . . . an *habitation of God* through the Spirit" (Eph. ii. 21, 22). God said that He would dwell in His people, and walk in them. (2 Cor. vi. 16.)

The Lord would not merely dwell *among* or *with* His people, but He would "dwell *in* them"; and this indwelling of God in mortal men, through the power of the Holy Ghost, is the distinguishing Glory of the Christian Dispensation. (John xiv. 17.)

VI. Another result of the exhibition of the heavenly "pattern," to the Christian Church (according to the analogy of Ezekiel's final Visions), would be to excite *shame and repentance for past sins*.

Shame is connected with confession of sin; but not with righteousness. If men have sinned, they should be ashamed of their sin, and should confess it, with sorrow and repentance.

The perfect pattern of God's House cannot be measured by a careless or apathetic people. The Church should desire to know the perfect, Apostolic pattern of the Sanctuary; and she should then confess her sins and failures, and in true repentance should abhor all the works of the world, the flesh, and the Devil.

The Lord twice insists on the *removal of the carcasses* of the Kings, and of all uncleanness connected with death. Alas, Christian Cathedrals and Churches are full of the glorification of man; and are desecrated with dead men's bones, graves, and with laudatory tablets, savouring of Babylon. This custom must be a defilement of any Christian Sanctuary, and an offence to the Lord of Life, Who would dwell therein.

Instead of the Church, in her decadence, boasting of her present condition; she should behold and measure the pattern of her original Pentecostal standing, and repent, in dust and ashes.

"If they be ashamed, . . . shew them the form of the house, and the fashion thereof . . . and all the forms and all the ordinances, and all the laws" (Ezek. xliii. 11); in other words, let these Divine details be shewn to those who are humble and penitent, and who will measure the pattern, and will conform their ways thereto.

But after these acts of humiliation, the perfect Pentecostal pattern can be restored by the grace of God to the Church (even though in weakness); by the due ordering of all the Sacraments and Ordinances of the Church—according to the will of Christ, the Head of His Body—through the Ministry of Apostles, His authorised agents. This spiritual co-ordination should be exemplified in Churches composed of living members, organized after the Divine model; thus vindicating the order and beauty of the Sanctuary, and giving a practical testimony to the world.

But as the Lord speaks of Ordinances, Worship, Sacrifice, and Offerings, after the Glory has returned (Ezek. xliii, xlv), these would

admit of a spiritual application to the Ordinances of the Christian Church, after the return of the Pentecostal Glory.

The Order of Divine Worship in the House of God, is the most momentous subject that can occupy the attention of man; and it exceeds in importance, the temporary fortunes of all the Kingdoms and Governments of the World.

Although at present, the Church is in the world, her hope (like that of Israel) is Resurrection, as the prelude to her being caught away "in the clouds to meet the Lord," her Heavenly Bridegroom, "in the air." Therefore, she does not aspire to take a place, even as a glorified Nation, on the earth, during the Millennium. Thus, it would appear as if the parallelism, between Israel and the Church, ceases at this point; and that the concluding Visions of the prophet Ezekiel, cannot be applied to the Christian Church, in every detail.

When the Lord, at His Second Advent, returns from the Mount of Olives, to His restored Temple, the final Visions of Ezekiel will receive both their literal and spiritual accomplishment. From this Mount of Olives, our Lord ascended into heaven; and to this Mount, the Lord in His Glory, will return from Heaven. (Acts i. 11; xiii. 31.) The present attitude of the Church should *not* be that of looking for this final Epiphany, on the Mount of Olives, when the Lord will come with His saints to rescue His ancient people Israel from Anti-Christ, and to take His Kingdom. But the Church should now be looking for the Lord's sudden appearing, like the lightning, to catch up His Firstfruits, and hide them in His pavilion, from "the hour of temptation" which will occur under "*the Beast*." The Lord will appear on Mount Olivet, as the glorified Man, upon the Sapphire Throne; and the Fourfold Ministry will be present, as His attendant Cherubim. The Wheels "full of eyes" will (as before) accompany the Cherubim; for they will be glorified in the accomplishment of God's Providential counsels. The emerald Rainbow of the Apocalypse, will be seen antitypically, in the raised and translated Firstfruits. But this Emerald Bow, with its limited application to the Firstfruits, will finally give place to the circular, seven-coloured Rainbow seen by Ezekiel, over-arching the Throne, indicating the completion of the ingathering of the saints. This glorious Theophany was once a Vision of "good things to come"; but it will be a Vision no longer, for it will then be a blessed reality.

God grant that the Catholic Church may be prepared for the revelation of His Returning Glory, in order that she may attain unto her "high calling," as the living Temple of God, filled with His Divine Presence, for evermore!

CHAPTER XXV.

THE BEATIFIC RESULTS OF THE RETURN OF
THE GLORY OF THE LORD.

"SING, O DAUGHTER OF ZION; SHOUT, O ISRAEL; BE GLAD AND REJOICE WITH ALL THE HEART, O DAUGHTER OF JERUSALEM. . . . THE KING OF ISRAEL, EVEN THE LORD, IS IN THE MIDST OF THEE: THOU SHALT NOT SEE EVIL ANY MORE."

Zeph. iii. 14, 15.

ANALYSIS :—The Beatific Results of the Return of the Glory of the Lord.

- A. To His *Millennial Temple*. For the second time, the Lord bids the Prophet "mark well" all that he sees and hears.
- I. The Lord insists, for the *fifth* time, upon the necessity of *purification*. The significance of the repetition of a Divine Command. The *purification* (1) of the people; (2) of the Levites; and (3) of the Priesthood. The line of Zadok re-instated in the High-Priesthood.
 - II. Revised Ordinances of Divine Worship, in the Millennial Temple. Differences between the newly-prescribed Sacrifices and Feasts, and those ordained under the ancient Mosaic Law. Certain Liturgical omissions in the Millennial Ritual.
 - III. The extent of the *Holy Oblation* which is dedicated to the Lord.
 - IV. Inauguration of a just Government under a righteous Prince. Commercial Righteousness will ultimately prevail.
 - V. The outpouring of the *Holy Waters*: (1) the symbolism of water; (2) the source of the Holy Waters; (3) their four measurements, and their rapid increase in depth. (4) their *regenerating* effects upon the Holy Land, the Dead Sea, and the surrounding animal and vegetable Creation.
 - VI. The final re-settlement of Israel in the future enlarged Holy Land, which will be divided among the Twelve Tribes.
 - VII. The Millennial City: its position, size, gates, suburbs, and name. This City will form the centre of Jewish National unity. The Visions of Ezekiel conclude with the descriptions of a Temple, and of a City. The future union of the Offices of King and Priest.
- B. Although the Church, in faith and hope, still awaits the fulfilment of Ezekiel's later Visions; yet the Beatific Results of the Return of the Pentecostal Glory, have a partial application in *Christendom*. The Vision of the Holy Waters symbolizes four stages of spiritual growth in individual Christians, and also the Four Dispensations. The Offices of King and Priest will be united, for ever, in Christ.

The *Beatific Results* of the Return of "the glory of the LORD," may now be considered. The consequences of the *Withdrawal* of the Glory, were sorrow, suffering, and destruction. (See Chap. XVIII, *supra*.) But the results of the *Return* of the Shekinah, will be joy, health, and restoration.

A. After the Glory of the Lord had returned to the *Millennial Temple*, the Lord gave Ezekiel some preliminary instructions; and the Prophet records: "then brought he me by the north gate before the house; and I looked, and behold the glory of the LORD filled the house of the LORD: and I fell upon my face" (Ezek. xlv. 4).

The Lord again admonishes the Prophet (as at the beginning of this Vision) to "mark well" all that he sees and hears: "Son of man, *mark well* (set thine heart, marg.), and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and *mark well* the entering in of the house, with every going forth of the sanctuary" (Ezek. xl. 4; xlv. 5).

I. The first Beatific Result of the return of "the glory of the LORD," will be seen in the *gradual purification* of the Jewish Nation: this being a work of Divine grace, love, wisdom, and power.

The purification of the children of Israel had already been commanded, as a necessary part of the preparation for the Return of the Glory of the Lord. But it is now emphasized by the Lord, after the Glory has entered His New Temple. Purification may therefore be regarded, not only as a work of *preparation*, but also among the *beatific results* of the Return of the Glory of the Lord.

The Lord (in Ezekiel's Visions) insisted *five times*, on Israel's necessary purification; first, after the revelation of their four sins (Ezek. viii; xi. 17-20); secondly, after His promises of restoration (Ezek. xxxvi. 16-38); thirdly, after the Vision of the "dry bones" (Ezek. xxxvii. 23-28); fourthly, after "the glory of the LORD" had entered the Millennial Sanctuary, and before the pattern of the Temple was shewn to the House of Israel (Ezek. xliii. 7-9); and fifthly, in connection with the Ordinances for the Levites and Priests. (Ezek. xlv. 9-31.)

Repetition, in human speeches or writings, may arise from carelessness; but if Infinite Wisdom *repeats* the same command, there must be some spiritual necessity, for the memory of sinful man is treacherous. The Divine repetition then becomes a solemn warning; and thus, there are frequent reiterations in the Law, the Prophets, the Gospels, the Epistles, and the Apocalypse.

When the Lord repeated His warnings, He dealt with Israel as with children, teaching them knowledge by "precept upon precept; line upon line; here a little, and there a little" (Isa. xxviii. 10). And although, in Ezekiel's Vision, the Glory had entered the Temple, the Lord repeated that His dwelling among His people, would depend on the previous stringent conditions: on their *purification*,

and on their abhorrence of every form of defilement, sin and wickedness.

The Lord gives instructions to Ezekiel, for the *purification* of three classes of persons: (a) the *people*, (b) the *Levites*, and (c) the *Priesthood*.

- (a) The Lord's *first* command enjoined the purification of the *people*. This involved the *exclusion* from His Sanctuary, of all "strangers, uncircumcised in heart and . . . flesh"; and the purification of the *worshippers*. (Ezek. xlv. 6-9.)

An analogous prohibition was enforced in the Temple of Herod. The Jewish historian, Josephus, relates that at the entrance to the enclosure, around the Inner Court of this Herodian Temple, there were tablets bearing inscriptions, in Latin and Greek, cautioning foreigners, on penalty of death, against entering the inner Court. Even the Roman Law permitted the Jews to put to death, any stranger or alien, who did not heed this warning. One of these inscriptions was discovered in Jerusalem, in 1870, by the French Archaeologist, M. Clermont Ganneau. The Greek sentence, on this tablet, may be rendered in English, as follows: "No stranger shall come within the balustrade and enclosure around the Temple; whoever is caught, will be responsible to himself for his death, which will ensue."*

The Worship of God, by Israel, had been tainted by selfishness; and it is anomalous, how this subtle sin can enter into the holiest acts. The Lord charges Israel with polluting His Holy Ordinances; and He also declares, "Ye have set keepers of my charge in my sanctuary *for yourselves*" (Ezek. xlv. 8). Thus, the Lord rebukes the Jews, who were thinking of their own interests, and not of His glory. In like manner, "the LORD of hosts" (through His prophet Malachi) upbraids their covetousness, intimating that none of them "would shut the doors (of the Temple or) kindle fire on (the) altar for nought" (Mal. i. 10).

- (b) The purification of the *Levites* is next enjoined. Although they "went astray after their idols," and were therefore not to come near unto the Lord, but were to "bear their iniquity"; nevertheless, the Levites shall be partially re-instated, for the Lord God graciously added, "Yet they shall be ministers in my sanctuary, having charge at the gates of the house . . . and they shall stand before (the) people) to minister unto them" (Ezek. xlv. 10-14).

*A cast of this stone may be seen in the Hall of Inscriptions, in the British Museum. *Revue Arch.*, 1872, p. 220, and *Quart. Statement of Pal. Explor. Fund*, Aug., 1871.

About two centuries after Ezekiel's Visions, this purification of the Levites was again demanded by God, through the prophet Malachi, who heralded the Advent of the Messenger (or Angel) of the Covenant; for the Lord then revealed His purpose of purifying "the sons of Levi . . . as gold and silver, that they may offer unto the LORD an offering in righteousness" (Mal. iii. 3).

- (c) Purification was also necessary for the *Priesthood* (Ezek. xlv. 15-31), whose special duty was to "teach (God's) people the difference between the holy and the profane, and cause them to discern between the unclean and the clean" (Ezek. xlv. 23); for they must be "*clean*, that bear the vessels of the LORD" (Isa. lii. 11).

When the Lord reveals to Ezekiel, the Priests' duties in the New Temple, He refers to Zadok the Priest, saying, "The sons of Zadok, that kept the charge of my sanctuary . . . shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the LORD God" (Ezek. xlv. 15).

A special interest attaches to the High Priesthood of Zadok. Under the Law, this Office was vested in Aaron, who was the first High Priest. After his death, this dignity should have devolved upon *his eldest son*; and in this line of genealogy, the High Priesthood should have remained. But because of the tragic deaths of Nadab and Abihu (the two elder sons of Aaron), Eleazar, the *third son*, succeeded his father Aaron, as High Priest (Lev. x. 1, 2; Num. iii. 4); and as a reward for the zeal displayed by his son Phinehas, in the matter of Baal-peor, God gave unto Eleazar and to "his seed . . . the covenant of an everlasting priesthood" (Num. xxv. 10-13; 1 Chron. vi. 3, 4). Thus, the High Priesthood continued in the line of Eleazar until, for some reason (unexplained in Scripture, or by Josephus), it passed into the line of Ithamar (the fourth son of Aaron), from whom Eli was descended. But on account of the sins of Eli and of his sons, the Lord declared that He would "raise up a faithful priest," which would involve the rejection of Eli and of his house. (1 Sam. ii. 27-36.)

This judgment began to be accomplished when the Ark was captured by the Philistines; and Hophni and Phinehas, the sons of Eli, were slain on the same day.

When David ascended the throne, Abiathar was High Priest, being fourth in descent from Eli; but with him, David associated Zadok (a descendant of Eleazar, 1 Chron. xxiv. 3-6), and accorded to him the pre-eminence.

Abiathar joined in the revolt of Adonijah; and Solomon, on his

accession, said to Abiathar, "Thou art worthy of death . . . So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh" (1 Kings ii. 26, 27).

Solomon then put Zadok, the Priest, "in the room of Abiathar"; so that the High Priest's Office was restored to the line of Eleazar, the third son of Aaron. (1 Kings ii. 35.)

Thus, the purification of the people, the Levites, and the Priesthood, will be finally attained by the commandments, judgments, patience and mercy of Almighty God, as revealed to Ezekiel.

The Lord had admonished Israel, saying: "O ye house of Israel, let it suffice you of all your abominations" (Ezek. xlv. 6-8); "Be ye holy; for I am holy" (Lev. xi. 44; 1 Pet. i. 16). The Holiness of God is the foundation of His everlasting Kingdom; and it will be the basis of the eternal happiness of Redeemed Israel.

II. The Beatific Results of the Return of "the glory of the LORD," may also be seen in the revised Ordinances of the Millennial Temple.

Ezekiel records the details of the new Laws and Ordinances (concerning the Priests and the Temple), which vary from those of Moses; but we can now review only the most striking differences.*

(1.) The *Sabbath* is to be observed, not upon the seventh day, but upon "the eighth," or the *first day* of the week. (Ezek. xliii. 27.)

(2.) In the *daily Sacrifices* of the Mosaic Ritual, one lamb was offered in the morning, and another lamb in the evening, with the respective meat offerings and drink offerings; whereas, in Ezekiel's Vision, a lamb is appointed to be offered only in the morning; whilst the prescribed *meat offering* differs in quantity, from that in the Mosaic Ritual, and is unaccompanied by any drink offering of wine. (cf. Num. xxviii. 7; Ezek. xlv. 13-15.)

(3.) In the Mosaic Sacrifices for the *Sabbath*, two additional lambs were offered; but according to the Ritual revealed to Ezekiel, six lambs in all, are to be offered. (Num. xxviii. 9; Ezek. xlv. 4.)

(4.) The *monthly Sacrifices* in the Millennial Temple—consisting of "a young bullock, six lambs, and a ram"—differ from the "two young bullocks, and one ram, seven lambs," prescribed under the Mosaic Ritual. The monthly meat offerings differ; and there is no mention of any drink offerings of wine. (Num. xxviii. 11, 14; Ezek. xlv. 6.)

(5.) Another difference is apparent in the celebration of the

*God's Purpose with Mankind and the Earth. Vol. I, p. 260. W. R. Caird and I. E. G. Lutz. 1876. Melbourne.

Passover; for in Ezekiel's Ritual, no lamb is appointed to be offered; but a bullock is to be slain as a sin offering, for the Prince and for the people. There are also variations in the Sacrifices ordained for "the feast of unleavened bread," which was to continue for seven days. (Num. xxviii. 17-24; Ezek. xlv. 21-24.)

(6.) Again, in Ezekiel's Vision, the Sacrifices for the *Feast of Tabernacles*, differ from those ordained by Moses; but they are similar to those enjoined, in this Vision, for the *Passover Feast*. (Num. xxiii. 33-44; Ezek. xlv. 25.)

(7.) We may now notice the *Mosaic Ordinances* which are omitted from the Ritual of the Millennial Temple, in Ezekiel's Vision.*

The reasons for these omissions may be inferred, from studying the objects, for which these Feasts and Ordinances were originally instituted. There will be no need to represent in *type*, what will then be realized in *substance*.

- (a) The Feast of *Passover* is changed; there is no offering of a lamb, because Christ, the Lamb of God, has already been sacrificed for the Flock of Israel; but another form of Ritual is substituted, which was required under the Mosaic Law, for the sin of *ignorance*.
- (b) The *Feast of Pentecost* is not mentioned; for the *firstfruits* of the people of Israel will have returned to their own Land.
- (c) There will be no observance of the great *Day of Atonement*; because the work of Israel's National contrition and repentance will then have been completed.
- (d) The *Feast of Trumpets*, which ushered in the Day of Atonement, will no longer be observed, for the same reason; and also because the mission of Elias will have taken place, before the introduction of the Millennium.
- (e) No *drink offerings of wine* will be poured out upon the Sacrifices; because the Spirit of God will then have been poured out upon the whole Nation of Israel.
- (f) The daily *Evening Sacrifice* is omitted.
- (g) Among the furniture of the Millennial Temple, there will be no Veil, no Laver, no Table of Shewbread, and no seven-branched Candlestick. Moreover, the Ark and the Mercy-seat are not mentioned.

How wonderful will be the full interpretation of these mysteries, when we shall know the Divine reasons for all omissions! "For now we see through a glass, darkly; but then face to face" (1 Cor. xiii. 12).

*Ibid. Vol. I, pp. 260, 261.

The question arises, as to whether there will be any form of *Intercession* in the New Temple? *Sacrifice*, the basis of *Intercession*, will undoubtedly be prominent in the Millennial Ritual.

In the Mosaic Ritual, *Intercession* was an integral part of the Daily Worship. The great truth of *Intercession* being founded on *Sacrifice*, was set forth by the hot coals, taken from the Brazen Altar, being placed on the Altar of Incense. In Ezekiel's Vision, there is also a great Altar in the Temple Court; while inside the Building, is an "altar of wood" (the type of humanity), concerning which, the Man said, "This is the table that is before the LORD" (Ezek. xli. 22).

The priests, the sons of Zadok, are mentioned as those who "shall come near" to this holy "table to minister" unto the Lord. (Ezek. xli. 16.) Judging from the Mosaic Ritual, this Ministry would consist in the offering of Incense. The experience of Zacharias throws a side light on this point; for "according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the LORD"; and further, it is recorded, that "the days of his ministration were accomplished" (Luke i. 9, 23). Hence, this priestly administration before the Lord, inside the Temple, may have been symbolic of *Intercession*. (Num. xvi. 46-48.) Thus, in the Millennial Temple, these two truths of *Sacrifice* and *Intercession* will be manifested in their due relation, according to the mediatorial law of the Kingdom of God.

This revised Ritual of the Millennial Temple, will be the second Beatific Result of the Return of the Glory of the Lord.

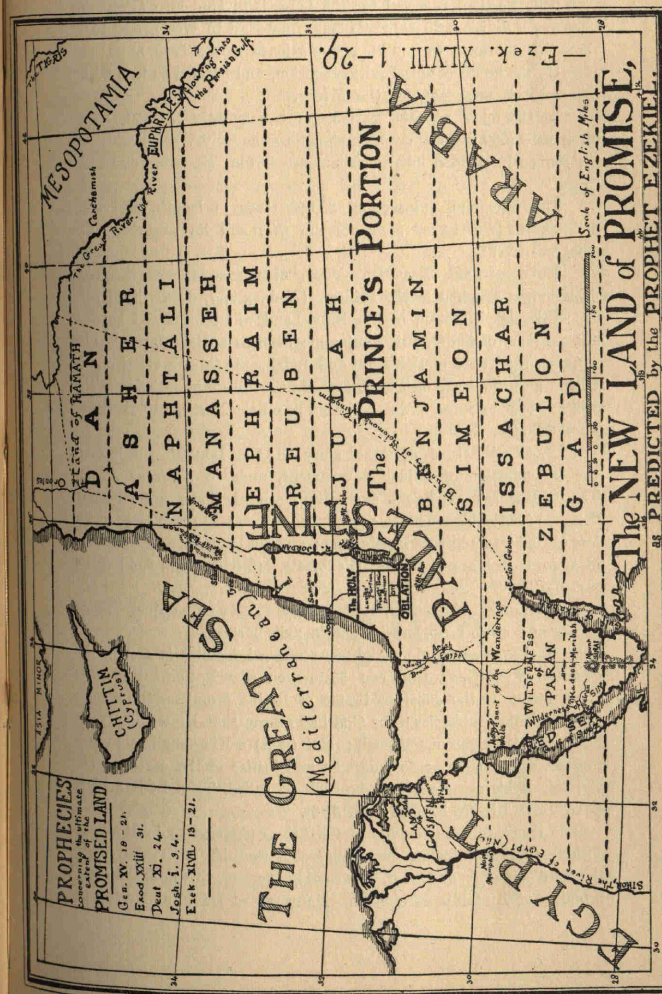
[In the *Apocalypse*, which was revealed after the fulfillment of the Messianic Prophecies (concerning the Incarnation, Death, Resurrection and Ascension of our Lord), there are no traces of *Sacrifice*, save in the King Himself, Who appears in Vision, as "the Lamb slain," rather than as the Man, or as "the Son of Man."]

III. After the Ordinances of the Priests have been defined, the new division of the Holy Land is referred to, especially the *Holy Oblation*, the portion offered to the Lord, as commanded: "Ye shall offer an oblation unto the LORD, an holy portion of the land" (Ezek. xlv. 1-5). This Holy Oblation will be a square of 25,000 reeds, or about 50 miles.*

The Holy Oblation is referred to later, with greater detail, in connection with the re-settlement of the Tribes, and the re-building of the Holy City. (Ezek. xlviii. 9-14.)

*The length of the reed (according to Bishop Wordsworth) was about 12 feet. On this scale, 25,000 reeds would be about 57 miles. *Commentary on Ezekiel*. Vol. V, p. 253. See Chapter XXIII, p. 473, *supra*, note.

DIAGRAM IV.



This Portion, reserved for the Lord, is divided into *three* parts. The upper division, 25,000 reeds long (from East to West), and 10,000 broad (from North to South), is apportioned to the *Levites*.

On the South of this Levitical section, and parallel to it, a similar allotment is set apart, for the *Priests*.

In the midst of this section, on a mountain plateau, is the Sanctuary (500 reeds square), whence flow the Holy Waters, which are subsequently divided into two branches, flowing Eastward and Westward.

The remaining sub-section, 25,000 reeds in length, and 5,000 in breadth, is to be set apart for the *City* and its suburbs. (See Diagram IV.)

The land lying East and West, of the square of the Holy Oblation, is assigned to the Prince. (Ezek. xlv. 7, 8; xlviii. 21.)

This eighth section of the Holy Land will be situated between the portions of Judah and Benjamin; even as ancient Jerusalem lay between the Tribes of Benjamin and Judah, the former being on the North, and the latter on the South. In the Millennium, their position will be reversed; for Judah will then be on the North, and Benjamin on the South.

IV. The Return of "the glory of the LORD," will lead to the inauguration of a just Government, under a *righteous Prince*. The Ordinances of Priest and King, are of God's appointment, designed for the blessing of mankind. Kings are set to rule men, in the fear of God; to uplift, as benefactors; and not to crush, as oppressors; in a word, they are to *bless* their subjects. (2 Sam. xxiii. 3, 4; Ezek. xlv. 9-12.)

The Lord told Ezekiel, that unholy Priests and unjust Princes had been a curse unto Israel. (Ezek. xxii. 25-28.)

On the other hand, a righteous and wise Ruler is among the choicest gifts, which God can bestow on any Nation. Righteous Government is the constant theme of Divine promises, throughout the Messianic Prophecies; for God had sworn, that He would "raise unto David a righteous Branch; and (that) a King shall reign and prosper, and shall execute judgment and justice in the earth . . . and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 5, 6).

As regards the *personality* of the Prince (referred to in Ezekiel's Vision), some Theologians have suggested that he might be either the Lord Himself; or David, His earthly ancestor, to whom the early promises of Kingship were made. Many regard David as a type of

Christ. "The *prince*" seems to be distinct from "the *king*"; and he may be David, *in a glorified body*, reigning over Israel, under the Messiah; for this Davidic rule will exist for ever.

Problems are more easily propounded, than solved; and many enigmas must await solution, until the time appointed by God. But the Prince will have special functions of Worship assigned to him on the Sabbaths, and in the New Moons, at the East Gate of the Inner Court; while, at the great Feasts, he will offer special Sacrifices, in the midst of the people, in the Court of the Lord's House. (Ezek. xlv. 17-25; xlv. 1-8.)

The purpose of God, as summed up in a perfected Creation, will be embodied in a *Kingdom*. To rule this Kingdom, Jehovah will find a *King* after His own heart, One Who is fit to be entrusted with the reins of Universal Government—the Man from Heaven, reigning upon earth; God and Man, yet one Christ. (See p. 525, *infra*.)

The Princes of Israel are commanded not to be guilty of oppression. This is a common crime in Eastern countries, where the people are often cruelly ground down by their Rulers. (Ezek. xlv. 8.)

The predicted blessings of righteous Government will be realized in the Millennial Kingdom; and they may appropriately rank among the Beatific Results of the Return of the Glory of the Lord.

The principles of righteousness will be exemplified, in the execution of judgment and justice, in public and private life, and in all commercial transactions between man and man. (Zech. xiv. 20, 21.)

As a result of this righteous Government, justice and integrity will become the accepted standards of commerce.

All *weights* and *measures* will be "just," and according to the Divinely-prescribed standard (Ezek. xlv. 8-12); for the Mosaic Law, concerning righteousness, abides unrepealed, as it is written, "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have" (Lev. xix. 35, 36).

The balances and the measures of the Sanctuary, were to be taken as Israel's National standards. (Lev. xxvii. 25.) This sacred Institution ensured uniformity, facilitated commerce, and enforced honesty. In the Law of Moses, *weights* and *measures* were a subject of special Divine legislation; and the Scriptures declare that "a false balance is abomination to the LORD; but a just weight is his delight" (Prov. xi. 1). The sin of dishonesty in weights and measures, has been prevalent in all ages; and until men become upright in their hearts, and "fulfil the royal law" of Love (Jas. ii. 8), unrighteousness

will continue to exist. But when the Lord has established His Kingdom upon earth, "a just ephah," and a just "meteyard" shall prevail everywhere. The whole subject of *Weights and Measures* is of profound interest; for it affects National prosperity, industrial enterprise, and the comfort of every individual, more radically, than might appear at first sight.

Collateral light has been cast on this subject, by the researches of Archæologists who have made the Great Pyramid of Ghizeh their study, and who maintain that it is not a sepulchre (like the adjoining pyramids), but that it was built to preserve the standards of weights and measures, hidden in the stone coffer, in the inner room called "the King's Chamber." These scientists assert that their discoveries reveal the true measure of capacity, the true length of the sacred cubit, and the true inch, which is called the "*pyramid inch*."*

In England, interesting Government formalities are connected with the standard yard-measure, and with the pound-weight, which are conserved in no less than *five* National Institutions: in the Exchequer, the Royal Mint, the Royal Observatory, the Royal Society, and the House of Lords. The bar, or yard-measure, which is deposited in this latter building, is an alloy of copper, tin and zinc, and was cast in 1845; while the pound weight is made of platinum. These two standards of measure and of weight, were immured in the wall of the House of Lords, in 1872; and were re-examined, April 2nd, 1892, when they were found correct. This accuracy was officially notified to the President of the Board of Trade.†

Such exceptional guardianship indicates the immense importance of accurate *Weights and Measures*, as affecting the commerce and industry of the Country.

V. Further beneficent results of the Return of "the glory of the LORD," were prefigured in the Vision of the *Holy Waters*. The Lord brought Ezekiel to the door of the House, "and, behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east: and the waters came down from under, from the right side of the house, on the south side of the altar" (Ezek. xlvii. 1, R.V.). These Holy Waters flowed forth through the East Gate, which was the Gate by which the Lord God of

*It is stated that the British Standard measures for capacity and length (the bushel, and the yard measure), are identical with those found in the sarcophagus in "the King's Chamber." See *Our Inheritance in the Great Pyramid*, by the late Piazzi Smyth, Astronomer Royal for Scotland, 1845 to 1888.

†These "*Weights and Measures*" formed the subject of a Parliamentary Paper, May 5th, 1892.

Israel entered into the Temple. (Ezek. xlvii. 2; xlv. 2.) (Diagram III, p. 471.)

In this Millennial Vision of the Holy Waters, the four following points are prominent.

(1.) The *symbolism of water*.

Who can do justice to the Divine and marvellous beneficence, wisdom, and design, displayed in the creation of water? As a necessity of life, both for the animal and vegetable Creation, it is a channel of vitality, refreshment, health and purity. Speaking generally, every individual in all civilized Nations, uses water daily, for bodily cleansing and for sustenance.

In all phases of God's Revelation to man, water has had a ceremonial and spiritual application; and it is a Divinely-sanctioned symbol of the Holy Spirit. (John vii. 38, 39.) Water will endure for ever; for in the new earth, there will be "a pure river of water of life" (Rev. xxii. 1).

(2.) The *source of the Holy Waters*.

As the river issued "from the right side of the house," and flowed Eastward, "on the south side of the altar," it had a connection with this Altar of Sacrifice, the symbol of which was *blood*. "Water and blood" have ever been recognized by God, as instruments of purification; and they pertained to the Brazen Altar and the Lavers, in the *Courts* both of the Tabernacle, and of the Temple. But in Ezekiel's Vision, this river of Holy Water flows from the Temple itself, "from under the threshold of the house" (Ezek. xlvii. 1).

The Holy Waters, no doubt, issue from the *Throne* of the glorified Man; for in the Apocalypse, the "river of water of life (proceeds) out of the throne of God and of the Lamb" (Rev. xxii. 1).

The enthroned *Theanthropos*, Himself, is the Centre of all life, action, and blessing; and He is the Source and Spring of "the water of life" (John vii. 37-39).

How great are the beauties of the spiritual glory of these Holy Waters, which dispense health and blessing, and which issue from the Lord's Throne of Cherubic Glory in His Millennial Sanctuary!

(3.) The *measurements*, and the *rapid rise* of the Holy Waters, are next described by the Prophet.

In connection with the measurements of the Holy Waters, four movements of the Heavenly Guide were recorded by Ezekiel; and as these measurements were on a larger scale than those of the Temple, the Royal Measurer used the "line of flax (which he had) in his hand," instead of the measuring reed. (Ezek. xl. 3; xlvii. 3.)

Ezekiel, himself, seems to have entered the Holy Waters; and the measurements are reckoned "according to the measure of a man," that is, of the Prophet.

Ezekiel thus records the measuring of the Waters: *first*, the Guide "measured a thousand cubits, and he brought me through the waters; the waters were to the *ankles*." After the *second* measurement of a thousand cubits, "the waters (had risen) to the *knees*"; after the *third* measurement, of a thousand cubits, "the waters (reached) to the *loins*"; and after the *fourth* similar measurement, "the waters were risen, *waters to swim in*, a river that could not be passed over" (Ezek. xlvii. 3-5).

Like all rivers in the natural world, these Holy Waters increased in volume, depth, and breadth. This increase was noted by the Prophet, because it occurred according to some law of an unknown ratio, attaining a progressive and graduated depth, within the distance of little more than one mile.*

Subsequently, the river seems to have been divided into two branches; for the original Hebrew literally means "two rivers," as rendered in the margin. (Ezek. xlvii. 9.)

The Prophet Zechariah, in describing the restoration of the Holy Land, also speaks of two rivers. "It shall be in that day, that *living waters* shall go out from Jerusalem; half of them toward the former (East) sea, and half of them toward the hinder (West) sea: in summer and in winter shall it be" (Zech. xiv. 8).† But Ezekiel describes one principal stream, running through the Sanctuary Courts before being divided into two streams. (See Diagram III, p. 471.) Ezekiel's subsequent Vision is restricted to the *Eastern* branch.

Joel, also, prophecies concerning these *Holy Waters*, that a "fountain shall come forth of the house of the LORD, and shall water the valley of Shittim," which lies Eastward on the other side of the river Jordan. (Joel iii. 18.) Thus the Prophet Joel, like Ezekiel, alludes to the *Eastern* branch.

(4.) The *regenerating effects* of these *Holy Waters* upon the surrounding Creation.

(a) One result of the Return of "the glory of the LORD," and of the outpouring of the miraculous Holy Waters, will be

*In illustration of the graduated depth of these Holy Waters, it may be observed that in the south of France (in the region of Les Causses, in the Departments of Gard and Lozère), springs issue from the limestone mountains, and speedily, sometimes even suddenly, become *rapid rivers*. Such springs are called "*Les Sources*." The fountain of Petrarch, at Vaucluse, is of this character.

†The East or Dead Sea, and the West or Mediterranean Sea. *Speaker's Commentary*.

the physical regeneration of the *Holy Land*, which has lain waste for centuries. The very *earth* felt the impress of the curse which followed on the sin of man; for when Adam sinned, the sentence pronounced was, "Cursed is the ground for thy sake"; and the Psalmist declared that the Lord turneth "a fruitful land into barrenness, for the wickedness of them that dwell therein." (Gen. iii. 17; Deut. xxviii. 23, 24, 38-40; Ps. cvii. 34.)

The renewed fertility of the Holy Land was predicted by Ezekiel (Ezek. xxxvi.), before his Vision of the Resurrection of the "dry bones"; but as the regeneration of the Land is due to the action of the Holy Waters, it may now be more fully considered.

Previously, the Prophet had been commanded to set his face *against* "the mountains of Israel," for "the high places" had been defiled by idolatrous altars; and the Land had been branded by desolation and barrenness. (Ezek. vi. 1-6.) But now, "the word of the Lord God," through Ezekiel, was addressed to the mountains, hills, rivers, valleys, wastes, and forsaken cities of Israel; and a message of consolation is vouchsafed to the whole Land. (Ezek. xxxvi. 4, 6.)

When the Land was full of sin, the mountains were drear and desolate; but when righteousness shall dwell in the Land, the mountains, through the action of God's Spirit, shall rejoice in renewed fertility, and "the desert shall rejoice, and blossom as the rose" (Is. xxxv. 1). This glorious result of the action of the Holy Waters, is seen in the perfect regeneration of the Land of Israel. (Ezek. xlvii. 1-12.)

It is a point worthy of meditation, how this renewed beauty of the Land, is connected with the moral condition and purification of the people; for the Lord declares, that when He has saved them from their uncleanness, He will call for "corn," and "multiply the fruit of the tree, and the increase of the field"; and again, that when He has cleansed them from all their iniquities, their Land shall be no more desolate; but "they shall say, This land that was desolate is become like the garden of Eden" (Ezek. xxxvi. 29, 30, 33-35). The stability of restored Israel in purity and holiness, fits them to enjoy this Paradisaical beauty.

Not only are the Holy Waters salubrious in themselves, but they will have the active property of healing waters which were lifeless; for when flowing into that Lake which is known as the Dead Sea, they will heal its waters, so that it will lose its ancient name. (Ezek. xlvii. 8.)

The devastated region of the Dead Sea is well known, from the description of travellers. Some 4,000 years ago, the Divine

vengeance had been exhibited, in the destruction of "the cities of the plain," and in the formation of this Sea, with its desolate and barren shores. Its waters are poisonous; and no animal life can exist therein. Fish, which abound in the Jordan, die in a very short time, if introduced into the waters of the Dead Sea. The absence of sea-birds, due to the sea being devoid of fish, accounts for the ancient tradition, that no bird could fly across its waters.* But all such evils will be abolished; while life, health and industry shall flourish, and adorn its shores. This great physical change in the Dead Sea, will be a proof of the Goodness and Omnipotence of God, Who will heal its bitter waters, and efface the traces of His wrath.

- (b) The Holy Waters will also have a re-vivifying action on the animal Creation. "It shall come to pass, that every thing that liveth, which moveth, whithersoever the river shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh" (Ezek. xlvii. 9).

Many Prophets predicted this ultimate regeneration of the animal Creation, a hint of which was afforded in the first Vision of Ezekiel; for since the Cherubim have the faces of two representative animals (the Lion and the Ox), the face of the king of birds (the Eagle), and also the face of a Man; the Fourfold Cherubim thus represent all the animal Kingdom, including the human race; proving that Christ's redemption will affect the whole Creation of God. (Rom. viii. 20, 21.) For Christ, in His Incarnation, linked Himself with the natural Creation; and therefore, in His assumption of human nature, He entered into relation with the Four Living-Creatures. The symbolic use of *natural living creatures*, shews the connection between the Old and the Regenerated Creations; but this association is, of itself, insufficient to explain the hidden spiritual mystery of the relationship.

According to the Prophecies of Scripture, the ferocious nature of wild beasts will be changed. "They shall not hurt nor destroy in all my holy mountain," saith the Lord. (See Isa. xi. 6-9; Ezek. xxxiv. 25, 28.)

- (c) The whole *vegetable Kingdom* will also display the blessed effects of the Holy Waters. The fury of the Lord had been "poured out, upon the trees of the field" (Jer. vii. 20); but this curse shall be removed.

*Article on *The Dead Sea*. *Ency. Brit.* (XIth Edit.) Vol. VII, p. 879. R. A. S. Macalister, M.A., F.S.A., Director of Excavations for the Palestine Exploration Fund.

On both banks of the river, glorious fruit trees will flourish—"every tree for meat, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit (firstfruits, *marg.*) every month, because the waters thereof issue out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for healing." (Ezek. xlvii. 12, R.V.)

These Beatific Results are analogous to those predicted in the Apocalypse; for "the tree of life (having) twelve manner of fruits, and (bearing) her fruit every month," shall be accessible "to him that overcometh," and to all those who fulfil the commandments of God. (Rev. ii. 7; xxii. 2, 14.)

What a marvellous phenomenon in the restored Land, would each tree present, if laden simultaneously with various fruits: the durian, mango, banana, lemon, fig, pineapple, grape, melon, peach, apple, pear, and orange! And should these fruits be produced monthly, they will exhibit the miraculous profusion of the renewed "paradise of God." Therein shall be seen again, "every tree that is pleasant to the sight, and good for food" (Gen. ii. 9); and the redeemed shall eat of "the tree of life," in the Presence of God and of the Lamb, and in the companionship of the Cherubim of Glory.

Before "the new earth" is manifested, God will exhibit His power and grace, by causing "righteousness and praise" to spring forth from the *old earth*, formerly sin-stricken, but which God has now redeemed, and will restore, under the righteous rule of His Son, "The Prince of Peace." (Isa. lxi. 11; ix. 6.)

The Holy Land will doubtless be made *Paradisaical*, and the foreshadowing of future Glory, may be displayed before the Millennial Nations, as an incentive to obedience. If the new Jerusalem should not descend from Heaven, until the whole Earth be renewed (in preparation for the Bride of the Lamb), the Holy Land might be in a *Paradisaical* condition, prior to the glorification of the new Earth, in the final and eternal Kingdom of God.

This renovation of the face of the Earth, rendering it a Paradise Regained, "this other Eden," will be one beatific result of the returning Glory of the King.

The *spiritual interpretation* of Ezekiel's Vision of the Holy Waters, cannot now be given in detail; suffice it to say, that it sets forth a glorious *outpouring* of the *Spirit of God*, in the last days. These Holy Waters shall flow forth from Zion, into all the world; "For the earth shall be filled with the knowledge of the glory of the Lord" (Hab. ii. 14). (See pp. 524, 525, *infra*.)

The beatific promises of God, exceed all the self-devised ideals and Utopian dreams of man. O that we were wise, and would accept God's plans and Providences; waiting in faith and patience, for His Salvation, which will surpass all human anticipations, and which He will manifest in His good time, and in His perfect way.*

VI. Another Beatific Result of the Return of the Lord to His Temple, will be the final *re-settlement of the Jews* in the Holy Land. On account of their sins, they were cast out of their inheritance; but God has promised, that after they have repented, He will restore them to their own Land, and that they shall dwell therein, for ever.

By God's special command, the Land is to be divided "*by lot*" (Ezek. xlvii. 22). Joshua, the appointed Leader, formerly divided the land of Canaan between the Tribes of Israel, after casting lots, in the presence of the High Priest, with the chiefs or representatives of the Twelve Tribes of Israel. (Josh. xiv. 1, 2); "Joshua cast lots for them in Shiloh *before the LORD*: and there Joshua divided the land unto the children of Israel according to their divisions"† (Josh. xviii. 10; xix. *passim*). So, also, the Lord will Providentially over-rule a transaction of such importance, as the re-division of the Holy Land.

As the result of this special casting of lots, the Holy Land will be re-allotted; and it is wonderful that the details of this *future* re-distribution should have been foretold, *six centuries* before Christ. Thus, the Omniscience of God is glorified.

The Lord Himself describes the geographical limits of this Land—from North to South, and from East to West. (Ezek. xlvii. 13-21. See Diagram IV.)

The area of the future inheritance of the children of Israel, will be greatly enlarged. The extent of Palestine, as possessed by the Jewish Nation in times past, is generally reckoned to have been about 200 miles in length, and averaging 100 miles in breadth. But the Lord, through Isaiah, promised the Jews, a greater territory in the Regeneration, saying, "For your shame ye shall have double . . . therefore in their land they shall possess the double" (Isa. lxi. 7). Bishop Lowth renders this verse, "Instead of your shame ye shall have a double inheritance, for in their land a double share shall ye inherit."

The Jews have never possessed the full extent of the Land included in the original promise made to Abraham. For "the LORD made a covenant with Abram, saying, Unto thy seed have I given this land,

*Ezekiel xlvii (which describes the Vision of the Holy Waters) is considered by the Rabbis, to refer to the future Messianic Age.

†See also Chapter XI, p. 224, *supra*.

from the river of Egypt unto the great river, the river Euphrates." (Gen. xv. 18; cf. 2 Chron. ix. 26; 1 Kings iv. 21.)

This Divine Covenant, made with Abraham, was confirmed to his heirs. Some four hundred years later the Lord made a promise to Israel, saying: "I will set thy bounds from the Red Sea even unto the sea of the Philistines (Mediterranean), and from the desert unto the river" (Ex. xxiii. 31). Moses alluded to this Covenant, in Deut. xi. 24, as follows: "Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be"; and several other Scriptural passages are to the same effect. Moses also alluded to the original Divine promise, when enumerating the "cities of refuge," saying: "And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers . . . which the LORD thy God giveth thee for an inheritance . . . then shalt thou add three cities more." (Deut. xix. 8-10.) This promise was *conditional* upon Israel's obedience.

The boundaries of Solomon's Kingdom are partially defined in 2 Chron. ix. 26: "And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt."

Even Solomon *never possessed the whole* extent of the Holy Land, which was promised by God, to the seed of Abraham. But during the reign of Solomon, the greater part of this Land became tributary. (1 Kings iv. 21.)

God has promised that, after the Israelites have returned from their Dispersion, He will give them the tract of land which extends from Hamath, on the river Orontes, to Meribah-Kadesh near the Red Sea. (Ezek. xlviii. 1-29.) The Kingdom of Solomon extended from Hamath and Tadmor, in the North, to Beersheba, in the South (1 Kings iv. 25); but the *restored Land* of Ezekiel's Prophecy, will extend from the great river Euphrates, to the river of Egypt.

The river Euphrates was mentioned as a definite border, in the promise which God made to Abraham (Gen. xv. 18); and this geographical boundary was mentioned by Moses. (Deut. xi. 24. See also Josh. i. 4.)

The Rev. S. Schor, basing his conclusions on Gen. xv., takes the river Euphrates as the Eastern boundary, extending to the Persian Gulf; * and as the South border is defined in Scripture, as extending to the River of Egypt, the general outline of the Holy Land, under this configuration, would form a great triangle.

*Palestine for the Jew.

The chief difficulty in Ezek. xvii. 18, is the vague expression, "the east sea." Some modern Commentators consider that "the east sea" is identical with the Dead Sea.

Major Phillips, however, who professes to treat the subject "with mathematical and geographical Scripture proofs,"* regards the East Sea as indicating the Sea of Oman, S.E. of Arabia. But though the river Jordan and the Dead Sea, as a boundary, would make the Promised Land rather narrow; the Sea of Oman as the Eastern boundary, would render its breadth somewhat disproportionate.

The future changes in the configuration of the Holy Land, as predicted by Zechariah, cannot be precisely defined. (Zech. xiv. 4.)

The solution of these problems must await the Return of the Lord Himself—the true Measurer—Who was Ezekiel's Heavenly Guide.

The area of the future Holy Land will be greater than the territory ruled over by Solomon; and it will include the whole of the Land, promised by God to Abraham, and to his seed.†

The South boundary will extend "from Tamar even to the waters of strife in Kadesh, the river to the great sea" (Ezek. xlvii. 19).

The West boundary will be formed by the Great Sea, i.e., the Mediterranean Sea. (Ezek. xlvii. 20.)

This Land will be divided from North to South, into thirteen parallel portions or strips, which may be partially outlined according to the Palestine Ordnance map; for if the first portion be taken from Hamath, in the North, the thirteenth will fall at Meribah-Kadesh, in the wilderness of Zin, near the Red Sea.

If a straight line be drawn, across the Northern part of the map—from East to West—forty-two miles below Hamath, the first portion measured off, will be allotted to the Tribe of Dan. Adjoining this, on the South, extending from East to West, will be the portion of Asher; next, will come the third portion, for Naphtali; then the fourth, for Manasseh; the fifth, for Ephraim; the sixth, for Reuben; and the seventh, for Judah. Thus, the portions of these seven Tribes will be ranged in due succession, southwards, in parallel lines.

The eighth horizontal strip is parallel to the other portions; and its breadth (N. to S.) is 25,000 reeds, i.e., about 50 miles. A Western section, of 25,000 reeds square, will be reserved for the Holy Oblation, which will contain the Sanctuary and the City. (See pp. 508-510 *supra*.)

South of this "Holy Oblation," the Tribes of Benjamin, Simeon,

*Curious and Original Discoveries, concerning the Re-settlement of the Seed of Abraham, in Syria and Arabia, 1859.

†Enquiry after Prophetic Truth, p. 52, et seq. Joseph Tyso. 1831.

Issachar, Zebulun and Gad, will respectively have the ninth, tenth, eleventh, twelfth, and thirteenth sections, parallel to the inheritance of the preceding seven Tribes, in the future Holy Land.

According to this new allotment, Dan, Asher, Naphtali and Manasseh will have their portions in ancient Syria.

Ephraim, Reuben, Judah and Benjamin will inhabit that part of the land, anciently called Canaan. Simeon, Issachar, Zebulun and Gad will have their inheritance in the region formerly known as the Wilderness, through which Moses led the Tribes. But Levi will have no portion, save in the Holy Oblation. (Ezek. xlviii. 1-29.)

Dan ranks among the Twelve Tribes, in the glory of the Millennial Dispensation; but in the Heavenly inheritance, the name of Dan is omitted; though Levi will then have his portion with the sealed Twelve Tribes.* (Rev. vii. 4-8.)

In the distribution of ancient Palestine, under Joshua, no portion was assigned to the Lord; and all the portions were unequal. But in the future regenerated Land, the Lord shall have His portion (His *tithe* it may be, in the midst of the Land), viz., the Oblation which is holy "unto the LORD" (Ezek. xlv. 1-5). The portions of all the Tribes will then be equitably re-adjusted. (Isa. xxxiv. 17.)

The sequence and position of the Twelve Tribes, differ in the Books of Exodus, Ezekiel, and the Apocalypse; but the signification of these variations, has not yet been revealed. (Num. i. 5-15; Ezek. xlviii. 1-28; Rev. vii. 5-8.)

Restored Israel will then possess great wealth, and "shall eat the riches of the Gentiles" (Isa. lxi. 6). In security and joy, they shall "go up from year to year (to Jerusalem) to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv. 16).

How festive, under the governorship of Nehemiah, was the celebration of this National Feast, with booths constructed of branches of the myrtle, the palm, the olive, and the pine! (Neh. viii. 16-18.) But how much more glorious, will be the celebration of this Feast, in the Millennium, in the City of the great King; for then the Feasts foreshadowed by the Mosaic types, will become beatific realities! (Isa. lxvi. 23.)

VII. Ezekiel's final Visions close with a description of the Millennial City. (Ezek. xlviii. 15-35.)

This City would appear to be the earthly Jerusalem, as compared

*These Twelve Tribes have a spiritual application to the Christian Church; for the chief subject of the Apocalypse is not the literal Jew, but the Church. (Rev. vii. 4-8.)

with the *heavenly* Jerusalem "which is above," (See Rev. xxi.) Perhaps the *Lord* will reign in Person, with His risen Saints, in the Heavenly Jerusalem, while David may rule in the Millennial City.

Certain particulars of this City are recorded:

(1.) The *position* of the City is in proximity to the Sanctuary, being situated in the Southern portion of the Holy Oblation, near the centre of the Holy Land, and not far from the Holy Waters that issue from the Temple. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high" (Ps. xlv. 4).

(2.) The *size* of the City. Its area forms a square of 5,000 reeds. A square is a geometrical symbol, expressive of symmetry and perfection.

Although there is some doubt whether the word *reed* or *cubit* should be supplied, in Ezek. xlviii. 15; yet, in a former chapter, the word *reed* is inserted by the Translators, being in *italics*; and from the context, the *reed* (as a scale of measurement), would be more applicable to the Holy Oblation, than the *cubit*.* (Ezek. xlv. 1.)

Reckoning the Holy Oblation as a square of 50 miles, then 10 miles would be the breadth of the portion for the City; and according to this scale, the size of the City will be about 10 miles square. (See pp. 508, 510, 520.)

(3.) *Twelve Gates* are prominent features of this new City. On the North side, there are three Gates, those of Reuben, Judah, and Levi; on the East side, three Gates, those of Joseph, Benjamin, and Dan; on the South, three Gates, those of Simeon, Issachar, and Zebulun; and on the West, three Gates, those of Gad, Asher, and Naphtali. Thus, the City will have symmetrical Gates, three on each side of the square. (cf. Rev. xxi. 12-14.)

(4.) The *Suburbs*. The City proper is stated to be 4,500 reeds square, with suburbs, 250 reeds in width, on each of its four sides; the City with its suburbs, thus forming a square of 5,000 reeds. This arrangement is analogous to the Mosaic institution, concerning the Levitical Cities, whose suburbs were to extend 2,000 cubits, on each of their four sides. (Num. xxxv. 5.)

(5.) The *Name* of the City. The Millennial City will "be called by a new name which the mouth of the LORD shall name." Isaiah prophesies that this City will be called "*Hephzibah*" ("my delight is in her," *marg.*), and the Promised Land, "*Beulah*" ("married," *marg.*, Is. lxii. 2, 4).

*Smith's Dictionary of the Bible.

This same City, as seen in Vision by Ezekiel, will be called, "*Jehovah-Shammah*," "The LORD is there" (Ezek. xlviii. 35, *marg.*).

The effulgence of "the glory of the LORD," will be manifested in the *Personal Presence of God*, Who will dwell in the City, and will fill His people with everlasting joy.

(6.) The Millennial City will be the centre of *National unity*; for "they that serve the city shall serve it out of all the tribes of Israel" (Ezek. xlviii. 19).

How different are these Visions of the future Glory, which are connected with a *Temple* and a *City*, from the surroundings of our first parents, Adam and Eve, in the *garden* of Eden!

In the original Paradise, the leading idea was that of a *garden*; but in regenerated Palestine, the central feature is that of a *City*, with its myriads of people, full of energy, purity, and love. (Ezek. xlviii. 15-35.) A Temple is the Dwelling-place of God; while a City is the dwelling-place of man; but this City is called not only "the city of the great King," but also "the city of our God" (Psa. xlviii. 2, 8).

The Temple and the City suggest the *Priestly* and *Kingly* Offices; which, according to God's appointment, should be kept distinct, during the present Dispensation. But these glorious Offices will become united, in the Millennial Kingdom. Every attempt, on the part of man, to combine them prematurely, has been fraught with disaster; for it was an attempt to forestall the purpose and counsel of God. But the time will come, when the two ennobling Offices of King and Priest shall be united in mutual honour; and this union will be the source of immeasurable blessings on mankind.

In Holy Scripture, there are prophetic hints of this union, in the lives of Melchizedec, and of Moses, in whom the functions of King and Priest were exceptionally combined. (Gen. xiv. 18; Deut. xxxii. 5; Heb. vii. 1, 2; Rev. i. 6, xx. 6.)

B. The Beatific Results of the Return of "the Glory of the LORD," admit of a partial spiritual application, even in the present condition of the *Christian Church*.

The revived gifts of the Holy Ghost, now manifested in the Church, are the present results of the partial Return of "the glory of the LORD." We cannot, as yet, see all the Beatific Results of this Return of the Glory, but they will be fully manifested in the future Kingdom of God.

The Lord's admonition to Ezekiel, to "mark well" all that was shown to him in Vision, should be observed by the whole Church, but especially by all Christian Ministers, who (like Ezekiel) are

set as Watchmen, to remind the Church of the revelations and commandments of the Lord; and to warn professing Christians to beware of the terrible sins of forgetfulness of God, and of disobedience to His revealed will!

I. The present Beatific Results of the partial Return of "the glory of the LORD" to the Church, may be briefly summarized as follows:

(1.) The gathering together of a company of watchful saints, who are to be "caught up . . . in the clouds, to meet the LORD in the air," at His Appearing. (1 Thess. iv. 17.)

(2.) The endowment of this company with the seal of the Holy Ghost, in order that they may escape from "the hour of temptation," which will come as a snare, upon all the world.

(3.) The restored Ministry of *Prophets*, whereby Apostles receive communications from the Lord, through the Spirit; so that they are enabled to make known the Lord's mind and will to the Church. In this manner, through the living voice of Prophecy in the Church, light is received on *Holy Scripture*.

(4.) The acknowledgment of the obligation, and the faithful payment of *tithes*, to the Melchizedec High-Priest Who is still in Heaven.

(5.) An increasingly reverent and joyous spirit of Worship.

(6.) The insistence of holiness and righteousness, as necessary for a people who are professedly "waiting (day by day) for the Lord from Heaven."

These are some of the *Beatific spiritual Results* ensuing from the work of God (in these last days), through the manifestation of the presence and gifts of the Holy Ghost, which are equivalent to a partial Return of "the glory of the LORD." At present, these results are seen on a comparatively small scale; but there shall be no imperfection, or disappointment, when the Firstfruits shall be gathered to the Lord, on Mount Zion.

In this future Spiritual Regeneration, the past disastrous effects of the withdrawal of "the glory of the LORD," shall be abolished.

II. In the antitypical application of Ezekiel's Vision of the Holy Waters, to the Christian Church, the *four measurements* of these Waters are symbolical; proving that the Lord ever acts in the Church in infinite wisdom, according to ancient Visions and types.

These Holy Waters may be figuratively said to rise "to the ankles," when converts are baptized; for they then become members of Christ, inheritors of the Kingdom of heaven, and thus stand in "the preparation of the gospel of peace" (Eph. vi. 15.) The Holy Waters

rising up "to the knees," typify a growth in grace, which enables Christians to worship God "in spirit and in truth," through the power of the Holy Sealing. The Holy Waters reaching "to the loins," symbolize full-grown manhood in Christ, i.e., men girded with righteousness, receiving spiritual strength for the service of God, through the Gift of the Holy Ghost. Finally, "*waters to swim in*," indicate the perfect freedom of the regenerate life, possessed by those who receive the full anointing of the Spirit of God. The depth of these Waters also typifies the future outpouring of the Spirit "upon all flesh," according to the Divine Promise. The Lord came into the world, that men "might have life (in Him), and that they might have it more abundantly." This gift of life flows from His sacrifice of Himself, upon the Cross of Calvary; and it is offered to all men, in the Gospel, which will go forth from Israel to all Nations. (See p. 573)

The four measurements of the Holy Waters, have also an application to the four successive Dispensations, and to the pouring out of the Spirit, in a gradually increasing measure.

In Ezekiel's Visions, the distance between each measurement of the Holy Waters, was 1,000 cubits: and we may remark that this number, 1,000, is a multiple of 10 ($=10 \times 10 \times 10$, or 10 cubed), indicative of moral perfection; for 10 is the symbolic number of the Kingdom of Heaven.

III. When Christ, the Incarnate Son of God, shall take His Kingdom, and the Offices of King and Priest shall be united, He—as Priest and King—shall sit upon His Throne, "and the counsel of peace shall be between them both" (Zech. vi. 13).

Christ, as High Priest, will have His Altar and Temple; as King, He will have His Throne and City. Worship and Ministry will meet in the glorified Person of the Son of Man, "the Word . . . made flesh," Who will be the light of the Heavenly City. (Rev. xxi. 24.)

The *Temple* and the *City* are two Divine symbols of the eternal Glory of the Kingdom of God. These two figures are united, by the inspired Psalmist, who sings of "the city of the LORD of hosts, the city of our God"; and of the loving kindness of God in the midst of His *Temple*. (Psa. xlviii. 8, 9.) A Temple and a City are also prominent, in the promise made to the Philadelphian Church, to whom the Lord speaks of the "*temple of my God*," and "the city of my God" (Rev. iii. 12).

Having now concluded our present review of the Beatific Results of the Return of the Glory of the Lord, we may cry: Hasten the time, O Lord, when we shall see Thee in Thy Glory!

CHAPTER XXVI.

THE VISIONS OF EZEKIEL,
AS FORESHADOWING
THE CHRONOLOGY OF THE CHRISTIAN CHURCH.

"I AM GOD, AND THERE IS NONE ELSE . . . DECLARING THE END FROM THE BEGINNING, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE."
Isa. xlv. 9, 10.

ANALYSIS :—The Visions of Ezekiel, though applying primarily to Jewish History, also reveal the past, present and future History of the *Christian Church*, in *Chronological* sequence.

- I. The *early* Visions of Ezekiel typify the *past* History of the Church and her decadence. (Ezek. i.-viii.)
 - (1) The first Vision of Ezekiel sets forth the *Pentecostal* Glory of the Apostolic Church, *cir.* A.D. 33-70. (Ezek. i.)
 - (2) Ezekiel's commission as "a Watchman" typifies Apostleship; and his imprisonment and dumbness symbolize the rejection of the Apostles, and the gradual decline of Prophecy and of the gifts of the Spirit, *cir.* A.D. 70-100. (Ezek. iii.)
 - (3) The four sins of Israel typify the decadence of the Church, from A.D. 100 to the present day. (Ezek. viii.)
 - (a) The *first sin*, connected with the "image of jealousy," sets forth the loss of "first love." This sin was first developed in the Eastern Church, A.D. 100 to 325.
 - (b) The offering of strange incense—before the idolatrous images on the Temple walls—the *second sin* of Israel, was historically reproduced in the Western Church, A.D. 325 to 1517.
 - (c) The worship of Tammuz, the *third sin* of Israel, foreshadowed schismatic worship among Protestants, especially since the commencement of the *Reformation*, A.D. 1517.
 - (d) The *fourth sin* of Israel, the worship of the Sun, sets forth, *Infidelity* and *Atheism*, which characterized the period commencing with the *French Revolution*, A.D. 1789, and which, since that epoch, have become increasingly prevalent.
- II. The *intermediate* Visions and events, recorded by Ezekiel, outline the *present* Chronological position of the Church. (Ezek. ix.-xi.)
The following six signs indicate that "the glory of the Lord" is now, as it were, lingering over the Threshold of the Christian Church.
 - (1) Ezekiel beheld "the Glory" over the Threshold of the Temple, after the revelation of the four sins of Israel; prophetically indicating that the Glory of the Lord had withdrawn to the Threshold of the Church, after the revelation of her sins. (Ezek. ix. 3.)
 - (2) During the lingering of "the Glory" on the Threshold, a work of mercy occurred in *sealing* the faithful; and an analogous act has occurred, in the Christian Church. (Ezek. ix. 4.)
 - (3) The slaughter of the impenitent in Ezekiel's Vision, affords a warning of the judgments impending over Christendom. (Ezek. ix. 5-7.)
 - (4) The scattering of the coals of fire, from between the Cherubim, primarily indicates that an Apostolic Testimony will be delivered to Christendom, while "the Glory" lingers over the Threshold. (Ezek. x. 2, 4, 6, 7.)

- (5) The *re-appearance* of Ezekiel's Vision of the Cherubim, while the Glory is over the Threshold, typifies a Pentecostal Revival before the end of the Christian Dispensation. (Ezek. x. 1, 8-17.)
 - (6) The change in the name of the Wheels, from *Ophanim* to *Galgai*, indicates that the accomplishment of God's purpose will be accelerated, in "the last days." (Ezek. x. 13.)
- Two additional momentous events indicate the present position of the Glory.
- (a) Ezekiel's second commission as a "Watchman," typifies a *second Apostleship*. Five reasons for this conclusion. (Ezek. xxx. 1-16.)
 - (b) The destruction of apostate Jerusalem, sets forth the analogous impending fall of apostate Christendom. (Ezek. xxx. 21.)
- III. The *concluding* Visions of Ezekiel (Ezek. xxxv.-xlvi.) reveal the *future* History and Chronology of the Church, and indicate
 - (1) The bringing in of the Kingdom of God (Ezek. xxxvi, xxxvii);
 - (2) The destruction of the Lord's enemies, symbolized by Gog and Magog (Ezek. xxxviii, xxxix);
 - (3) The victorious Reign of the Lord, for ever. (Ezek. xliii.-xlvi.)
 - IV. The perfecting of the Church, in *three* successive stages, typified by the *three* great Feasts of the Law, and also by the *threefold* typology of the Tabernacle and the Temple.
The principal *truths* of the *Gospel* (deducible from Ezekiel's Visions) which are prominent at the commencement, and at the end of the Christian Dispensation.

THE Visions of Ezekiel, though applicable primarily to Jewish History, also prophetically outline the *Chronology* of the *Christian Dispensation*. In such Divine foreknowledge and revelation, the Omniscience and Wisdom of the unsearchable God, must be devoutly recognized and adored.

Ezekiel's Visions may be classified generally, as referring to the past, present, and future History of the Christian Church.

I. The *early Visions* of Ezekiel have a Chronological application to the *past History* of the Church.

(1.) Ezekiel's *first Vision* of "the glory of the LORD," was a Prophecy of *Pentecost*, typifying the Glory of the Lord Jesus Christ, in the primitive Church, when the gifts of the Holy Ghost were manifested; and when the Glory of the Cherubim (or Four Living-Creatures of Ezekiel's first Vision), was antitypically developed in the Fourfold Ministry of the Christian Church. (See Chapters IX-XI, *supra*.)

The Pentecostal character of the Church was maintained during the active Ministry of the Apostles, i.e., from A.D. 33, until the scattering of the Christian Church, at the destruction of Jerusalem, A.D. 70.

(2.) The sequel of Ezekiel's first Vision of "the glory of the LORD," was the Prophet's Divine appointment to act as a "watchman" to the house of Israel." In this Office, Ezekiel was a type of the Apostleship. (See Chap. VIII, pp. 145-148, *supra*.)

Ezekiel was informed of two future impediments, which might seem incongruous with the discharge of his commission :

- (a) First, the Prophet was to be *bound*. After the Vision of the Glory of the Lord, the Spirit having set Ezekiel on his feet, spake, saying, "Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them" (Ezek. iii. 24, 25). This anomalous restriction prevented him for a time, from going among the people, to whom he had been appointed a Prophet, a Messenger, and a Watchman.

The trying experience of the Prophet, was analogous to the afflictions of the *Apostles*, in the primitive Church.

Ezekiel's bondage was parallel to the imprisonment of the first *Apostles*; for the *Apostle James*, before his martyrdom, was imprisoned by Herod; and the *Apostle Peter* was a prisoner, before his threatened execution. The *Apostle John*, also, suffered virtual captivity, when an exile in the island of Patmos, "for the word of God, and for the testimony of Jesus Christ."

But the *Apostle Paul* was the most conspicuous example of the Apostolic Ministry being fettered; for he was twice imprisoned at Rome, under the Emperor Nero; and he speaks of himself as "in prisons more frequent" (2 Cor. xi. 23). But although, like Ezekiel who was bound with bands, St. Paul was bound with chains, yet "the word of God (was) not bound" (2 Tim. ii. 9); for out of the Mamertine prison at Rome, went forth seven glorious Epistles, which have edified the Churches, by their spirituality, practical wisdom, and doctrinal sublimity, for more than eighteen centuries. The Apostle Paul described himself as an "ambassador in bonds"; for when he pleaded before King Agrippa and Festus, he had fetters (δεσμοί, Gk. Acts xxvi. 29) on his hands, to which he referred; and when a prisoner at Rome, he was in the custody of a soldier, to whom he was chained.

The prophet Ezekiel's bonds or fetters typically set forth the fettering of *Apostles*, in the early Church.

- (b) In the Prophet's other paradoxical experience, he became "*dumb*"; for the Spirit declared, "I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house" (Ezek. iii. 26). Hence, his mouth could only be opened, when the Lord gave him a special message

to the rebellious house of Israel. This infliction of dumbness, would temporarily disqualify the Prophet for the exercise of his Ministerial Office; and it was a judicial judgment on the Jewish captives, because of their sins.

The prophet Isaiah, when rebuking the Jews and the false prophets for sloth and negligence, denounced the failures of their spiritual *Watchmen*, saying, Your "watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark" (Is. lvi. 10).

Ezekiel's *dumbness*, as well as his imprisonment, may be regarded as typical of the experiences of the *first Apostles*; for their testimony was rejected; and they became, as it were, dumb. Alas, after the removal of *Apostles*, *Prophets* lacked spiritual headship, and the voice of Prophecy became fainter; until, after a few centuries; it was no longer heard; for the Holy Ghost was grieved, and His voice was well nigh quenched, in the Christian Church.

Surely, then, Ezekiel's imprisonment and dumbness were appropriate types of the *rejection* of the Apostolic and Prophetic Ministries, and of their *withdrawal*, before the close of the *first Century*. This first phase of declension extended from about A.D. 70 to A.D. 100; for at the latter date (according to tradition), St. John, the last surviving Apostle, fell asleep. The dates of St. Paul's Epistles, in which he complained of the *rejection* of his Apostolic Office, were A.D. 58 (Gal. i. 6-12); A.D. 59 (1 Cor. ix. 2, 3); A.D. 66 (2 Tim. i. 15; iv. 16). In A.D. 90, the Apostle John, also, complained of the rejection of his Apostolic authority, by Diotrephes. (III John 9, 10.)

(3.) The four sins of Israel, revealed to Ezekiel (Ezek. viii.), typically foreshadowed the Chronology of the four salient sins of the Baptized, which have leavened the Church, from the Apostolic age until the present day.* Although these four sins have occurred more prominently, at certain definite periods, in particular sections of the Church Catholic; yet they are not limited to any one section, by distinct lines of demarcation; for these characteristic sins have not only occurred successively; but they have overlapped, and all have been present *simultaneously*, as seen in Vision, by Ezekiel. (See Chap. XIV, *supra*.)

- (a) The first recorded sin of Israel—the worship of "the image of jealousy" at the North Gate of the Temple—sets forth the

*In this Chapter, points which have been already adduced, will be mentioned as briefly as is consistent with the general symmetry of the subjects; for they are now viewed rather from a *chronological*, than from a *spiritual* standpoint. (See Chap. XIV, *supra*.)

loss of the Church's "first love"; which sin was the subject of the Lord's first complaint, in His opening address to the Church of Ephesus, one of the seven Churches in Asia (Rev. ii. 4); and it would have a special application to what might be called, even then, the Eastern or Greek Church. This sin was the cause of grievous spiritual declension, leading to schisms, heresies, and apostasy. No doubt, this chilling of "first love," was the secret cause of the intolerance and rejection of the Lord's rule, through His *Apostles*; and thus, the Fourfold Cherubim disappeared from the Church on earth.

The heresies that arose during the *first four Centuries*, were so numerous, as to brand this period as "The Age of Heresies."

Thousands of schismatics withdrew into the deserts of the Thebaid, submitting to voluntary hardships, seeking to ensure their salvation; and the development of monasticism, in the early Church, was a spiritual phenomenon. The chief seats of the IInd century, were the Gnostics, Ebionites, Patripassians, Montanists, Quartodecimans, and the Manichæans; those of the IIIrd Century, were the Origenians, Sabellians, and the Aquarians; and those of the IVth Century, were the Arians, Callyridians, and Apollinarians.*

This marked Chronological period of declension in the Church, extended from the end of the Ist Century (after *Apostles* were removed), until the Council of Nice, A.D. 325.

- (b) The *second sin* of Israel, was the offering of *strange incense*, by the seventy Ancients, before the abominable *images* portrayed upon the interior walls of the Temple.

The *seventy elders*, or "ancient men" of Israel, typified the chief Pastors of the Church, who placed themselves under the protection and patronage of the Roman Emperor, Constantine, A.D. 325.

These seventy Elders also represent the dominant Episcopacy of the *Middle Ages*: for the Church of Rome (like Jaazaniah, the son of Shaphan, in the midst of the seventy Elders) has her seventy Ancients, i.e., a chief Bishop or Pope, surrounded by his *College of Cardinals*. This conclave, when complete, consists of six Cardinal Bishops, fifty Cardinal priests, and fourteen Cardinal deacons, making a total of *seventy Cardinals*, chosen from the Nations of Christendom.

The "*chambers of imagery*" (referred to in Ezek. viii. 12) set forth the secret Medieval Ecclesiastical Councils, which adhered to the

*Sixty-five definite heresies were developed between A.D. 103 and 296. *The Elijah Ministry*, p. 359. C. B. Boase. Edinburgh. 1868.

views of deceased Theologians, but lacked the *living voice* of the Holy Spirit, proceeding from the Living Head of the One Body.

The figures "portrayed upon the wall round about" (in Ezekiel's Vision), i.e., the "creeping things," "abominable beasts," and "all the idols of the house of Israel," have a Chronological application to the History of the Christian Church.

(α) "Creeping things" with many feet, spiritually set forth the multiplication of heresiarchs. (See Chapter XIV, pp. 277-279, *supra*.)

"Creeping things" also set forth the general character of many of the Clergy, and of the parasitic Monks, in the *Middle Ages*, whose lives were often a reproach to human nature. Their religious hypocrisy was veiled in external and formal unity; for like the idolaters, in Ezekiel's Vision, these false worshippers in the Church, had not departed from the precincts of the Sanctuary.

(β) The "*abominable beasts*," portrayed on the Temple walls, represent men in the Church, living after the world and the flesh, and possessed of evil spiritual powers.

This phase of sin was the outcome of "the Age of Heresies"; and preceded the introduction of image-worship.

The "abominable beasts" also set forth the devices of man, substituted for the lost Cherubic Ministries of the risen and ascended Lord. The immoralities of the clergy and laity, which prevailed during the *Middle Ages*, resulted from this rejection of the heavenly Fourfold Ministry of the Incarnate Son of God. The affections were uncultivated by the negligent Pastoral Ministry; while the will, the imagination, and the reason, were perverted or imperfectly developed, owing to the absence of the three other Cherubic Ministries.

(γ) Moreover, "all the idols of the house of Israel" were portrayed on the Temple walls. Analogously, throughout the History of the Christian Church, in the *Dark Ages*, the prevalence of idolatry or "image-worship" was flagrant and almost universal. St. Paul warned the Corinthian Church against this sin, saying, "Wherefore, my dearly beloved, flee from idolatry" (1 Cor. x. 14); and St. John wrote to the same effect, "Little children, keep yourselves from idols" (1 John v. 21).

But while the sins of the Roman Church are prominent in this period, those of the Eastern or Greek Church must not be ignored; for the Christian Church was not divided antagonistically, into East and West, until the final and persistent breach, A.D. 1054.

"In the year A.D. 781, Irene succeeded to the Imperial throne;

and was bent on restoring *image-worship*, in the Church. Having murdered her iconoclastic husband (who was a hindrance to the attainment of her object), she gathered another Synod, the famous seventh General Council, called the Second Council of Nice (A.D. 789). At this Assembly, the decrees of the former Council were disavowed; and the worship of images, by a solemn act of the Catholic Church, was declared lawful. Under the influence of the Empress Theodora, the struggle ended finally, in the year 842, in the undisputed ascendancy and establishment of image-worship.*

This Chronological epoch of prevailing idolatry, extended throughout the Medieval Ages, from A.D. 325 to 1517, during which period, the Church became increasingly estranged from the simplicity of the Gospel.

(c) The *third sin* of Israel, was the weeping of the *women* for the idol *Tammuz*. (Ezek. viii. 14.)

The Church, since the era of the Reformation, has been classified under three great divisions, Greek, Roman, and Protestant; and the question arises, To which of these sections, is this third sin antitypically allied?

In the former application of the four sins of Israel, to the Christian Church, reasons were adduced why this sin was more characteristic of Protestantism, than of the Greek or Roman sections. (p. 282, *supra*.) The worship of Tammuz, in its spiritual aspect, may have been latent, at all times, in the whole Church; but it has been especially prominent in that phase of Christianity, which is called Protestantism. The Chronological position of this third sin confirms this application; for it succeeds the idolatries of the Middle Ages, while it precedes the great Apostasy of final infidelity.

After the Great Reformation, innumerable schisms arose, through the liberation of the human intellect; and the XVIIth Century was marked by a general decadence in spiritual religion.

This period was characterized, not so much by superstition, as by individualism, breaking the unity of the Church, causing an absence of joy, and encouraging false and sentimental views, concerning the truth of the Incarnation of the Son of God. Furthermore, the schisms and divisions of this period caused the bitter Religious Wars, which desolated Europe for so many years.

Certain good and spiritual results of the Reformation were not fostered; but the evils, in its train, were developed; so that the Glory of the Lord was ultimately, as it were, driven further from Christendom.

**Horæ Apocalypticæ*. Vol. I, p. 442. Rev. E. B. Elliott.

In the Free-Thought, introduced by the Reformation, leading to rationalism and neologianism, the original Divine ideal, of the Pentecostal Church, was practically forgotten.

This *third sin* of the Christian Church characterized the Chronological period, extending from the Reformation, A.D. 1517, to the French Revolution which commenced in A.D. 1789.

(d) The *fourth sin* of Israel was the worship of the *Sun* towards the East, by the twenty-five men with their backs to the Temple of God. This action typified the deification of *human reason*, and involved the rejection of the Revelation of God. (Ezek. viii. 16.)

The prevalence of this sin, in modern times, dates from the French Revolution. Then, for the first time, a professedly Christian Nation rose up against God; and publicly asserted that there was *no God*. This outbreak of atheism convulsed the French Nation, and produced the natural but terrific consequences, in the massacres by the French Revolutionists, during "The Reign of Terror."

The outcome of this sin, was the denial of God in all His Ordinances of Rule and Government; and it popularized the false maxim that *All Power is from the People*. This evil doctrine was formulated in 1789; when it was officially declared, in France, that "Sovereignty resides in the Nation; all authority, vested in an individual or a body of men, comes expressly from the Nation." This thesis was embodied in the Document styled, "The Rights of Man," drawn up by the Constituent Assembly, in Paris; and which expresses the fundamental principles of Socialism.

A late Premier of the Cabinet in France, boasted: "We have driven God out of the Army, the Navy, the Schools, and the Hospitals; and we must now drive Him out of the State altogether." Hence, the whole of France is honeycombed by atheism and materialism.*

The spread of infidelity throughout Christendom, is notorious, especially in France, Spain, Portugal, Russia, and Italy; while the Northern Protestant Nations have become pervaded with neologianism, rationalism, and materialism. This leaven is corrupting even our English Universities; and the *pseudo* Higher Criticism tends to shake men's faith in the Bible as the Revelation of God, and as witnessing for the salvation of men.

*The present War has stimulated the religious feeling in France; for Priests are not only permitted by the Government to minister to the soldiers, but are *appointed* to do so; and facilities are afforded to those soldiers who wish to observe their religious duties. (Mar., 1916.)

Dr. Broda says: "At last, the time must come, when a single World-federation of religion—the *Church of Man*—will rise out of the ruin of the ancient faiths."* (See also Chap. XX, p. 401.)

Dr. G. R. Gordon, of America, writes: "*Humanism* is our greatest word, because it covers the greatest fact we know, the phenomenal *world of man*; and we still wait for the genius, who shall state our fundamental faith, in accordance with that insight which modern man has gained."†

"As belief in God, has grown less strong; there has arisen a preposterous belief in *man*, a deification of men. Men have transferred their allegiance and their thoughts from *God to man*. Man is to be the God; and as such, is to be worshipped and exalted. The fundamental philosophy, underlying all forms of Socialism, is the worship of men."‡

In the Vision of the fourth sin of Israel, the 25 apostates were in the *Temple Court*. Analogously, the greatest enemies to Christ and His Church, are Baptized men who have cast off their Baptismal responsibilities—men who should be spiritual, but who have become "carnally minded," and filled with the spirit of Apollyon, the *Destroyer*.

In our Lord's Parable, the tares were represented as growing together with the wheat, "until the *harvest*," when the tares were to be gathered *into bundles*. (Matt. xiii. 30.) This process is developing in the present day, as seen in the *confederacies* of wicked men; and also, in the solidarity of the labouring classes, in Trades' Unions, and in multiplied Strikes. Judgment is denounced by the prophet Isaiah on all ungodly confederacies, as follows: "Associate yourselves, O ye people, and ye shall be broken in pieces" (Isa. viii. 9).

The Chronological period of this fourth sin, atheistic infidelity, commenced during the French Revolution; and this sin will increase until the manifestation of the coming Anti-Christ.

That the four sins of *Israel* (seen in vision by Ezekiel) should foreshadow such an accurate outline of the main historical sins of *Christendom*, is a marvellous prophetic phenomenon; and we cannot but be struck with the infallible, universal prescience concerning Nations and eras, exhibited in the inspired Word of God.

These Visions are applicable to the past History of the Church, having special reference to her sins, which will culminate in the final apostasy of the spiritual Babylon. (See Part III. Chapters XIV-XX *supra*.)

*Quoted in *The Number of Man*, p. 38. Philip Mauro.

†*The Glorious Appearing of the Saviour*, pp. 36-38. Rev. J. Gosset Tanner, M.A.

‡*England and the English*, p. 418. Price Collier.

II. The *intermediate* Visions of Ezekiel reveal the present position of the Glory of the Lord in the Church; and the following particulars indicate that the Glory is now lingering on the Threshold. (Ezek. ix-xi.)

The Prophecies of Holy Scripture are so germinating, that they frequently have not only a *literal*, but a subsequent *spiritual* fulfilment.

Even at the beginning of the Christian era (in the IInd Century), "the glory of the LORD" might doubtless be regarded as having already withdrawn to "the threshold"; and the further withdrawing movements of the Glory of the Lord (as beheld by Ezekiel), may have antitypically occurred in Christendom, during subsequent centuries; yet all these withdrawing movements might possibly have a rapid spiritual and secondary fulfilment at the *end* of the Dispensation.

"The gifts, by means whereof the Lord God might dwell among men, have not been retained; and the abiding Presence of God hath been exchanged for a condition, wherein His Glory hath seemed to be obscured; and hath, as it were, removed from off its holy resting place, and hath been fain to *linger on the threshold*. (Ezek. x. 4)."*

It is impossible to believe, that in the Christian Church, "the glory of the LORD" is now manifested in the Holiest Place, as at Pentecost; yet we dare not affirm that the Glory has left the Church. The Spirit of God has not been wholly withdrawn from apostatizing *Christendom*; and there must be several receding steps, before the occurrence of this fearful event, which will occur under the short delusive triumph of Anti-Christ.

The Glory of God could never leave the *Church*; because the Holy Ghost—the Spirit of Glory and of God (1 Pet. iv. 14)—was given to abide in the Church, for ever; and without the Spirit, the Church would have no existence.

The Church may be chastened, because of her need of purification; but the Spirit of God will abide in her for ever, even after her completion and glorification.

Six signs, which may be deduced from Ezek. ix, x, indicate that the Glory of the Lord still lingers on the Threshold of the Church. [We must not forget, that the Threshold was part of the Temple itself; and therefore the Glory had not actually left the Sanctuary.]

It is wonderful, how the following six incidents, which occurred while the Glory lingered on the Threshold of the Temple, have their antitypes in the History of Christendom.

(1.) In the Visions of Ezekiel, after the revelation of the Four Sins, the Shekinah Glory is seen over the Threshold of the Temple.

**The Catholic Testimony*, p. 76.

Therefore, in the antitypical application of Ezekiel's intermediate Cherubic Visions to the *Christian Church*, it is congruous that after the sins of the Church have been revealed, the Glory of the Lord should be seen over the Threshold of the Church.

According to the analogy of God's past dealings with the literal Israel (as recorded in Ezekiel's Visions), a work of Divine revival and restoration would reveal the sins of the Church. (Ezek. ix. 4; xliii. 10.) These sins were unrecognized and unacknowledged, before God, for centuries; and therefore, they were not put away. The Apostolic Ministry, enlightened by the Holy Ghost, was needed for such a revelation and confession, in order that the mourners in Zion might receive absolution, through the Great High Priest in Heaven.

(2.) The position of the Shekinah over the Threshold, during the merciful *sealing* of the penitent remnant, is very significant. (See Chap. XV, p. 290, *supra*.)

A Divine and merciful Apostolic work of sealing may have occurred in the Church Catholic, in these *last days*. To the best of our knowledge, it has not taken place in the Greek, Roman, Anglican or Lutheran Communions; yet as God's works are often secret, it may have been accomplished in the Church, although ignored by the Ecclesiastical Authorities. As a matter of fact, it has veritably occurred, through the Ministry of living Apostles.

But although this recent work of sealing the faithful (for their anointing with the Holy Ghost, by the hands of Apostles), has now come to an end, this *sealing* constituted one sign that "the glory of the LORD" was still lingering on the Threshold of the Church.

(3.) It is not for us to apply chronologically to the Christian Church, the Vision of the slaughter of the inhabitants in Jerusalem; nor to speculate how it will come to pass. (Ezek. ix. 5, 6.) This judgment was not carried out in Jerusalem, until some inspired warnings had been uttered; and analogous warnings have been delivered to the Christian Church. The fact that this testimony of the approaching *Great Tribulation*, has been recently given, is a sign that the Glory of the Lord still lingers on the Threshold of the Church.

The terrible and almost universal war, now desolating Christendom (Aug. 1914-Aug. 1916), may be the precursor of the coming storm of God's wrath, upon Apostate Christendom. (See Appendix XI.)

(4.) In following the sequence of Ezekiel's Visions, we now notice the Divine command to scatter over Jerusalem, "the coals of fire" (taken) from between the cherubim." This act, in its twofold application to the Church of Christ, has been already expounded,

as symbolizing a future *Testimony*, to be delivered by the "Two Witnesses," who (while the Glory lingers on the Threshold) will announce the First Resurrection, and the rapture of the Firstfruits, while warning the Church against the coming Anti-Christ.*

(5.) The Vision of the *Cherubim* (as first seen by Ezekiel at the river Chebar) *re-appeared*, while "the glory of the LORD" was still lingering over the Threshold of the Temple.

The Prophet virtually recapitulates the description of his first Vision of the "glory of the LORD"; for as he mentions the Firmament (which is under the Throne); therefore the Presence of *the Man*, seated upon the Throne, may be inferred. (Ezek. x. 1, 2.)

The Fourfold Cherubim are again delineated (as in Ezekiel's first Vision); and their details have already been recounted in Chapters VII and XVI, *supra*.

Ezekiel also describes the four complex Beryl Wheels, whose movements are dependent upon those of the *Cherubim*. (Ezek. x. 16, 17.)

On account of the similarity of Ezekiel's two Cherubic Visions, this second Vision may be regarded as typifying a Pentecostal Revival, at the end of the Christian Dispensation; for he testifies, "This is the living creature that *I saw by the river of Chebar*" (Ezek. x. 15, and *i. passim*); and this repetition of the Cherubic Vision, occurs while the Shekinah Glory is over the *Threshold*.

(6.) The change in the name of the Wheels, from *Ophanim* to *Galgai*, indicates their accelerated rotation; and typifies the hastened accomplishment of God's purpose in "the last days." (See Chapter XVI, p. 320.) This change is alluded to here, in its Chronological aspect; because this accelerated action of the Beryl Wheels occurred while "the glory of the LORD" still lingered on the Threshold. (Ezek. x. 4, 13, 18.)

Two momentous events recorded by Ezekiel, though not directly connected with the Glory lingering on the Threshold of the Temple, may nevertheless be included under this IInd section; for they occurred before the Return of the Glory of the Lord to His Temple. These typical incidents are both narrated in Ezek. xxxiii. 1-21, and are symbolical, rather than prophetic.

(a) The first of these remarkable events (the *second commission* of Ezekiel as "a watchman to the house of Israel,") has an intimate connection with our Chronological investigation.

Although Ezekiel's first Commission as a "watchman" (Ezek. iii.

*See Chap. XVI, *supra*.

17-21) was never revoked; yet it is significant that the Lord, some eight years later, appointed him a *second time*, to this same responsible Office. (Ezek. xxxiii. 1-16.)

Ezekiel's *second* Divine commission was not, like his first appointment, preceded by any symbolic act of *eating a book*. But in the Apocalypse, the Apostle John was bidden to eat a "little book," this Vision hinting at the re-appearance of the Apostolic Ministry; for St. John was instructed as to its meaning, when the Angel said to him, "Thou (i.e., the Apostleship) must prophesy *again* before many peoples, and nations, and tongues, and kings" (Rev. x. 11).

When Ezekiel was re-inaugurated as a Watchman, the Lord used the familiar illustration of a Trumpet, saying: "If when (the Watchman) seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul" (Ezek. xxxiii. 3, 4, 5). Again, through the prophet Jeremiah, the Lord declared: "I will set watchmen over you, saying, Hearken to the sound of the trumpet" (Jer. vi. 17). Thus, the Office of a Watchman is associated with a Trumpet, the instrument which would naturally be used, for sounding an alarm.

The Lord now repeats His command, which He uttered on Ezekiel's first appointment as a Watchman: "Hear the word at my mouth" (Ezek. xxxiii. 7). The Lord reminds the Prophet of the Watchman's responsibility, to give warning to the wicked, so that he himself may be free from the charge of bloodguiltiness. After the Lord has uttered a declaration of mercy (verse 11), He vindicates the equity, the impartiality, and the justice of His dealings, both with the repentant wicked, and with the backsliding righteous. The Divine promises to the repentant, are most gracious, including full forgiveness and restoration. (Ezek. xxxiii. 11-20.)

Ezekiel's second Divine commission, and his recovery of freedom and of speech, were types of the renewed gift of Prophecy, and of the restoration of the Apostleship, at the end of this Dispensation, as may be proved by the following *five* analogies.

- (α) The Ministry of the restored Apostles, as *Watchmen*, must be similar, in nature, to that of the original Apostolate. The absence or *dumbness* of the Ministry of Apostles (which had continued for centuries) has been terminated; so that

the Apostleship has again been seen in action, and heard to speak; thus being analogous to the Prophet Ezekiel's recovery of freedom and of speech.

St. Paul alludes to two Apostleships, that to "the *circumcision*," and that to "the *uncircumcision*" (Gal. ii. 7-9). At that time, he was the chief representative of the latter; being, as he expresses it, "one born out of due time" (*an abortive*, marg., 1 Cor. xv. 8). The first Apostles exercised their Ministry at the beginning of the Christian Dispensation; and therefore, the second Apostleship would appear before its close; but previous to the last eighty years, there has been no record of any Apostolic work, since the time of the first Apostles.

- (β) No reference to a *Trumpet*, is made by the Lord, on Ezekiel's *first* appointment as a Watchman, but only on his *second* appointment.

Trumpets warn those who are loyal and faithful, to gird on their armour, and to stand in battle array; and St. Paul, referring to the Trumpet, asks "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" (1 Cor. xiv. 8.)

In Ezekiel's second commission, *four* times does the Lord allude to the *Trumpet*; and on each occasion, to the necessity and duty of its being sounded. (Ezek. xxxiii. 3-6.)

Two kinds of Trumpets were used by Israel, as ordained by the Mosaic Law; the Trumpets of *silver*, and those made of *rams' horns*. The earliest allusion to a Trumpet, was at the giving of the Law, on Mount Sinai; the Hebrew word, *Shophar*, being always used in this connection. (Ex. xix. 13, 16, 19; xx. 18, R.V.)

The meaning of the sounding of the *Shophar* (the trumpet of *ram's horn*), at "the Feast of Trumpets," was twofold; first, it was a call to repentance and affliction of soul, in preparation for the great Day of Atonement; and secondly, it was an announcement of the near approach of the great Harvest Festival, or Feast of Tabernacles.

The Old Testament Prophets were occasionally commanded to put the Trumpet to their mouth, and sound an alarm. Thus, the prophet Joel cries, "Blow ye the trumpet (*Shophar*) in Zion, and sound an alarm in my holy mountain" (Joel ii. 1). And Jeremiah exclaims, "Blow the trumpet (*Shophar*) in Tekoa . . . for evil appeareth out of the north, and great destruction." (Jer. vi. 1; iv. 5; See also Joel ii. 15.)

Considered spiritually, the blowing of the Trumpet, suggests the delivery of a great Testimony, and a warning of impending danger; therefore, it would be more suitable to an Apostolic Testimony at the

end of the Dispensation, than at the commencement; for at its conclusion, Apostles must duly warn the Church of approaching judgments, because of her carnal apathy, worldiness, and apostasy.

In these last days, the symbolic blowing of the *Shophar* would signify the approach of the Great Tribulation under Anti-Christ; and the imminence of the Advent of the Lord, who will destroy this Wild Beast (*therion*, Gk.), and bring in the First Resurrection.

May there not be an analogy between Ezekiel's re-appointment to the office of Watchman (Ezek. xxxiii. 1-16), and the re-appearance of the whole Vision of the Cherubim (in Ezek. x), which has a Pentecostal application? This Vision appeared while the Glory of the Lord was lingering on the Threshold of the Temple, which was a symbol of the Christian Church.

- (γ) As the Prophet's second Commission, as a Watchman, preceded the destruction of Jerusalem by Nebuchadnezzar, this circumstance would indicate that the mission of the second Apostleship, would precede the analogous overthrow of apostate Christendom, at the end of this Dispensation.
- (δ) The Lord's *gracious interjection of Mercy*, in His second solemn charge to Ezekiel, typifies a warning Testimony and a message of mercy to Christendom, before the final Apostasy. (Ezek. xi. 14-21.)

Hence, the great Mission of a second Apostolate, would be to preach repentance, and to declare to penitent believers, the absolution and remission of their sins, "through the forbearance of God." (Ezek. xviii. 31, 32; xxxiii. 11; Rom. iii. 25.)

- (ε) Special interest is attached to the overthrow of Jerusalem, the news of which was received by Ezekiel, on the fifth day "of the tenth month of the twelfth year of (the) captivity." On that day, "one that had escaped," came expressly to Ezekiel, saying, "The city is smitten." This messenger was possibly sent by the Prophet Jeremiah, or some other Jew who knew of Ezekiel's Prophecies. Up to this time, the captivity and dumbness of Ezekiel had continued for seven years; for it was not until the previous evening, that the Prophet's mouth was permanently opened. (Ezek. iii. 26; xxiv. 26, 27; xxxiii. 21, 22.)

When news was brought to Ezekiel of the capture and destruction of Jerusalem, "the word of the Lord came" to the Prophet, renewing the threatenings of the desolation of the Land, declaring, "Then shall they know that I am the Lord

. . . And when this cometh to pass, (lo, it will come), then shall they know that a prophet hath been among them" (Ezek. xxxiii. 23-33). The Lord, in His first charge to Ezekiel (Ezek. ii. 3-5), alluded to a future testimony to be given by the Prophet. The loosening of the Prophet's tongue later, spiritually typified the renewed Testimony of Apostles, and the revived gift of Prophecy in the Christian Church; after the manifestations of the Holy Ghost had been obscured, during a period of nearly two millenniums.

The above five collateral deductions, from a careful analysis of the Sacred narrative, show that Ezekiel's *second appointment* as a Watchman, sets forth typically, the restoration of *Apostles* in the Christian Church, in these "last days."

- (b) The *fall of Jerusalem* is the second momentous Chronological event, referred to above. (p. 537.)

It is obvious that when this calamity occurred, the Glory of the Lord could no longer have been over the Threshold of the Temple; for this building, together with the City, had been totally destroyed.

The *destruction of Jerusalem* was the climax, to which Ezekiel's warnings pointed; and it typically set forth the final destruction of Christendom, after the Testimonies and warnings of the restored Apostleship, will have been rejected, in these last days. The predicted doom cannot now be much longer averted, for Apostate Christendom is rapidly becoming the spiritual "*Babylon*." As the destruction of Christendom has not yet taken place, it is evident that the Glory of the Lord still lingers over the Threshold of the Church.

III. Ezekiel's *concluding Visions* are prophetic of the future Chronology and ultimate restoration of the Christian Church; and the light, thus cast on the *future*, harmonizes with the other predictions in Holy Scripture, concerning future events in the Church. (Ezek. xxxv-xlviii. See also Chaps. XXI-XXV, *supra*.)

(1.) The bringing in of the *Kingdom of God* is the main subject of Ezekiel's final Visions, and it may now be regarded from a Chronological standpoint.

- (a) Ezekiel's Vision of "*the dry bones*," in its application to the Christian Church, demands the first consideration, judging from its Chronological occurrence; for it precedes the Return of the Glory of the Lord to His Temple. This Vision of the "dry bones" will be literally realized in the Church, at the Lord's second Advent; and it will also have a secondary fulfilment in "the whole house of Israel." (Ezek. xxxvii. 1-14.)

Resurrection is quite as imperative for the salvation of the Christian Church, as for the restoration of the Jewish Nation.

The Church should be looking forward, even now, to a *literal* Resurrection; for otherwise, she cannot be glorified. She should be longing for her departed children to be raised from the dead; and for the living saints to be "changed into the Lord's likeness," without death, at His Second Coming.

This Vision of Resurrection was revealed to Ezekiel, as a subject of consolation, after he had heard of the destruction of Jerusalem.

Glory be to God, not only for this sublime Vision of Resurrection, but also for its Chronological position in Ezekiel's prophecies, where it forms an introduction to the coming Kingdom of God.

(b) Ezekiel's Vision of the Millennial Temple, is prophetic of a great future event, even of the building of the Temple, under the superintendence of the Messiah, the Divine King. For after the Jews shall have beheld Him Whom they pierced, they will repent, and will be graciously accepted by God, before their final re-settlement in their own Land.

(c) The Return of "the glory of the LORD" to His Temple (as beheld by Ezekiel), is only alluded to here, in its Chronological sequence. This Prophetic Vision has a partial application to the Church; but it will receive an exhaustive fulfilment, in the Kingdom of God. (See Chap. XXIV, p. 501, *supra*.)

Although the future return of the Cherubic Glory to the Millennial Temple, cannot be distinctly traced in the History of the Christian Church; yet a spiritual and partial return of the Pentecostal Glory (including the Cherubic Ministries) has already occurred, in these "last days"; and this event has been the subject of an earnest and solemn Testimony, delivered by the restored Apostles. (Chap. XXIII, p. 483.)

(d) The literal re-division of the Promised Land; and this re-settlement of the Jews (i.e., Israel and Judah, as one Nation) in their own Land, will take place, as prophesied by Ezekiel, according to the eternal counsels of Almighty God. This event will be brought to pass through the marvellous Providence of God acting through the complex Beryl Wheels, filled with the Spirit, and connected with the Cherubim, under the guidance of the Royal Man, upon the Sapphire Throne.

The Chronology of the above events seems to be connected rather with the Jews, than with the Christian Church; because, at the period when this Vision will be literally fulfilled, the Church will then have been already gathered and perfected, in the Kingdom of God.

The glory of the *Jew* will be seen primarily, during the *Millennium*; yet it may be developed on similar lines, in "the new earth," which shall last for ever. But the *Heavenly* Glory (as distinct from the *Earthly*) will be the special inheritance of the redeemed *Church of Christ*.

(2.) The *destruction* of the *enemies* of the *Lord*, is the second great event (outlined in the final Visions of Ezekiel), which will mark the conclusion of the Christian Dispensation. These Visions will be partially fulfilled, in the overthrow of the *pre-Millennial* Gog and his hosts (Ezek. xxxix); but ultimately, it will be completely fulfilled in the final destruction of the *post-Millennial* Gog, with his colossal and godless armies. (Rev. xx. 8, 9.)

The gathering of the *ten kingdoms* of the Latin Earth (under Anti-Christ), symbolized by the armies of Gog and Magog, will occur at the end of this Dispensation, and *before* the Millennium; whereas the subsequent great Confederacy (under the similar types of Gog and Magog) against the Lord, will take place *after* the Millennium, and will culminate in the final tragedy of human History.

Ezekiel's phrase, "Magog, the chief prince of Meshech and Tubal" (A.V.), is more correctly rendered in the R.V., "Magog the Prince of Rosh, Meshech and Tubal." These words imply that Magog will be the head of the three great Scythian tribes, of which Rosh is the chief. Gesenius considers that beyond doubt Rosh signifies the tribe on the north of the Rha or Volga; and that in this name and tribe, we have the first trace of the Russ or Russian Nation.* Numerous Commentators have associated Meshech with Moscow, and Tubal with Tobolsk. (Ezek. xxxviii. 1-3.)

All the details of this Confederacy (described by Ezekiel) are extraordinary: the great army; the different Nations of which it is composed; their overthrow; the length of time occupied in burying them; and the burning of their weapons for firewood.

After the defilement of the Land caused by this colossal slaughter, its purification will be imperative; and "the water of separation" and "the ashes of an heifer" will need to be symbolically sprinkled over the Land, on an extensive and National scale. (Num. xix; Heb. ix. 13.)

(3.) Finally, when the most ancient Prophecy shall have been fulfilled, that "the seed of the woman" should bruise the serpent's head; the Lord will take His "great power," and *reign victoriously for ever*; and the Lord's everlasting Kingdom shall be established, to the glory of God the Father. (Ezek. xliii-xlviii; Rev. xi. 17.)

*Dictionary of the Bible. Dr. Smith.

IV. The Church is now approaching the end of her earthly pilgrimage, and Holy Scripture implies that she will be perfected through a *threefold act* of God, analogous to the *three great Feasts* of the Law, and to the *threefold division* of the Tabernacle and Temple.

(1.) The *Firstfruits*, i.e., the raised and changed Saints, will stand on Mount Zion, with the Lamb; and in some way, these Firstfruits will, as it were, be "waved before the Lord" (as an act of Worship) like the barley sheaf, which formed the Wave-offering of Firstfruits, during the *Feast of Passover*. (Lev. xxiii. 10, 11.)

(2.) The "Two Witnesses" will deliver a mighty Testimony, and will gather a *second company* (answering to the two *Pentecostal loaves*), who will also be saved before "the Great Tribulation." (Lev. xxiii. 17.)

(3.) The *third*, or last *company*, will be gathered out of the Great Tribulation under Anti-Christ; and when the last member of the Body of Christ has been brought in, the Church shall be perfected as *one*, and glorified as a *whole*. This blessed climax corresponds antitypically, to the *Feast of Tabernacles* or *Ingatherings*. (Lev. xxiii. 34.)

These *three companies* of the Redeemed will also be analogous to the *three typical divisions* of the Temple, viz., the Holiest of all, the Holy Place, and the Court, which together form *one Sanctuary*. In this manner, the *Spiritual Temple*, "the habitation of God through the Spirit," shall be *perfected in three stages*; and the Church, glorious and complete in every member, will abide in the presence of her God and Saviour, for evermore.

The above Chronological review of the History of the Christian Church, may now appropriately conclude with a prophetic outline of the events, which will succeed the future return of the Jews to their own Land.

In studying the sequence of future Chronology, which the Lord may have veiled in mystery, we dare not be dogmatic. Revelation often resembles an extensive panoramic view of distant ranges of Mountains, such as Moses beheld, from Pisgah; and the intermediate valleys may be undiscernible, except after long-continued observation, or in the light of the rising or setting Sun.

The final Prophecies of Ezekiel refer primarily, to the *Millennial Dispensation*; but they also have their application to the *eternal Kingdom* of Glory, which is more distinctly revealed in the Apocalypse. The remnant of the Jews, saved from the power of Anti-Christ, will be converted under the leadership of the Messiah, and will build the Millennial Temple; and will offer Worship according to the Ritual of Ezekiel's final Visions. The Jews shall dwell in Palestine, when

the Kingdom of Christ is set up on the earth; and after the final victory over "Gog and Magog" (Rev. xx. 8), they shall dwell on the new and glorified earth, for ever. (Isa. lvi. 22.)

The Patriarchs, to whom the promises were made, will be raised from the dead, and shall dwell in the new earth, and abide in "a city . . . whose builder and maker is God" (Heb. xi. 10).

Without the act of Omnipotence which will be displayed in Resurrection, the house of Israel could not be restored to their inheritance; nor could Abraham, Isaac and Jacob receive their promised reward. The prophet Daniel shall "stand in (his) lot at the end of the days," according to the Divine promise. So also, the patriotic Ezra and Nehemiah, the suffering Jeremiah, the faithful Ezekiel, and all the Prophets, and also the Kings David, Solomon, Hezekiah, and Josiah, and other faithful Saints, shall find their places in God's everlasting Kingdom, in the "new earth," in "the glory of the terrestrial."

The Jewish Saints will then inherit the Land for which they, as strangers and pilgrims, were seeking. Therein will be assembled, all the saved Nation of the Jews; including the mighty multitude who have been raised from the dead, in the "valley of the dry bones." This consummation of their History, will manifest the wisdom and mercy of God Whose ways are unsearchable, and will fill Creation with wonder and praise.

May we, like Daniel, "stand in (our) lot at the end of the days"; and have our part in the celestial Glory of the Lord, through the merits of Jesus Christ our Redeemer! Amen.

To sum up: The Visions of Ezekiel, taken as a whole, wonderfully outline the principal truths of the Gospel, many of which are connected with the *commencement* of the Christian Dispensation, and others with its *conclusion*.

These typical foreshadowings in Ezekiel's Visions with the corresponding references from the New Testament, may be tabulated as follows:

1. The central truth of the Gospel, the Incarnation of the Son of God, the *Theanthropos*. (Ezek. i. 26; Heb. ii. 14.)
2. The Resurrection Glory of the Lord, as seen in His sending down the Holy Ghost, at Pentecost. (Ezek. ii. 1, 2; Acts ii. 1-4, 33.)
3. The Glory of the Son of Man, as God's everlasting King. (Ezek. i. 26-28; Phil. ii. 9-11.)
4. The pervasive power and operation of the Holy Spirit. (Ezek. i. 20; 1 Cor. xii. 7-13.)

5. The Divine gift of the Fourfold Ministry, as foreshadowed in the Cherubim. (Ezek. i. 5; Eph. iv. 11.)
6. The Heavenly character of the Church, with the Divine Cherubic Ministries. (Ezek. i. 22-28; Eph. ii. 6, 7.)
7. Ezekiel's first commission as a Watchman, typifying the mission of the first Apostles. (Ezek. iii. 17; Heb. xiii. 17.)
8. The revelation of special sins, and their acknowledgment. (Ezek. viii; 1 Jno. i. 7-10; ii. 1-12.)
9. The sealing of penitent mourners. (Ezek. ix. 4; Rev. vii. 3.)
10. The escape of a sealed Remnant. (Ezek. ix. 6; Rev. vii. 3.)
11. Judgment on impenitent sinners. (Ezek. ix. 5, 6; Rev. xxi. 8.)
12. The sending forth of a great Testimony, through the "Two Witnesses" symbolized by "coals of fire." (Ezek. x. 1-7; Rev. xi. 3.)
13. The Withdrawal of the Glory of the Lord, on account of the sin of His people. (Ezek. ix-xi; 2 Thess. ii. 7-11.)
14. The Pentecostal Revival, before the end of the Dispensation. (Ezek. x. 8-15; Rev. xii. 10, 11.)
15. The sudden change in the name and action of the Wheels of God's Providence. (Ezek. x. 13, *margin*; Mark xiii. 20.)
16. Ezekiel's second commission as a Watchman, typifying a second Apostleship. (Ezek. xxxiii. 1-9; 1 Cor. xv. 8; Gal. ii. 7, 8.)
17. The judgment and destruction of Jerusalem, typical of the judgment on Christendom as the mystical Babylon. (Ezek. xxxiii. 21; Rev. xviii. 2-24.)
18. The hope of Resurrection. (Ezek. xxxvii. 1-14; 1 Cor. xv. 16-22.)
19. The destruction of Gog, typifying the overthrow of Anti-Christ. (Ezek. xxxix; Rev. xix. 20.)
20. The measuring of the New Temple. (Ezek. xl-xliii; Rev. xi. 1, 2.)
21. The Return of "the glory of the LORD." (Ezek. xliii; Rev. xxi.)
22. The Vision of the Holy Waters, prefiguring the outpouring of the Spirit. (Ezek. xlvii. 1-12; John vii. 37-39; Rev. xxii. 1.)
23. The restoration of Israel to their own Land. (Ezek. xlviii; Rom. xi. 26.)
24. The triumph of the Kingdom of God. (Ezek. xliii-xlviii; Rev. xxi, xxii.)

CHAPTER XXVII.

THE CHERUBIM IN THE EVERLASTING KINGDOM OF GOD.

"I HEARD . . . THE LIVING CREATURES SAYING WITH A GREAT VOICE, WORTHY IS THE LAMB THAT HATH BEEN SLAIN. UNTO HIM THAT SITTETH ON THE THRONE, AND UNTO THE LAMB, BE THE GLORY, AND THE DOMINION, FOR EVER AND EVER."
Rev. v. 11-13. (R.V.)

ANALYSIS:—

- A. The everlasting existence of the Cherubim, is proved by the following ten reasons, deduced from Holy Scripture.
 - I. The *Four eternal modes of operation*, inherent in God, are manifested in the Cherubim; first, through Angels; and secondly, through redeemed Men.
 - II. The Fourfold Cherubim have been revealed in the *human nature*, which Christ assumed, and which He will retain, for ever.
 - III. The Cherubim in the Church, form part of the New Creation.
 - IV. The Cherubim in the Fourfold Ministry, were *gifts* from the Father to the Son after His Ascension; and these gifts were irrevocable.
 - V. The Cherubim, as seen in the Fourfold Ministry, are *organic parts* of the Church (the Body of Christ; which) when perfected, will endure for ever.
 - VI. In Ezekiel's Vision, the Cherubim (as part of the Glory of the Lord) entered into the *Holiest Place* of the Temple, which is a symbol of the Church in the Glory of the Kingdom.
 - VII. The Cherubim will be present at "*the marriage of the Lamb*."
 - VIII. The special designation of the Cherubim as *Living-Creatures*, implies their endless existence.
 - IX. The Cherubic functions of *Worship, Ministry, and Revelation*, are everlasting.
 - X. The alternative theory of the *temporary* existence of the Cherubim, is beset with insuperable difficulties.
- B. Supplementary Scriptural Deductions.
 - I. The probable presence and action of the *Beryl Wheels* in the eternal Kingdom.
 - II. The everlasting existence of the *Seraphim*, is analogous to that of the Cherubim.
 - III. The Saints of God will exercise all the powers of the Cherubim, in the eternal Kingdom; but the special Hope of the Church is to become like the Lord, in His Glory.
 - IV. The exaltation of Man above the Angels, in the Kingdom of God.

EPILOGUE.

The goodness of God is marvellously manifested, in revealing the Divine Cherubic mysteries, for the present edification of the Church, and for the future delight of His redeemed Creation.
Concluding Doxology.

THAT the Cherubim, as seen in *Men*, will have an *everlasting existence* in the eternal Kingdom of God, is a sublime truth. Although Holy Scripture does not distinctly state that the

Cherubim will endure for ever; yet their immortality may be inferred, from inspired revelations concerning their nature and functions; for in considering the everlasting existence of the Cherubim, our deductions must be derived from the Word of God, which is the only source of light on this mysterious subject.

The present Chapter will briefly summarize certain arguments previously advanced, and which are now brought to a focus.

I. The first reason why the Cherubim must be everlasting, is because they are the manifestations of the *Four Divine attributes*, which are inherent in *God*, and which are exercised primarily through Angels, and secondarily through Men.*

The Divine Nature can never change; neither can the Divine modes of operation. The attributes of majesty and wisdom, of foreknowledge and revelation, of reasonableness and goodwill, and of Providential care, were ever inherent in God; and these Divine attributes would necessarily be exhibited in Creation, which was called into being, to manifest the excellencies of the Creator. (Mal. iii. 6.)

The four essential modes of Divine operation—power, light, salvation and protection—are seen in the Ministry of Angels, and of redeemed Men; for these attributes are inherent in God Himself.

In Chapter I, *supra*, it has already been demonstrated, how these four eternal modes of Divine action, were embodied in the Cherubim, i.e., in the Fourfold Ministry of the Christian Church: first, in Apostolic authority, which is the fundamental principle; secondly, in Prophetic revelation; thirdly, in the Evangelistic proclamation of the *Gospel of salvation*; and fourthly, in the Pastoral protection of those who obey God's commandments. Hence, these Ministries will endure for ever.

II. The *perpetuity* of the Cherubim is also shown by their *fourfold characteristics* being constituents of the *human nature*, which Christ assumed in His *Incarnation*.

Man was created in the Image of God; therefore, the four modes of Divine operation, are latent in the nature of Man. They were ever in Christ, as God; though at His Incarnation, He was content to lay aside temporarily, the Glory of the Godhead. But as *Man*, He manifested, when on earth, these four Divine powers in His own Person.

Hence, as the powers of the Cherubim are hidden in the human nature, which the Son of God assumed, the Cherubim must endure for ever, because Christ, as *Man*, will never relinquish His glorified humanity.

*This truth, being the basis of the present Treatise, is set forth with more detail, in the *Prolegomena*, Chap. I, *supra*.

III. The Cherubim in the *Church* became part of the *New Creation*, which first came into existence, when Christ was raised from the dead, "in the power of an endless life." On the Day of Pentecost, Christ received the Holy Ghost, to form His Church to be His Body; and therefore, being one with Him, the Church must belong to the New Creation which is everlasting. The chief characteristic of the "new heavens and the new earth," is that they will abide for ever. This same salient feature pertains to the Cherubim, who are part of the New Creation, and were Divinely ordained, to enable the Church to maintain her heavenly position, and to win the prize of her high calling, in the New Creation of which Christ is the Eternal Head.

IV. The Four Ministries were *gifts* from the Eternal Father to the Incarnate Son (after His Ascension), to be exercised in His Church, through the Holy Ghost. Such gifts could not be temporary, but must be irrevocable; for the Apostle Paul stated that "the gifts . . . of God are without repentance," that is, *without change of purpose*, on the part of God. (Eph. iv. 8-13; Rom. xi. 29.)

V. The Cherubim are constituents of the *organization of the Church*, which is the Body of Christ; and this is a fifth proof of their abiding existence.

The Church, according to the Divine laws of its constitution, must become glorified; for it is the creation of the Holy Ghost; and as the chief members of this spiritual Body are the Four Ministries of Apostles, Prophets, Evangelists and Pastors, i.e., the Christian Cherubim, they must therefore abide for ever.

The Heavenly Church will always need the Fourfold Ministry, which is now indispensable for her perfecting (Eph. iv. 11-13); but the attainment of this perfection, will not involve the cessation of the Fourfold Ministry, although its action may be changed. "Nor when that work (of perfecting the Church) shall be accomplished, are we to believe that those gifts (the Fourfold Ministry) shall be withdrawn, however the mode of their action may be varied. For the nature, which Christ has taken into perpetual union with Himself, which, indeed, now that He is risen from the dead, is in His person clothed with glory, and enlarged in all spiritual powers—whatever change it may undergo—will be essentially the same."*

Other Scriptural reasons for the *perpetuity* of this *Fourfold Cherubic Ministry*, may be classified as follows:

(1.) The Lord promised that, in His Kingdom, His *Apostles*

*Readings on the Liturgy. Vol. II, p. 497.

shall be seated "upon twelve *thrones*, judging the twelve tribes of Israel"; and there is no finality about this promise. (Matt. xix. 28.) Thus Apostles will be Kings, and will embody all those functions of royalty, authority, and supremacy, which they will receive from Christ, the great Apostle, the "KING OF KINGS." The Church will rejoice under the blessing of Divine, Apostolic rule and government, in the Kingdom of God, for ever. Hence, the Church will ever be Apostolic; this characteristic being symbolized by the *Lion*.

(2.) *Prophets* have everlasting relations with Apostles. The latter are the "*stewards* of the mysteries of God," which are revealed by the Prophets. Not only in the History of the early Church; but also, in "the Book of the Revelation," Prophets are associated with Apostles. (Rev. xviii. 20.) Thus the Church will ever be Prophetic, as well as Apostolic; and the flying *Eagle*, seen in the Apocalypse, is an appropriate emblem of this Divine function.

(3.) The Church will ever be *Evangelistic*, and as a herald of glad tidings, will find spheres of action, even in the ages to come.

The Gospel of the Kingdom will be unfolded more and more; and the Glory of Christ will be increasingly revealed; for "of the increase of his government and peace there shall be no end" (Isa. ix. 7). The Church shall be clothed in robes, "washed . . . in the blood of the Lamb"; and shall ever bear witness to her mission, as God's Evangelist; the apposite symbol of this Office being the *Man*.

(4.) The Church will ever be *Pastoral*, ministering under Christ, "the Great," "the Chief," and "the Good Shepherd."

When the multitude shall be brought into the heavenly Temple, "the Lamb . . . shall feed them, and shall lead them unto living fountains of waters" (Rev. vii. 15, 17).

The Lord will exercise Pastoral Ministrations Personally, as well as *mediately* through the instrumentality of His Church; the *Ox* being the appropriate symbol of this Ministry.

With reference to these Four Ministries, it should be remembered, that "the glory of the LORD" is fully revealed only by the *Four*; and *not* by any *two*. *Apostolic rule* will ever be essential to the Church. *Prophetic revelation* will also be a necessity, for God will ever reveal the glory of His nature and excellencies, and the unchangeableness of His purpose. *Evangelistic enlightenment* will ever be required by man who is a reasonable creature; and *Pastoral care* will be needed in the everlasting Kingdom of God; for though there will be no burdens of sorrow calling for sympathy, yet the Pastor will gladden the household of God, by his ministrations of the pure love of God, which "never faileth."

The Church is typified, not by a mere congeries of persons, or by an unorganized mob, but by a Heavenly Kingdom, a Spiritual Temple, the Body of Christ, and the Holy City. All these figures convey the idea of continued organization which will endure for ever.

In the world to come, God will minister His authoritative rule, His light, His truth, and His love, through the Fourfold Ministry, under Christ, Who received these gifts from His eternal Father.

The redeemed race of mankind, under the Headship of Christ (the Second Adam), will never cease to derive all Divine graces and gifts from Him, through the appointed organs of His mystical Body, the Church.

VI. As the living Cherubim formed part of the "glory of the God of Israel," they entered into the *Oracle* of the Temple; and the Lord promised that He would dwell in the midst of Israel for ever. (Ezek. xliii. 7.) The whole Temple of Solomon was a type of the *Church*, in the Glory of the Kingdom; and therefore, the representations of the Cherubim, profusely ornamenting this Temple, afford an argument for their everlasting existence.

The Lord will say of the Church, "This is my rest for ever: here will I dwell" (Psa. cxxxii. 14); hence, His personal attendants, the Cherubim, will also dwell therein. Though the Cherubim are not mentioned, in connection with the *Holy City* in the Apocalypse, yet the Glory of God lightens the New Jerusalem; and as the Cherubim form part of the revealed Glory of God, their presence in the City, may be inferred.

Moreover, in the Apocalyptic Vision, "the temple of God was opened in heaven." In this Temple, the Apostle beheld "*the ark* of (the Lord's) testament" or covenant, (Rev. xi. 19.) Of this Ark, the Cherubim were integral parts; therefore, the Cherubim must also be "*in heaven*"; for wherever the Ark was located, there were the overshadowing Cherubim of Glory.

VII. The Cherubim, or the Four *Zoa*, were beheld by the Apostle John, in the Vision of "*the marriage of the Lamb*."

After the judgment on Babylon, a chorus of praise is heard in Heaven; for "The four and twenty elders and the four living-creatures fall down and worship God that sitteth on the throne, saying, Amen; Hallelujah." (R.V.) Then the Apostle heard "the voice of a great multitude . . . saying, Alleluia . . . let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. xix. 4, 6-9). This passage proves that the Four Living-Creatures will be present, at the

marriage of the Lamb, the associations of which are necessarily everlasting.

The fact that the Cherubim were seen in the Vision described in the IVth chapter of the Apocalypse, does not prove their perpetuity; for that Vision represented the Church on Mount Zion, before the Millennium; but in this later Vision of the marriage of the Lamb, the Church is seen glorified, in the everlasting Kingdom of God.

VIII. The unique designation of the Cherubim, as *The Living-Creatures* (*Zōa*, *Zoa*), implies that *life* is their prominent characteristic. They are symbols of *life* which, in its essence, is inherent only in God the Father, Who "hath life in himself; (and Who hath) given to the Son to have life in himself" (John v. 26).

These *Zoa* are the antithesis of death in every form; and therefore, they are exempt from the general law of *finality*, which is a collateral phase of death. The *Zoa* are unlike God, in having had a beginning; but they will be like Him, in having no end; for by grace, they inherit the *eternal life* which is in the Godhead. This life has been purchased for the redeemed Creation, by the sacrifice and death of the Son of God, Incarnate.

Resurrection (as previously stated) is an integral part of God's plan of salvation; for it is His Divine method of introducing His eternal Kingdom of Glory. (See p. 542, *supra*.)

The Cherubim, as seen in *men*, are partakers of Resurrection. "Neither can they die any more"; hence that form in which the Cherubim will exist, as perfected in Resurrection, must be their everlasting condition.

Man will never manifest this Resurrection-life independently of Christ. The "twelve manner of fruits" of the *tree of life* (like the twelve loaves of Shewbread) represent the *life of Christ* given through Apostles to the Church, and through these Divine Ordinances, to the whole redeemed Creation.

One object of this Treatise, is to demonstrate how the Cherubim typify Ministers, not only during their *mortal* condition in the existing Church; but also in their *immortal* condition, in the future glorified Church. Hence, as the Cherubic Ministers will assuredly have their part in the *Resurrection*, a pledge is thus afforded of their existence in the Church of God, for ever.

Although Resurrection is an imperative step, in the development of God's counsels; yet it is only a means to an end, and not the end itself. It is a mighty move onwards; being the entrance into the *everlasting Kingdom of God*, which is the goal of the redeemed Creation.

This blessed consummation is set forth in the final Visions of Ezekiel, and also more fully in the Apocalypse; for we cannot follow the Living-Creatures into a higher Glory, than that of the Kingdom of God, when all Chronology will cease; for "when that which is perfect is come, then that which is in part shall be done away" (1 Cor. xiii. 10).

IX. The chief functions of the Cherubim, viz., *Worship, Revelation and Ministry*, will endure for ever.

(1.) In the everlasting Kingdom, *Worship* will be the principal function, exercised collectively by the Cherubim. The twenty-four Elders are associated with the Four Living-Creatures, *six times*, in the Apocalypse; and in five of these instances, they all offer united Worship which will be unending; for it is offered to the eternal God "Who liveth for ever and ever."

In the Kingdom of God, perfect Worship will merge into *Adoration and Praise*, which will supersede Prayer, and constitute the grand yet simple Ritual of the Heavenly Temple. What other Ordinances in the Church, can so suitably render this homage, as the Four Living-Creatures, who, with the four and twenty Elders, have graduated in the Ministry of Praise? The Living-Creatures head up the Worship of Creation; nor can we imagine any, supersession of the Cherubim, as the Choral leaders of Divine Worship, in the Kingdom of God.

The gates of the redeemed City will be called "*Praise*" (Isa. lx. 18); but there must be worshippers to offer Praise; and though the Jews and the redeemed Nations will participate in this Worship, yet the highest Praise will ascend from the Church, which is the Bride of the Lamb.

(2.) Divine *Revelation* will ever be associated with the Glory of Almighty God, Apostles and Prophets being the primary organs for imparting Revelation, which will be ministered secondarily through the "joints and bands" of the Body of Christ. (Col. ii. 19.)

(3.) The third special function of the Cherubim, is *Ministry*. The Fourfold Ministry will receive all grace from God, through His Incarnate Son, Who is the inexhaustible Source of all true rule, light, truth and love; and the Four Cherubic Ministries will everlastingly dispense the same to men, who will thus be blessed and exalted.

X. The above Scriptural arguments prove the everlasting existence of the Cherubim, in the Kingdom of God.

The alternative theory of their finality, would give rise to insuperable difficulties.

How could the Cherubim come to an end? Could their functions

terminate? Could the Cherubim cease to form part of the Redeemed Church, or of the New Creation?

In Holy Scripture, there is not the least hint of the finality of the Cherubim. On the contrary, there are numerous inferences which confirm the opposite conclusion. As the Cherubim will be present at "the marriage of the Lamb," where could they go if they abide not in "the holy city?" They would not simply disappear, or be annihilated; for none but the Almighty could terminate their existence; and He would not destroy the works of His hands, after He had redeemed and perfected them, in Glory. "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it" (Ecc. iii. 14).

Hence, the existence of the Cherubim in Divine Glory, as revealed in the Apocalypse, is the most reasonable argument for their future perpetuity. "That great city, the holy Jerusalem, descending out of heaven from God, having the glory of God," is illuminated not only by the ineffable Divine light; but also, by that secondary light, which proceeds from the living worshippers of God, viz., the Cherubim, the Seraphim, the glorified Saints, and the thousands of Angels who form the subordinate hierarchy of Heaven. (Rev. xxi. 10, 11.)

B. Supplementary Scriptural Deductions.

I. Will the *Beryl Wheels* (seen in Ezekiel's Visions, connected with the Cherubim) be present in the eternal Kingdom of God? They formed part of "the glory of the LORD," beheld by Ezekiel. Will they cease to retain this position in the everlasting Kingdom?

True, there are no Wheels seen beside the Cherubim, in the Apocalyptic Vision of the Four Living-Creatures (Rev. iv); but this does not disprove their presence in the Kingdom. If the Wheels should be temporarily quiescent and invisible, this condition might show that "the mystery of God" was "finished" (Rev. x. 7.)

But the Wheels of God's Providence will surely revolve during the ages to come; for "the nations of the saved" will never cease to require God's Providential rule and guidance, which will be exercised, among the myriad inhabitants of the "new heavens and the new earth" (Rev. xxi. 24). There must be scope for the Providence of God's goodness, even after sin has been eliminated; for sinless beings will rejoice for ever, "under the shadow of the Almighty" (Psa. xci. 1).

"In the dispensation of the fulness of times," all things shall be gathered together in Christ, into one grand unity. For when He, Who is "heir of all things," is seen to be also "the Head over all things"; then Creation will become one vast harmonious whole, by

the foreknowledge, counsel and power of God, as seen in the action of the Wheels, whose rims are (like the Cherubim) "full of eyes." Then will be manifested, the inscrutable wisdom and power of God, in carrying out His eternal designs, notwithstanding the opposition and rebellion of His moral and intelligent creatures, myriads of whom He will then have saved by His forgiving love.

II. The everlasting existence of the *Seraphim*, is analogous to that of the Cherubim.

If the Cherubim are ever-living Beings, the Seraphim must also have an everlasting existence in the Kingdom of God; for certain truths which apply to the Cherubim, suggest analogies with the Seraphim.

The Seraphim, like the Cherubim, will surely be present at the marriage of the Lamb, to swell the general "Alleluia." The Visions of "the glory of the LORD," beheld by Isaiah, and by Ezekiel, will be seen in antitype, in the Kingdom of God. (Isa. vi. 1-8; Ezek. i.) The Seraphim were seen, by Isaiah, in a Vision of the Divine Glory; and like the Cherubim, they are personal attendants on the Great King; and this worship must be everlasting, even as the Church sings:

"To Thee (O Lord) Cherubim and Seraphim continually do cry,
Holy, holy, holy: Lord God of Sabaoth; Heaven and earth are full
of the Majesty of Thy Glory" (*Te Deum*).

III. The future exaltation of Man *above the Angels*, is a glorious mystery. Angels are popularly regarded as being far superior to Men, as indeed they are, for the moment; for it is written, "Thou madest (man) a little lower than the angels" (Heb. ii. 7). But Man was originally made "in the image of God"; and this is not said of the Angels. Moreover, God has an eternal purpose in Man—in and through the *Man Christ Jesus*—to "set him over the works of (his) hands" (Gen. i. 26, 28; Ps. viii. 5; Heb. ii. 7, 9.)

Some persons may be scandalized by the statement, that these transcendent Cherubim should find their antitype in men—in poor, sinful, mortal men; but man's present reproach will be removed, in the Resurrection. The judgment of the natural mind considers this linking of mortal men, with the future Kingdom, as incongruous; but faith, founded on Revelation, discerns in these hopes, the deep things of God, Whose thoughts are not as our thoughts, neither His ways as our ways. (Isa. lv. 8, 9.)

The Glory of the Lord Himself, as *Man*, was veiled under a cloud. "He was despised"; and He had "no beauty" that He should be desired (Isa. liii. 2, 3); but the inherent Divine Glory was in Him, "the glory as of the only begotten of the Father, full of grace and truth"

(John i. 14). And when Christ had endured the reproach of the Cross, and the humiliation of death, His Glory burst forth in Resurrection-life (after His Ascension) as seen by Saul (Paul) on the road to Damascus, and by the Apostle John, in the isle of Patmos.

The Lord has "loved us and washed us from our sins in His own blood, and (will make) us kings and priests unto God." This is never said of the Angels; nor that they are made "heirs of God and joint heirs with Christ"; but they are "*ministering spirits*" (λειτουργικά πνεύματα, *liturgizing spirits*) "sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14). Men will therefore rank above the Angels, in the everlasting Kingdom.

All the members of the Redeemed Church, will have the standing of *Priests and Kings*, whose respective functions are Worship and Rule. (Rev. i. 6.) The Saints, in their glorified condition, as *Priests*, will exercise for ever, the functions of Worship, or action *Godward*; and they will also, as *Kings*, exercise a ministry of blessing *manward*. They are *Priests*, to *worship* God; and *Kings*, to *govern* the Cities which may be assigned to them in the "new earth."

In the Kingdom of God, there will be a *Temple*, to which *Priests* will resort, and where Worship will be offered; even though the Temple be the Lord God Himself. There will also be a *City*, in which the *Kings* will assemble; and where they will render homage to the "KING OF KINGS," and hear His pleasure, that they may perform His Divine commands. (See Chap. XXV, p. 525, *supra*.)

The Saints will not be all monotonously alike, in the Kingdom of God. A flower garden is composed not only of roses, although the rose may be the queen of flowers. Lilies, myrtles, and vines have each their distinctive beauty and glory. And thus, individual characteristics may persistently endure, whether they be Apostolic, Prophetic, Evangelistic, or Pastoral; for the fact of being perfected in the likeness of Christ, will not efface individual personality.

This mystery of Man's future exaltation above the Angels, will be due, not to any merit on his part, but to the free grace of God, illustrating that principle of Divine Government, that "the last shall be first, and the first last" (Matt. xx. 16). Man's glorification springs from the sovereign will and electing love of God, through the merits of His beloved Son, Who assumed not "the nature of angels," but the nature of *Men*. (Heb. ii. 16.)

IV. The glorified Saints will exercise all the powers of the Cherubim, in the eternal Kingdom. Nay, our hope is something greater; for while we are never told in Scripture, that we shall be *like the Cherubim*,

we are distinctly told that we shall be *like the Lord*. (1 John iii. 2.) He humbled Himself, and became like us, in mortality and weakness; but we shall be made like Him, in glory and immortality. "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. xv. 49).

Human nature is apt to be despised now, in its fallen condition; but its future must be considered, and the peculiar excellencies to which it will attain, as already seen in the *Glorified Man*, enthroned in Heaven. In Christ, human nature is exalted far above the Angels; and Man, in eternal Glory, will be like the Lord, and one with Him, for ever. Men, in their glorified Resurrection bodies, will therefore surpass the splendours of the dazzling Cherubim in Ezekiel's Vision.

The hope of being *like the Lord*, would be rank presumption, not to say blasphemy, if it had originated in man's own imagination; but as it is a God-given hope, therefore it is not presumptuous, for the Lord Himself uttered the promise, saying, "To him that overcometh will I grant to sit with me in my throne" (Rev. iii. 21).

EPILOGUE.

In concluding these studies on "THE CHERUBIM OF GLORY, AND THEIR MANIFESTATION IN THE CHURCH OF CHRIST, AS FORESHADOWED IN THE VISIONS OF EZEKIEL," a heartfelt thanksgiving must be offered to Almighty God, for His goodness in enshrining these mysteries in His Holy Word, and allowing man to study these heavenly secrets, and even to be a fellow-worker with Him, in the introduction and ultimate triumph of His everlasting Kingdom. The wealth of this Heavenly subject, the History of the Cherubim of Glory, is so vast, that we can, as it were, touch only its fringe.

Every Divine truth becomes clearer, when it can be traced through-out the course of inspired Revelation, even from Genesis to the Apocalypse. Such is the case with the History of the *Cherubim of Glory*. May we search the Inspired and Prophetic Scriptures, as for precious gold and silver, in a deep mine; so that we may "rejoice at (God's) word, as one that findeth great spoil" (Psa. cxix. 162).

Following the examples of Joseph and of Daniel (Gen. xli. 16; Dan. ii. 30), the Author of this Treatise, in all humility, must disclaim any wisdom of his own, in the interpretations propounded; for the light which has been cast on the mystery of the Cherubim, is due to the revived word of Prophecy in the Church of God, and to the restored Ordinances of God in His Sanctuary.

May these meditations and studies fill us with a rapturous hope, in the prospect of future Glory. In order to attain this prize, we would follow the example of the great Apostle, and joyfully suffer "the loss of all things," that we may "obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. ii. 10). O wondrous love of God, "which passeth knowledge," which makes us "heirs of God, and joint-heirs with Christ"! (Rom. viii. 17.)

As members of Christ, let us seek to "walk worthy of God, who hath called (us) unto his kingdom and glory" (1 Thess. ii. 12). How great will be the Glory of the Lord, when "the treasures of (His) wisdom" shall be fully revealed, and when we shall possess faculties which can grasp these mysteries, with increasing comprehension! How glorious must be those Divine revelations, which will occupy our spiritual powers, in Resurrection life; for we shall rejoice in the Presence of the Lord, "in whom are hid all the treasures of wisdom and knowledge"! Then, we shall be able to ask Him questions, as did His disciples of old; and we shall receive from Him, a perfect solution of all previous difficulties and problems. Our chief joy in the Kingdom, will consist in being "ever with the Lord"; for He will lead us, and feed us with knowledge and love, for ever and ever.

Thus, through personal intercourse with the Lord Himself; and *mediately*, through the Ministry of the Fourfold Cherubim (according to our position in the Body of Christ), we shall "grow in grace"; and in the knowledge and love of God, and of our Saviour Jesus Christ, through the power of the Holy Ghost.

We must now offer our humble Doxology to Almighty God, for the Incarnation of His Beloved Son, through Whom we have received these revelations of Divine Glory; and we cannot conclude this Treatise more appropriately, than in the words of the Anthem uttered by the Cherubim and by the twenty-four Elders:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
 "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them (the Apostle) heard saying, Unto him that sitteth on the throne, and unto the Lamb, be the Blessing, and the honour, and the glory, and the dominion, for ever and ever. AND THE FOUR LIVING-CREATURES SAID, AMEN." (Rev. v. 11-14, R.V.)

ΤΩ ΘΕΩ ΔΟΞΑ.

"THE CHERUBIM OF GLORY,"

AND

THEIR MANIFESTATION IN THE CHURCH OF CHRIST,
 AS FORESHADOWED IN THE VISIONS OF EZEKIEL.

PART V.

SUPPLEMENT.

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PART. V.
SUPPLEMENT.

CHAPTER XXVIII.

THE CONNECTION OF THE WHEELS WITH THE CHERUBIM,
AS TRACEABLE IN SACRED AND SECULAR HISTORY.

"WHEELS RUSH'D, SET WITH INNUMERABLE EYES,
WHEEL WITHIN WHEEL OF BERYL; AND INSTINCT
WITH ONE PERVAIDING SPIRIT."

Yesterday, To-day, and For Ever. Bk. ix, p. 287.
Bishop Bickersteth.

ANALYSIS :—The connection of the Beryl Wheels with the Cherubim, may be traced throughout the Old and New Testaments, and also in Ecclesiastical and Secular History.

I. Examples from the *Old Testament* :

- (1) The History of the Patriarch Joseph ;
- (2) The *Providential* guidance of Israel through the Wilderness, by the *Shekinah* and *Cherubim* over the Ark ;
- (3) The division of the Promised Land, by *casting lots*.
- (4) Illustrations from the Book of Ezekiel ;
- (5) The experiences of Daniel ;
- (6) The Providence of God exhibited in the Book of Esther ;
- (7) The connection of Cyrus with the rebuilding of the Temple.

II. Examples from the *New Testament* :

- (1) The Prophecies concerning the birth of our Lord, fulfilled through the decree of Augustus Caesar ;
- (2) The Lord, after a night spent in Prayer, selected His twelve Apostles, whose labours influenced the whole World ;
- (3) The deaths of Ananias and Sapphira ;
- (4) The conversion of the Ethiopian Eunuch ;
- (5) St. Peter's mission to Cornelius ;
- (6) The deliverance of St. Peter from prison ;
- (7) The conversion of St. Paul ;
- (8) The judgment on Elymas ;
- (9) The journeys of St. Paul directed by the word of Prophecy ;
- (10) His experiences at Philippi, as the result of a Vision ;
- (11) His shipwreck, and imprisonment at Rome, which had important spiritual results ;
- (12) The Four Living-Creatures connected with the development of the purpose of God in the World, as revealed in the Apocalypse.

III. Examples from *Ecclesiastical and Secular History* :

- A. The connection of the Cherubim with the opening of the first four Apocalyptic "seals," which symbolize signal events in the World.
- B. The over-ruling Providence of God, as seen in some of the decisive and historic Battles of Christendom.
 - (1) The defeat of Attila, in the Battle of Chalons ;
 - (2) The repulse of the Saracens by Charles Martel, in the Battle of Tours ; and the consequent deliverance of Christendom ;

- (3) The defeat of the Turks at Vienna, by John Sobieski;
- (4) The Battle of Hastings;
- (5) The Battle of Agincourt;
- (6) The Balkan War of 1913;
- (7) The great European conflict which is now being waged. (1916.)
- C. Providential guidance in the lives of Wycliffe, Huss and Luther, the pioneers of the Great Reformation of the XVth Century. The prosperity of the British Nation, during the offering of the Apostolic Intercession, throughout the reign of Queen Victoria.
- IV. Practical Deductions. Although the History of the World appears to be entangled, yet "the LORD reigneth"; and the knowledge of this truth forbids despair. "Full assurance of faith" rests on the over-ruling Providence of God. God's way is "in the sanctuary," and also "in the sea"; i.e., in the Church, and among the Nations of the Earth. The retrospect of the combined action of the Cherubim and the Wheels (in the History of the Church, and of the World) will evoke praise and joy, among the Saints, in the eternal Kingdom of God.

AFTER the withdrawal of "the glory of the LORD," from His Sanctuary and City, terrible calamities ensued. These disasters manifested the correlation of the judgments of God in the World, with His goings in the Sanctuary; this association being typified by the connection of the Beryl Wheels (whose rims are "full of eyes") with the Fourfold Cherubim, who are also "full of eyes."

The connection of the Wheels of God's Providence with the Cherubim, must be of great significance; for Ezekiel records it twice: once, in his first Cherubic Vision; and again, in his second series of Visions. (Ezek. i. 19-21; x. 16, 17.)

"When the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels" (Ezek. i. 19-21).

"When the cherubim went, the wheels went by them: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them" (Ezek. x. 16-17).

Thus, the Visions of Ezekiel emphasize the connection of the Wheels with the Cherubim. The united action of the Cherubim with the Wheels, is not automatic; for it is due to the Spirit, Who

proceeds from the Man above. Therefore, the subordinate glory of the Cherubim and Wheels, cannot compare with the Glory of the Man Who is the Divine Source, through the Spirit, of all Glory, power and action.

In Ezekiel's Visions, the Wheels invariably accompanied the Cherubim; but in the Apocalypse, the Cherubim could progress without the Wheels, in heavenly places, but not on the earth. Thus, the correct idea of the action of the Wheels with the Cherubim, is that of accompaniment, rather than of precedence, or consequence.

It may be well, at the outset of this Chapter, to repeat briefly the interpretation of the Beryl Wheels, viz., that they symbolize the action of God's Providential Government in the World, in co-operation with His purpose in the Church. And the object of the present Chapter, is to illustrate, by examples from Sacred and secular History, the practical connection of the Beryl Wheels with the Cherubim. (See also Chap. IX, pp. 165-172, *supra*.)

Only a few signal Scriptural examples of this connection, can now be adduced; but the whole History of the Church and of the World (if rightly apprehended by faith) would demonstrate this truth, viz., that events in the World, are over-ruled by the Providence of God, to fulfil His predetermined counsel, concerning the final establishment of the everlasting Kingdom of His Incarnate Son.

The connection of the Cherubim in the Sanctuary, with the Wheels of God's Providence in the World, may be illustrated by events cited from the Old Testament, the New Testament, and from Ecclesiastical and Secular History.

I. Examples from the Old Testament.

(1.) Although in the lives of the Patriarchs—Abraham, Isaac, and Jacob—the presence of the Cherubim may scarcely have been perceptible; yet the Four Cherubic, spiritual powers were in continual operation, and the Providential rotation of the Beryl Wheels, was often manifested, through the action of the living God.

A notable example of this truth is afforded by the wonderful history of the Patriarch Joseph. For a time, he suffered unjustly; his "feet (were) hurt with fetters; and he was laid in iron," during his imprisonment, which lasted some 13 years. But the good Providence of God, in the action of the Beryl Wheels, was seen in Joseph's wonderful exaltation, to be Pharaoh's Grand Vizier (or Prime Minister), the Ruler over all the land of Egypt, second only to Pharaoh. Joseph was a godly man, and "the LORD was with him," in all his imprisonments. (Gen. xxxix. 3, 21-23.)

Although the Cherubic Glory is not seen in visible association

with Joseph; yet his personal character displays the *four* lineaments of the Cherubim; for in his Divine mission, he acted as an *Apostle*, in his wise rule over the land of Egypt; and he was a *Prophet*, in the interpretation, not only of his own dreams, but also of the dreams of the chief Butler and Baker, and even of Pharaoh himself.

Joseph was an *Evangelist* to his brethren, in his brotherly words to them: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. xlv. 5). Joseph's Evangelistic characteristics were also manifested by his *faith* in the promise of God, to give Israel an inheritance in the land of Canaan; for Joseph took an oath of the children of Israel, that his bones should be buried in Canaan. This final command is alluded to *four times*, in Holy Scripture; and Joseph's *faith* in the promises of God, was commended by the writer of the Epistle to the Hebrews. (Heb. xi. 22, 39). The *reasonable common sense*, with which Joseph regulated the varied transactions, connected with the famine and the sale of land, would indicate a man of an Evangelistic character.

Joseph acted as a *Pastor*, when in his forgiving love, he comforted his repentant brethren. He also provided food for his father, his brethren, and the Egyptian Nation, in the time of famine.

It would be difficult to find a more beautiful example of the action of the *Beryl Wheels*, than in the eventful and Providential history of the gifted and saintly Joseph.

(2.) The connection of the Cherubim, with the early History of Israel in their *Wilderness wanderings*, is more clearly manifest.

The Presence of the Lord, in the *Shekinah* resting over the Ark, between the Cherubim, guided the Israelites through the Wilderness. (Num. ix. 21-23.) "The ark of the covenant of the LORD went before (the camp) in the three days' journey, to search out a resting place for them." (Num. x. 33; see also Psa. lxxx. 1.)

The journeyings of the Ark, with the Cherubim, were inaugurated by prayer; for "it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered"; and when the Ark rested (at the conclusion of a day's march), the voice of Moses was again heard in prayer, saying, "Return, O LORD, unto the many thousands of Israel" (Num. x. 35, 36).

When the Ark was moved from place to place, it was covered by the Cherubic Inner Veil of the Tabernacle. The golden Cherubim on the Mercy-seat, were not visible; but the Presence of God was displayed in "the pillar of fire and of the cloud" (Ex. xl. 38).

The connection of the complex Wheels with the Cherubim, casts

light upon what might otherwise seem to be a mere topographical catalogue, recording the *forty-two* encampments of the children of Israel, during their Wilderness wanderings. The Israelites were led to these successive halting-places, by the *Shekinah* over the Cherubim; hence, the action of the *Wheels* of God's Providence, can be discerned in the selection of every station.* (Num. xxxiii. 3-49.)

Under the command of Joshua, the Ark and the Cherubim went before the children of Israel, in the passage of the river Jordan; for the people had "not passed this way heretofore" (Josh. iii. 4). They were thus taught lessons of faith, obedience, and self-denial; all their journeys being dependent on the movements of the Ark with the Cherubim, under the guidance of the Lord Himself.

(3.) When the Tabernacle was set up at Shiloh, the *lots* were cast by Joshua, Eleazer the High Priest, and the heads of the Tribes, for the distribution of the Promised Land. (Josh. xiv. 1; xviii. 10.)

This casting of lots took place "before the LORD" ("in the presence of the LORD," *margin*), i.e., before the *Shekinah*, which was over the Ark, in the Sanctuary; so that this transaction was associated with the Cherubim. This division of the Land affected the outer World; and it therefore involved the accompanying movements of the Beryl Wheels. (Deut. xxxii. 8.)

(4.) The intimate connection of the Wheels with the Cherubim, is most prominent in the *Book of Ezekiel* (Ezek. i; x.); and it is remarkable, that the Prophet's Vision of "the glory of the LORD" was repeated, before the revelation of the four idolatries of Israel. (Ezek. viii.)

The events, described in Ezek. x, emphasize the connection between the *Cherubim and the Wheels*; for the scattering of the "coals of fire" (taken from between the Cherubim) indicates the relation existing between the Providential dealings of God, in the outer World, and the hidden movements of the Cherubim, in the *Sanctuary*.

The gradual withdrawal of "the glory of the LORD," and the calamitous results, must have been accompanied by the accelerated whirling action of the complex Beryl Wheels. (Ezek. x. 13.)

Another example from the Book of Ezekiel, of this relationship of the Wheels to the Cherubim, was afforded by the sudden death of Pelatiah. The prophet Ezekiel was brought, by the Spirit, to the East Gate of the Lord's House, where "the glory of the LORD"

*From the time of the departure of Israel from Rameses, to the crossing of the river Jordan, Dr. Hales reckons *sixty* stages or encampments. The journeys of the Israelites in the Wilderness, and the names of their halting-places, have a typical application to the History of the Christian Church.

was located; and he there saw five and twenty men, among whom were "Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people . . . men that devised mischief and gave wicked counsel in this city"* (Ezek. xi. 2).

Pelatiah's sudden death was the startling result of Ezekiel's denunciatory prophecy, and of the withdrawing movements of "the glory of the LORD" with the Cherubim. Hence, this tragedy illustrates the connection between the Wheels and the Cherubim. (Ezek. xi. 1-13.)

The latter part of the Book of Ezekiel describes the future Return of "the glory of the LORD," to His Millennial Temple; and the subsequent re-settlement of the Jews, in their own Land. But though the action of the Beryl Wheels, is not mentioned by the Prophet, in this Vision; yet the Providence of God will assuredly be active in these wondrous events. The restoration of the Jews, with all the attendant circumstances predicted in Holy Scripture, will be a Providential miracle, wrought through the mercy, faithfulness and omnipotence of Almighty God; so that in the re-distribution of the Holy Land among the Twelve Tribes, and in the wonderful physical changes in the Land, we recognize the future Providential action of the Beryl Wheels, carrying out in *time*, the counsels of God from *eternity*.

(5.) Towards the end of the Babylonish Captivity, Daniel (the blameless Prophet and Statesman) made a confession to God of Jewish National sin, and he prayed for the rebuilding of the Temple and City of Jerusalem, and for the return of a Remnant. In answer to Daniel's prayers, Joshua (the High Priest) and Zerubbabel were raised up, to lay the foundations of the second Temple; and later, Nehemiah's spirit was stirred up, by God, to rebuild the walls of Jerusalem, and to re-people the City, in accordance with the commission (granted by the King of Persia), which showed the action of the Beryl Wheels even in the heathen world.

After studying the Prophecies of Jeremiah, Daniel set himself to seek God, by long and earnest self-denial, prayer and fasting. Such devotion was then the only possible mode of approach to the Presence of God; for the Temple of Jerusalem had lately been destroyed. Daniel received an explicit answer to his supplications, in a revelation of the intricate working of God's Providence, during future Centuries, extending even to the end of the World's History, and to the bringing in of the everlasting Kingdom of God. (Dan. ix-xi.)

*These two evil counsellors may prophetically symbolize the Beast and the False Prophet. (Rev. xiii. 4, 11-14. See Chapter XX, *supra*.)

Some fifty years after Ezekiel's Visions, there was no greater manifestation on earth, of the characteristics of the Cherubim, than in the prophet Daniel. In this saintly Prophet, we may discern the reflex of the Cherubim; for he was bold as a *Lion*, in testifying before Kings; he was like a symbolic *Eagle*, in his Prophetic glimpses of futurity; he was a *Man*, beloved of God; and he had the unselfish spirit of a Pastor (symbolized by the *Ox*), as shown in his disinterested solicitude for his companions in exile.*

(6.) The *Book of Esther* reveals the secret working of the eternal purpose of God. The name of God does not occur in this Book (save in cryptogram), yet this History discloses the action of the Wheels of God's Providence, as seen in the cases of Esther, Mordecai, and Ahasuerus, and in the preservation of the Jewish Race, from the murderous designs of the wicked Haman. This deliverance is still commemorated by the Jews, in the Feast of *Purim*.

(7.) Cyrus, the great King of Persia, was one of the most remarkable human agents, in the carrying out of the purpose of God. His birth was foretold by the prophet Isaiah, some 140 years before the event; and Cyrus was a great Providential instrument in the rebuilding of the Temple of Jerusalem, after its destruction by Nebuchadnezzar. (586 B.C.) The latent action of the *Cherubim* was evidently connected with that of the *Beryl Wheels*, when God in His Providence, stirred up the spirit of King Cyrus, to make a proclamation for the rebuilding of the Temple (538 B.C.); thus fulfilling the Prophecy of Jeremiah. (Isa. xlv. 28; Jer. xxix. 10; Ezra i. 1.)

The Books of Daniel, Ezra and Nehemiah reveal the co-ordination between secular History and Jewish ecclesiastical events; proving how God, by His Spirit, influences the hearts of kings, making them unconsciously subservient to His fore-ordained counsel.

II. Striking examples of the connection between the Wheels and the Cherubim, become more frequent in the *New Testament*.

(1.) A remarkable instance of this association, is narrated by St. Luke. The Hebrew Prophet, Micah, had foretold that the Messiah would be born in the village of "Bethlehem of Judæa." This Prophecy had not been forgotten; yet no human being could have dreamed of influencing the events in the outer world, for the accomplishment of this prediction. But in the Providence of God, the Roman Emperor Cæsar Augustus, issued, from his Palace at Rome, a decree "that all the world should be taxed"; and this edict affected Judæa;

*See other examples of these four Cherubic characteristics, as manifested in individual men, Chapter X, pp. 202-205, *supra*.

for "all went to be taxed, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered" (Luke ii. 1-6).

God can turn or dispose the hearts of kings; and it was the Divine Prophecies which unconsciously influenced Cæsar; and not Cæsar who influenced the Prophecies. Thus, an example was afforded of the action of the Beryl Wheels being dependent on the action of the Cherubim, who might be represented by the Prophet.

(2.) In the life of our Lord Jesus Christ, one incident will illustrate the truth under consideration. St. Luke records that the Lord "went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles" (Luke vi. 12-16). As a result of His prayers, the *complex Wheels* subsequently operated, and His chosen disciples (mostly rough Galilean fishermen), supplemented by St. Barnabas and St. Paul, undermined the Grecian and Roman polytheism. Thus, the Apostles, in the *Fourfold Cherubim Ministries*, introduced the Gospel to the most civilized Nations of ancient Europe, who formed the basis of modern Christendom.

(3.) Throughout the Book of the Acts of the Apostles, the powerful action of the *complex Wheels* may be traced; and the leading recorded events in the Church, had their spiritual origin on the Day of Pentecost, when the *Cherubim* became potentially manifested in living men. (See Chap. XI. p. 227.)

The action of the Beryl Wheels, in conjunction with the Cherubim, was evidenced in the sudden judgment, inflicted on Ananias and Sapphira, through the Divine authority of the Apostle Peter, who was then the potential representative of the Cherubim.

(4.) Another instructive example of the *connection* of the Wheels with the Cherubim, was seen in the case of the Ethiopian Eunuch, a proselyte, who was returning from Jerusalem, whither he had gone up to worship. As he was "sitting in his chariot," reading "Esaia's prophet," "the Spirit said unto Philip, Go near, and join thyself to this chariot." Philip, hearing the Eunuch read aloud, enquired, "Understandest thou what thou readest?" To this question, the Ethiopian replied, "How can I, except some man should guide me?" He was reading the passage prophetic of Christ's sufferings (Is. liii. 7,

8); and Philip "preached unto him Jesus," the Divine Subject of this ancient Prophecy. Thereupon, as they passed by "a certain water" near the roadside, the Eunuch was baptized by the Evangelist Philip; and (according to tradition) he became the founder of the Church in Ethiopia, which exists unto this day. (Acts viii. 26-40.)

(5.) A striking example of the correlation existing between the Man on the Throne, and the Cherubim with the Wheels (as set forth in Ezekiel's Vision), may be seen in the special preparation of St. Peter, as the chosen instrument for the admission of the Gentiles into the Church of Christ. (Acts x. *passim*.) Even the Apostles themselves were fettered by Jewish exclusiveness; and a Vision, *thrice repeated*, was needed to remove the prejudices of St. Peter. A Vision was also seen by Cornelius, a Roman Centurion, "a devout man"; and an Angel bade him send for St. Peter, who would tell him what he ought to do. The Apostle was then at Joppa, and the Wheels of God's Providence ("full of eyes") were meanwhile rotating, for three men sent by Cornelius from Cæsarea, "stood before the gate" of "one Simon a tanner," and asked for the Apostle. St. Peter, beginning to comprehend the Vision, went with them to Cæsarea "without gainsaying"; and he preached the Gospel to Cornelius and his friends. Whereupon, the Holy Ghost fell upon these Gentiles (though they were unbaptized), as He did upon the Twelve at Pentecost. In this great pivot event—the sudden admission of the Gentiles into the Church—we discern not only the action of the *Man*, the Lord in Heaven (Who sent down the Holy Ghost), but the action of the *Cherubim*, in the Apostle Peter; and the action of the *Wheels*, as seen in the errand of the messengers sent to St. Peter. In the Visions given to the Apostle, and to Cornelius, we also perceive the action of the *Omnipresent Spirit*, Who transfused the Cherubim and the Wheels with life and power.

(6.) Another remarkable instance of the truth under consideration, was seen in the deliverance of St. Peter from prison. Herod had already killed James; and he intended to bring St. Peter forth, after Easter, for martyrdom. The Apostle was guarded by four quaternions, i.e., sixteen soldiers; and he was bound with two chains, to the two soldiers between whom he was sleeping. "But prayer was made without ceasing of the church unto God for him" (Acts xii. 5); and in answer to these earnest prayers (in which we discern the action of the Cherubim in the Sanctuary), Peter was miraculously released from prison. Thus, the Wheels of God's Providential interposition acted, through the ministry of a Divinely commissioned Angel.

(7.) The united action of the Cherubim and the Wheels, guided by the risen Man, may be traced in the conversion of St. Paul, the great Apostle to the Gentiles. At the stoning of Stephen, "the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts vii. 58). Subsequently (on his persecuting mission to Damascus) Saul was arrested by a Vision of the Lord Jesus Christ, and was suddenly converted. (Acts ix. 3-6, 15, 16, 27; Gal. i. 23.)

In the miraculous conversion of this "chosen vessel," the Lord acted without the intervention of the Cherubim; but He used Ananias to heal the blinded Saul, and other disciples in Damascus, to save Saul's life, by letting him down at night, in a basket. Both of these events illustrated the action of the Beryl Wheels. Thus, the proud Pharisee was converted into the humble disciple; and 'Saul,' the persecutor, eventually became 'Paul,' the Apostle. Through his unwearied and self-denying labours, the purpose of God, in the Church, was advanced throughout the Roman earth. Few men have influenced the human race so extensively and permanently, as St. Paul.

The last sixteen chapters of the Book of the Acts, are devoted to the record of the labours and sufferings of St. Paul (Acts xiii-xxviii); and he is the author of *fourteen*, out of the twenty-one Epistles in the New Testament.

(8.) In a judgment (somewhat similar in kind, though not in degree, to that which befell Ananias and Sapphira) the Apostle Paul inflicted blindness on Elymas the sorcerer; thus illustrating the connection of the Cherubim with the Wheels.

(9.) St. Paul, as a rule, was guided on his journeys, *by the Spirit*. Who spake in Prophecy, through one of the Ministers travelling with the Apostle, probably the prophet Silas (or Silvanus), or, possibly, the prophet Agabus. (Acts xv. 32, 40; xxi. 10, 11.)

The word of Prophecy was an evidence of the Spirit acting directly through the Cherubim, rather than through the Wheels.

The *preventive* action of the *Spirit* was evident, when the Apostle and his band "were forbidden of the Holy Ghost to preach the word in Asia" (a pro-consular province of Asia Minor); and again, when "they assayed to go into Bithynia; but the Spirit suffered them not" (Acts xvi. 6, 7); for they were guided in moving, or in halting, by the Spirit. "Whithersoever the spirit was to go, the (living creatures) went, . . . and the wheels went by them, . . . for the spirit of the living creatures was in the wheels." (Ezek. i. 19-21; x. 16, 17.)

(10.) During a Fourfold Apostolic visitation, St. Paul saw in a Vision, "a man of Macedonia," praying for help; and the Apostle

with his three companions, "immediately endeavoured to go into Macedonia, assuredly gathering that the Lord had called (them) to preach the gospel" in that region. (Acts xvi. 9, 10.) Thus, the Apostle and his three companions, typified by the Cherubim, were led to Philippi, in co-operation with the Beryl Wheels. In this city, Lydia and the Jailor were converted; and here, St. Paul subsequently founded an important Christian Church.

In the Acts of the Apostles, it is recorded that the Lord Himself appeared in Vision to St. Paul *three times*, during his Apostolic Ministry. The first of these Visions was revealed to the Apostle at Corinth, after a Jewish uproar (Acts xviii. 9, 10); and as a result of this Vision, he remained in Corinth, "a year and six months"; where he founded a Church, which became noted for its spiritual gifts, and to which he wrote two long Epistles. This sojourn at Corinth, was brought about by St. Paul's Vision of the Lord, Who controlled the combined action of the Cherubim and the Beryl Wheels.

(11.) The *shipwreck* of St. Paul affords another example of the Providential subordination of events in the World, to the purpose of God in His Church. During the storm, the Lord appeared in Vision to the Apostle, saying, "Fear not . . . God hath given thee all them that sail with thee," viz., two hundred and seventy-six souls. (Acts xxvii. 24, 37.) This endangered multitude little knew their own vital interest, in the practical connection of the Cherubim with the Beryl Wheels, as symbolized in Ezekiel's Vision!

The merciful Providence of God was also exhibited in Rome, by the action of the complex Wheels during St. Paul's imprisonment. The Apostle had long desired to go to Rome; and the Lord had revealed to him, that he must "bear witness also at Rome," and that he "must be brought before Cæsar" (Acts xxiii. 11; xxvii. 24). But St. Paul did not anticipate going to Rome in chains, and thus being an "ambassador in bonds." On his arrival in that City (A.D. 62), he was chained to a soldier (a recognized *custodia militaris*), changed at regular intervals, day and night. (Acts xxviii. 16.) The Apostle, who was "instant in season and out of season," would seize every opportunity of preaching "the gospel of the grace of God," to his military custodians; and they would spread a report of this extraordinary prisoner, who uttered such sublime truths, in so dignified and courteous a manner. St. Paul's personal character, and his unique Evangel, would thus become widely canvassed. In the course of two years, he may have influenced hundreds of soldiers, some of whom were doubtless members of the Emperor's body-guard, or in other high

positions in the Palace. St. Paul must also have come into contact with many slaves, who were attached to the Imperial household. Hence, the Apostle preached the Gospel in "*Cæsar's household*"; and thus Christians were to be found in Cæsar's Palace. While in Rome, St. Paul wrote to the Philippians (A.D. 64), as follows: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest *in all the palace*, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Phil. i. 12-14). And the Apostle concludes with the following words: "All the saints salute you, chiefly they that are of *Cæsar's household*" (Phil. iv. 22). Thus, many Christians may have dwelt in the palatial buildings which covered the Palatine Hill; for the number of Officials and slaves might be computed at 10,000; and this Epistle was written just before the first terrible persecution by Nero, which nearly annihilated the Church in Rome, in A.D. 64.

Through the Beryl Wheels in the World, acting in connection with the Cherubim (represented by the Apostle) the Providence of God blessed St. Paul's words, during his captivity, which thus became the means of extending the Church, even in pagan and licentious Rome.*

(12.) The Apocalypse may be termed the most wonderful and supernatural Book in the Bible; for it symbolically outlines the future synchronous History of the *Church* and of the *World*.

The Vision in Rev. vii, describes the last days, when the *Four Angels* will "hold back the *four* (desolating) *winds* of the earth, that (they) should not blow (in fury) on the earth, nor on the sea, nor on any tree." This Vision indicates the restraining power of the Fourfold Intercession, until the servants of God have been *sealed* "in their foreheads." Analogously, after this sealing ceased, the Fourfold Intercession (under Apostles) was interrupted, and the "silence in heaven" commenced; and then would occur that scattering of the hot coals out of the Golden Censer, indicating that *great disasters* will ensue, which were symbolized by the blowing of the *seven Trumpets*, and the outpouring of the *seven vials*. (See Rev. vii. 1-8; viii. 3-5.)

To discern a spiritual connection, between events in the Church and those in the World, may be difficult; but "the secret of the Lord is with them that fear him" (Psa. xxv. 14). And though "the

*The Roman soldiers, who had witnessed the Crucifixion of our Lord, may also have spread the Gospel tidings; for there is a tradition that Longinus (the Centurion who was then in command on Calvary) became a Christian, and ultimately suffered martyrdom.

Lord God . . . revealeth his secret unto his servants" (Amos iii. 7); yet, to an unbelieving world, it might not be possible to prove a connection, between the offering up of the Apostolic Intercession, and the *prosperity* of England; or between the cessation of this Intercession, and the *decadence* of England. Nevertheless, the interrelation of these recent facts is undeniable. (See pp. 579, 580.)

Rev. vii. 9, reveals the *future* effects of the Beryl Wheels, in gathering the "great multitude . . . of all nations, and kindreds, and people, and tongues," out of the great Tribulation. The Four Living-Creatures, because of this triumph of Divine grace, will fall "before the throne on their faces," and ascribe "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. vii. 10, 11).

The *Book of the Revelation* is full of striking Visions, symbolic of the Lord's acts in the *Church*, and affording examples of the connection of the *Cherubim* with Providential events in the *World*. Wonderful will this relationship appear, when the veil shall be lifted, and "the mystery of God (shall) be finished" (Rev. x. 7).

Thus, in the New Testament, the Gospels, the Acts, the Epistles, and the Apocalypse afford examples of the connection of the Wheels of God's Providence in the World, with the Four Living-Creatures, throughout the past, present, and future History of the Church.

III. The latent connection between the Beryl Wheels and the Cherubim, may also be traced in *Ecclesiastical* and *Secular History*.

In ancient times, "the goings of God . . . in (His) sanctuary," indirectly controlled events in the World. Why should not this relation still exist? God has never relinquished His prerogative of ruling "in the kingdom of men" (Dan. iv. 17). Therefore, the connection between the ruling Man on the Sapphire Throne, the Cherubim, and the Wheels, cannot have ceased, at the beginning of the Christian era; therefore, we may now consider instances from Ecclesiastical and Secular History, illustrating this spiritual connection.

A. Preliminary reference may be made to the Visions in the Apocalypse, of the opening of the Four Seals, which set forth the general History of the Church. These Prophetic Visions, though unnoticed in secular History, have a special application to great salient events, connected with crises in the History of the World. The relation of these events to the Cherubim, is marked and interesting; for at the opening of each of the Four Seals, one of the Four Living-Creatures comes forward, and exhorts the Apostle, saying, "*Come and see.*" Therefore, we are assured that these crises in the World, have some connection with the *Sanctuary* of God, through the action of

the Cherubim or Four Living-Creatures. This relation might not be apparent to the natural understanding, or to the merely intellectual student of secular History; but the connection nevertheless exists, as intimated by the Prophecies in the Apocalypse, and in other portions of the Word of God.

In the History of the Church, the action of the *Four* Cherubic Ministries was seen, in *simultaneous* co-operation, for a brief period, during the 1st Century. But the *successive* predominance of each of the Four Living-Creatures, may be traced antitypically throughout the History of the Church, in succeeding Centuries.

- (a) When the Lamb opened the first seal, the *Lion*, the First Living-Creature or *Zo-on* (Ζῶον), summoned the Apostle, saying, "Come and see" (Rev. vi. 1).

St. John then beheld a Vision of the *Risen Lord* (i.e., the Man on the *white* horse) crowned, and holding "a bow" which typifies the Word of authority in the pure, primitive Gospel, entrusted to Apostles who went forth like arrows. The *Lion* symbolizes *Apostleship*; and the Apostles and their companions "went everywhere preaching" the Gospel; and with the concurrent action of the Beryl Wheels, they caused the strongholds of heathenism to totter.

- (b) When the Lamb opened the second seal, the second *Zo-on*, the Calf or *Ox*, said "Come and see" (Rev. vi. 3).

The Ox or Calf (representing the *Pastoral* Ministry) invited St. John to view the condition of the Church, after the removal of Apostles, when Pastors or Bishops usurped Apostolic rule. The colour of the horse, seen in this Vision, was *red*; and he that sat thereon, had power "to take peace from the earth: . . . and there was given unto him a great sword." Temporal and military power were then assumed, by the Church; and this worldly rule of the Episcopal or Pastoral Ministry, was characterized by strife and *bloodshed*.

The ambitious usurpation of the jurisdiction of Christ, by the Bishop of Rome, was the outcome of a desire to repress heresy. But, for this end, the Pope and his Bishops used carnal weapons of persecution; and they appealed to the sword of the temporal power, to enforce the sentence of the Church, which they should have acted only in the capacity of a *spiritual Tribunal*.

- (c) When the Lamb opened the third seal, the third *Zo-on*, the *Man*, said "Come and see"; and a *black* horse appeared, with a rider who "had a pair of balances in his hand," and who measured out "the wheat" and "the barley," and was bidden to "hurt not the oil and the wine" (Rev. vi. 5, 6).

The Lord fed the multitudes with barley, and also with wheat. The firstfruits of the *barley* harvest was presented to God, at the *Passover*; and the firstfruits of the *wheat* (in the form of loaves), at *Pentecost*; severally typifying spiritual truths which are revealed, through the Evangelistic and Apostolic Ministries, in the Spirit.

The horse in this Vision being *black*, indicates a period of mourning; and the use of the balances, typifies famine; while the *Man* (the third *Zo-on*) shows the action of the Evangelist, in preaching the Word of God.

The Ministry of the Evangelist, was most manifest in the times of the Great Reformation, when the intellect of Man became free to weigh, or measure out, the truth of God.*

- (d) When the Lamb opened the fourth seal, the fourth *Zo-on*, the flying *Eagle*, said, "Come and see." "A *pale* horse" then appeared, whose rider was "Death," followed by Hades; and a great slaughter occurred, when "the fourth part of the earth (was slain) with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. vi. 8).

The era in the History of the Church, symbolized by the flying *Eagle*, may be termed *Prophetic*; for after the great French Revolution, the minds of many pious men were stirred up to search the *Prophetic* Scriptures, with unwonted zeal.

In the above great eras in the Church and in the World, typified by the Four Seals, the action of the Beryl Wheels (in subordination to the Four *Zoa*) was powerful, though invisible.

B. Turning now to *Secular* History for further examples, we may adduce *three decisive Battles*, when the uprooting of Christianity was threatened; so that Europe might have become heathen, Saracenic or Mohammedan. The Providential actings of God, for the protection of His Church, may be clearly discerned in the victories of the Christians.

- (1) The *first* example was the decisive victory at *Chalons*, which in the Providence of God, was largely instrumental in the preservation of early Christianity.

The Ten successive Persecutions of the primitive Church, by the Roman Emperors, had come to an end; and the Bishops, in four great Ecumenical Councils, had defined four fundamental Articles of the Christian Faith, which had been assailed respectively, by Arius, Macedonius, Nestorius, and Eutyches, A.D. 325-451.

In A.D. 441, the *Huns*, a Kalmuck-Tartar race, had attacked the *Eastern* division of the Roman Empire, under Attila who was known

*See the various Protestant Confessions of Faith. Chap. XIX, pp. 388, 389.

as "The Scourge of God." Theodosius, the Emperor of the East, was glad to make peace with Attila (A.D. 450), who then turned his attention to the Western division of Europe. At the head of half a million of men, Attila menaced the existence of the Western Empire.

Thus, at this crisis, Asiatic heathenism threatened to uproot Christianity. But the Romans and the Goths agreed to unite their forces against their common enemy; and Aetius and Theodoric, at the heads of their respective armies, defeated Attila and his hosts, on the plains of *Chalons*, A.D. 451. The Church of God was thus saved from extermination, in the Western Empire, by the good Providence of God, Who, at this time, preserved Europe for the future development of Christian Evangelization.

- (2) The over-ruling Providence of God was again manifested, in the action of the Beryl Wheels, for the deliverance of His Church, in the victory gained at the Battle of *Tours*, A.D. 732.

During the previous century, the work of Evangelization had proceeded rapidly; until a new Anti-Christian enemy arose in the East, in the person of Mohammed.

Between A.D. 629 and 632, Mohammed conquered Arabia; and from A.D. 632 to 651, his successors subjugated Persia. Subsequently, Syria, Egypt and Africa also came under the sway of the "False Prophet." In these countries, many Christians were gathered in numerous Dioceses; and no less than 4,000 Churches were destroyed, in North Africa, by the Mohammedan invaders. These Saracen hosts crossed the Straits of Gibraltar, conquered Spain (A.D. 709 to 713); and intended to take possession of Europe, to uproot Christianity, and to establish, in the Western Empire, the false religion of Mohammed.

But God frustrated these sinister designs, by raising up a Burgundian prince, Charles Martel ('the Hammer'), to defeat the Saracens in the battle of *Tours*, and to repel the invaders. (A.D. 732.) A learned historian remarked that, but for the Christian victory at *Tours*, the Koran, rather than the Bible, might have been taught in the schools of Oxford.*

- (3) The third great Christian victory was gained by John Sobieski, King of Poland, who raised the siege of Vienna, and defeated the Turks, A.D. 1683. "He conceived it to be his special mission to contend, with all his energy and power, against this enemy who threatened Christendom, from the shores of the Bosphorus."

*The Decline and Fall of the Roman Empire. Vol. VII, p. 17, et seq. Edward Gibbon.

This decisive victory checked the tide of Turkish conquest, which had been flowing onward into Europe, since 1358. After Sobieski's victory, history records the wresting of Provinces (one by one) from Moslem rule; until at the present day, but a fraction of the great Turkish conquests in Europe, remains under the Crescent flag.

In the foregoing Battles, God's Providential ordering of events in the World, was subordinate to His purpose of safe-guarding His Church. If Attila had prevailed, Europe might have relapsed into heathenism: if the Saracens had prevailed, Europe might have become Mohammedan: if the Turks had prevailed, Europe might have fallen into the miserable condition of the Balkan States.

- (4) The Battle of Hastings, A.D. 1066, affords another example of the victory of faith and piety, through the Providence of God. The English (or Saxons) spent the eve of the Battle in revelry and feasting. But the Normans employed their vigil in fasting and prayer, being duly shriven and blessed by their priests; and Providence gave them the victory.*
- (5) Before the battle of Agincourt, in A.D. 1415, the devout English soldiers (whose numbers were inferior to those of their French foes) spent the night in prayer and humiliation, in contrast to the revelry of the French camp; and they obtained a decisive victory. (See Shakespeare's splendid description, *Henry V*, Act IV, Scene I; and Act V.)
- (6) The wonderful events, which occurred in the recent Balkan War (1913), caused the destiny of Constantinople to hang in the balance, and almost drove the Turks out of Europe.

Many prophetic students consider that "the times of the Gentiles," lasting 2,500 years, as predicted by Daniel, are now expiring. (Luke xxi. 24.) The Turks are losing their hold upon Palestine; and thus God's eternal counsels seem to be approaching fulfilment, in the restoration of His ancient people, the Jews, to the Promised Land.

- (7) Finally, the colossal Battles, which for two years, have desolated large areas in Europe (Aug. 4, 1916), afford a striking example of how the Beryl Wheels are revolving; their name being no longer *Ophanim*, but *Galgol*. But the voice of supplications, rising from millions in Christendom, and especially in England, affords a cause of thankfulness. Our trust is in the power of God, Who answers prayers offered in His Son's Name, and Who will ultimately bless the righteous cause.

*Gesta Regum. William of Malmesbury (cir 1080-1143.)
History of the Norman Conquest, pp. 450-451, E. A. Freeman, M.A.
History of France. Vol. II, pp. 434-5, Michelet.

C. The Great Reformation of the XVIth Century, was due primarily, to the initiative, boldness and energy of John Wycliffe, "the Morning Star of the Reformation." The Evangelical truth, which he derived from the Word of God, was widely disseminated, through his labours, and through the working of the *Beryl Wheels*. These rays of Scriptural truth and light subsequently irradiated Christendom.

The life of Wycliffe (A.D. 1325-1384) affords one of the most interesting examples of the purpose of God, in His Church. Wycliffe was the source to which many subsequent Reformers were indebted; for he was the first *popularizer* of the whole Bible, and the first to translate it from the Vulgate, into the vernacular English; he also set on foot, a body of itinerant preachers; many of whom were Fellows of Oxford Colleges; and he supplied them with copies of his English Bible, to direct their teaching. (A.D. 1378.)

Wycliffe's monumental translation of the Bible was undertaken and accomplished, before the invention of printing. Therefore, every copy had to be laboriously written out by hand; and yet more than 1,000 of these manuscript Bibles were circulated. The Roman Catholics burned all the copies they could find; but 150 MSS., are extant; some specimens being preserved in the British Museum.

John Huss, the noted Reformer (A.D. 1369-1415), became a disciple of Wycliffe, possibly through the influence of the retinue of Anne of Bohemia, who was the wife of Richard II, King of England.

"Huss was a man of profound learning; and was undoubtedly the intermediary in handing on, from Wycliffe to Luther, the torch which kindled the Reformation."

In 1398, Huss was appointed Examiner and Lecturer at the University of Prague, and chief preacher to the citizens; although he was profoundly convinced of the value of Wycliffe's writings.

But the Pope, Alexander V, issued a Bull in 1409, ordering the surrender of all Wycliffe's works. The Archbishop of Prague publicly burned 200 volumes of Wycliffe's writings, in the courtyard of his Palace; and he excommunicated John Huss. The principal work of Huss, *De Ecclesia* (which furnished most of the capital charges preferred against him), was mainly a transcript of Wycliffe's Treatise, of the same title.

At the Council of Constance, in 1415, Huss publicly defended the Treatises of Wycliffe. Thereupon, he was sentenced to death, at a full sitting of the Council; and after being degraded, he was immediately burnt at the stake.

Luther (A.D. 1483-1546), who is regarded as "the Pillar" of the Great Reformation, was largely indebted to Wycliffe, whose doctrines were embodied in the works of Huss, to which, Luther wrote an interesting preface.

The doctrine of "Justification by Faith" was first apprehended by Luther, when he was a solitary monk. He was subsequently led to expose the errors of Rome (including Papal Indulgences), courageously nailing his 95 Theses on the Church Door of Wittenberg, A.D. 1517. He also publicly burned the Papal Bull, in the same town, A.D. 1520. The result of this bold step, and of his other drastic actions, contributed to the rending of Europe into two hostile camps, the Protestant, and the Roman Catholic; each section numbering, at the present time, about 200,000,000 adherents.

Four pioneers of the Great Reformation (alluded to in Chap. X, p. 204), partially manifested the four typical Cherubic characteristics; Savonarola might represent the *Prophet*; Erasmus, the *Elder* (or Apostle); Luther, the *Evangelist*; and Melancthon, the *Pastor*.

In the two illustrious pre-Reformation characters, previously mentioned, *Evangelistic* characteristics might be discerned in Wycliffe; and *Prophetic* tendencies in John Huss; while among the leading actors in the Reformation, *Apostolic* lineaments may be discerned in Calvin; and the *Pastoral* character in Cranmer.

Though the lives of these Christian heroes were not synchronous, yet their labours (in conjunction with the Wheels of the good Providence of God) tended to one common end, the removal of the Medieval shackles from the minds of men, by the free circulation of the Word of God, which is the birthright of all Christian men.

Thus we may trace a connection between the latent Cherubic characteristics, and the movements of the Beryl Wheels, in the Reformation of the XVIth Century.

A manifest relation may be perceived by the spiritually-minded, between the Wheels and the Cherubim, in the retrospect of the last eighty years. In 1835, the Apostolic Ministry was re-inaugurated by the Lord, when Apostles were *separated* to their Official duties, in the Church; and the Fourfold Ministry was subsequently developed. The *Fourfold* or *Cherubic Intercession* could then be offered in the Church, "for kings and for all men, that we might lead a quiet and peaceable life." This Divinely-ordained Intercession must have brought down a blessing on the whole of Christendom; and during the offering of this Apostolic Intercession,

England was at the zenith of her prosperity.* (See Chap. XXX, p. 600.)

This Intercession, inaugurated two years before the commencement of Queen Victoria's reign in 1837, was continued until twelve days after her death (Jan. 21, 1901), when the last surviving Apostle died, Feb. 3, 1901. Thereupon the full, Fourfold, Apostolic and Cherubic Intercession ceased, in the Church on earth; and this cessation must involve spiritual declension and disaster.

IV. The great truth of the connection between the Wheels and the Cherubim, suggests lessons of practical importance.

However intricate or evil, the History of the World may appear, let us never give way to unbelief, saying, like Israel of old, "the LORD hath forsaken the earth, and the LORD seeth not" (Ezek. ix. 9). Rather, let us be established in the truth, that "the LORD reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved" (stagger, *marg.* Psa. xcix. 1). Ere long, the LORD will manifest His great power, and will subjugate all His enemies; He will then bring in His everlasting Kingdom of Righteousness; and the earth shall rejoice; for the LORD will govern the Nations with equity, filling Creation with salvation, righteousness and praise. Therefore, in the present "distress of nations," firm faith must be cultivated in the overruling Providence of God. Faith must fix an unwavering eye on the Man, Who reigns on the Sapphire Throne; for He is the Lamb, once slain, but now "risen from the dead." "Let us (therefore) run with patience the race that is set before us, looking unto Jesus," Whose Throne cannot be shaken. This is our faith and our comfort, in the present "perilous times"; for numerous concurrent signs indicate that we are living in "the last days" of this Dispensation.

A Christian Poet, speaking of the Lord's Advent (for which we should be waiting), alludes to our hearing, by faith, "the thunder of (His) chariot wheels."† What solace, the Saints of God may derive from believing that the Lord, Who sits on the Throne, guides, through the Spirit, the Cherubim and the Beryl Wheels among the tangled mass of the Nations which compose Christendom.

If men would comprehend the mysterious workings of God's Providence, they should search for the solution in "the church of the living God, the pillar and ground of the truth."

"Thy way, O God," exclaims the Psalmist, "is in the sanctuary" (Psa. lxxvii. 13). The Throne of the Most High was symbolized of old,

*See *Ancient Tyre and Modern England*, p. 190, *et seq.* Philo-Anglicanus. 1906.
†*Hymns for the use of the Churches*, No. 50. Rev. W. H. Bathurst, 1831.

in the inner Shrine, by the Ark of the Covenant, and by "the glory of the LORD" between the Cherubim. We "have seen thy goings, O God; even the goings of my God, my King, in the sanctuary" (Psa. lxxviii. 24).

The LORD has His way not only "in the sanctuary"; but, as the Psalmist declares, He has another way, which is also full of mystery; for His "way is in the sea, and (His) path in the great waters" (Psa. lxxvii. 19). There is a vast difference between the Sanctuary of God, on Mount Zion, and the sea—the trackless ocean—where no path is traceable, and where God's "footsteps are not known."* What is the meaning of the sea? In many passages of Scripture, the roaring sea symbolizes the tumultuous Nations of the earth. (Jer. vi. 23; Rev. xvii. 15.) "The sea" figuratively represents "the people," even the turbulent Democracy; for it is written, God "stilleth the noise of the seas, the noise of their waves, and the tumult of the people" (Psa. lxxv. 5, 7.)† Thus, after the noise of the sea and of its waves, has been alluded to twice, "the tumult of the people" is added, by way of interpretation. Unbridled Democracy has always been fickle, vociferous and boisterous; so that no more appropriate symbol could be found of "the people," and of their madness, than "the sea"; and in this figurative sense, our LORD speaks of "the sea and the waves roaring; men's hearts failing them for fear" (Luke xxi. 25, 26).

The prophet Isaiah, also, compares the tumultuous Nations to the sea, in the following words: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." (Is. xlvii. 12, 13.)

The way of God "in the sea," may be unknown; or known only in the light proceeding from the Sanctuary. Amidst the great roaring of the sea, when "the floods are lifted up" to the heavens, the "still small voice" of God, may not be audible; and in the midst of the waters, the Living-Creatures would obviously not be present. If the translucent Beryl Wheels be in the sea, although they may be

*The way of God in His Sanctuary, would be symbolized by the Cherubim; and His way in the sea, by the Beryl Wheels in the World; and their joint action is seen in leading God's people, by His appointed Ordinances.

†"The madness of the people." *Pr. Bk. Version.*

invisible to the natural eye, and though the mighty waves dash against them, yet they rotate, unfractured, and unimpeded. For even through the sea (the Red Sea), God's Providence led His "people like a flock by the hand of Moses and Aaron," to the Land of Promise (Ps. lxxvii. 19, 20); and though at that time, the Lord's "way appeared to be in the sea," yet He eventually led Israel to Mount Sinai, where He manifested His *Sanctuary* and His *Cherubim*.

The prophet Ezekiel records that "When (the Cherubim) stood, (the Wheels) stood" (Ezek. i. 21). Hence, the Wheels are represented as being sometimes at rest; not that this inaction indicates any interruption of God's Providential government of the world, which must necessarily be always either in manifest or latent operation.

How can we sinful and short-sighted mortals, presume to affirm, or to deny, that God may sometimes delay His Providential workings? He may either retard, or expedite the carrying out of His purposes, according to the measure of our faith, co-operation, and prayers. (Ezek. xxxvi. 37.) God, in His long-suffering, is willing to wait. (Isa. xxx. 18; 1 Pet. iii. 20; 2 Pet. iii. 15.)

There must be a revolution of *time*, and of God's appointed set times, for the development of His ultimate purpose. (Ecc. iii. 1.) But the movement and rotation of the Beryl Wheels are not always at a uniform rate. In the Visions of the Cherubim and the Wheels, hints are given of times of pausing or standing still. (Ezek. i. 21; x. 17.) This quiescence might indicate that, on such occasions, there was no special movement occurring, either in the Church, or in the World.

The relation between the complex Beryl Wheels and the Cherubim, suggests a topic for profound meditation; viz., the inscrutable Providences of God, in the History of the Church, and of the World. This connection will afford a subject of praise and joy to the saints, even in the Kingdom of God. All God's counsels are, like Himself, eternal; and we may re-echo the outburst of praise, uttered by the Apostle Paul, when he contemplated God's past dealings with Israel: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the LORD? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen." (Rom. xi. 33-36. R.V.)

CHAPTER XXIX.

THE ASSOCIATIONS OF THE CHERUBIM
WITH THE BLESSED TRINITY.

"THE FOUR LIVING CREATURES . . . HAVE NO REST DAY AND NIGHT, SAYING, HOLY, HOLY, HOLY, IS THE LORD GOD, THE ALMIGHTY, WHICH WAS AND WHICH IS AND WHICH IS TO COME."

Rev. iv. 8. (R.V.)

ANALYSIS:—

I. The Associations of the Cherubim (or the Four Living-Creatures) with the Three Divine Persons of the Blessed Trinity—

- (1) The Father;
- (2) The Incarnate Son;
- (3) The Holy Ghost.

The Cherubim associated with

- II. The Worship of Almighty God;
- III. Divine Ministry or Service;
- IV. Divine Life;
- V. Divine Glory;
- VI. The Throne of God;
- VII. Divine Mercy;
- VIII. Divine Judgment;
- IX. Resurrection;
- X. The Kingdom of God.

THE various *associations* of the Cherubim have been mentioned incidentally in previous Chapters; but they may now be briefly reviewed as a whole.

The Cherubic associations are *twofold*; being connected first, with *God*; and secondly, with *Man*.

There is a marked difference between these two classes of Cherubic associations; for in the first series, the Cherubim are connected with the supernatural, and the sublime; but in the second series, their connections are more practical, and congruous to the creature. These practical associations of the Four Living-Creatures with *Man*, will be considered in the succeeding Chapter. (p. 592, *infra*.)

I. The Cherubim have associations with each of the Divine Persons of the Blessed Trinity.

Primarily, the Cherubim are connected with the Glory of God the Father; secondly, they form part of the Glory of the Incarnate Son;

and thirdly, they manifest the Glory of the ever-blessed Divine Paraclete, the Holy Spirit. Such associations with the Blessed Trinity, are the noblest that can pertain to any creature.

(1.) The Cherubic Living-Creatures set forth the four eternal modes of operation, which are inherent in God, the *uncreated Father*.* In the Christian Dispensation, Apostles (the first Order in the Fourfold Cherubic Ministry) were gifts from the Father to the Son. (John xvii. 9.) The Apostles were sent forth, not only by Jesus Christ, but primarily by God the Father (Gal. i. 1, 15, 16); and they are "stewards of the mysteries of God" the Father. (1 Cor. iv. 1.)

As the Vision of Ezekiel represents the Glory of God, it must therefore manifest the Glory of the Father. All Glory springs from the eternal Father, for "of him, and through him, and to him, are all things." The Apocalypse was a gift from the Father, to the Incarnate Son; and the Glory of the Father is seen in that of His Son; for the uncreated Son reflects the Glory of the uncreated Father.

(2.) The Cherubim have special associations with the *Son of God*. All that the Father hath, the Son hath also; for God created all things by the Son, and "without him was not anything made that was made" (John i. 3). The Incarnate Son, in His true and perfect humanity, manifested the *fourfold characteristics* of the Cherubim; for these have a basis in human nature, which was originally created in "the likeness of God." (See Chap. X, pp. 191-193, *supra*.)

In the Tabernacle and Temple, the Cherubim in the Holy of Holies, being formed of *solid gold*, testified to the truth of Christ's *Divinity*; while those embroidered on the *veil*, which was a type of the flesh of Christ (Heb. x. 20), testified to His *humanity*. Thus, the Cherubim in the Oracle, bore a twofold witness to the Son of God.

The Vision of Ezekiel displays the pre-eminent Glory of Jesus Christ, the Son of God; for His Incarnation (as already observed) is the clue to the true interpretation of this Vision. The radiance of the Man on the Throne, the Rainbow, the attendant Four Living-Creatures with their varied lineaments, and the ocellated Beryl Wheels, all witness to the majesty and glory of Him, Whose Name is "above every name"; and before Whom, "every knee (shall) bow," in heaven, in earth, and "under the earth" (Phil. ii. 9-11).

(3.) The Cherubim have also associations with God the *Holy Ghost*; for the Cherubic Ministry of Apostles, Prophets, Evangelists, and Pastors, was contained in the Gift of the Holy Ghost, at Pentecost.

*See Chap. I, p. 4, *supra*.

The Holy Spirit is the great Source of revelation to the Church; for He takes of the things of Christ; and in accordance with the Lord's promise, He shows them unto Apostles and Prophets, in the economy of the Body of Christ. (John xvi. 15; Eph. iii. 5.)

In Ezekiel's Vision, the Glory of the Eternal Spirit is resplendent; for He permeates this Vision with His life, fire, light and energy; and though He is not so objectively present, as the Man on the Throne, He nevertheless proceeds from *this Man*, to Whom He is given without "measure." (John iii. 34.) Thus, the Spirit fills the Cherubim with life, power and glory; and He enables them to fly swiftly, like "a flash of lightning." He also endows the adjacent complex Beryl Wheels with the power of whirling motion, in co-operation with the Cherubim; while He knits the whole organism into a glorious, supernatural unity.

The Glory of the eternal Trinity—the Father, Son, and Holy Ghost—is thus manifested in association with the Cherubim.

II. Throughout Sacred History, the Cherubim were connected with the *Worship* of Almighty God; for they were conspicuous in the Jewish Sanctuaries raised for His honour.

In the Tabernacle of Moses, and again, in the Temple of Solomon, the golden Cherubim were in the *Holy of Holies*. Into this Shrine, the reconciling blood of the sin-offering was brought, once a year, on the Great Day of Atonement. This solemn rite would link the Cherubim with Sacrifice, and also with Atonement, which have ever formed essential parts of Divine Worship. (See Sec. VII. p. 589.)

In St. John's Visions of the Apocalypse, the Four Living-Creatures offer ceaseless Worship; for the Cherubim (like the Seraphim) continually sing the *Trisagion*. "They rest not day and night; saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Although weak mortals, who are encompassed with infirmity, might deem this occupation monotonous; yet this is not the experience of glorified and immortal spirits, who find in Divine Service, the great end and joy of their being.

In this act of adoration, there is no supplication, no element even of prayer; no reference to the creature, no unsupplied want, no unfulfilled desire; for God the Creator is "all in all." The eternal and independent existence of God, His superlative holiness, His essential and inexhaustible love, are Divine attributes which constitute the stability of the New Creation, and form the chief theme of the adoration, and joyful praise, offered to God, by the Four Living-Creatures.

Ezekiel, in his Visions, beheld "*the appearance* of the likeness of the glory of the LORD"; but in the Vision of St. John, the word

"appearance" is no longer used; for the connection between the Cherubim in the Church, and the Worship in Heaven, has become a reality.

Sacrifice, Intercession and Praise are associated with the Heavenly Worship, offered by the Cherubim in the Apocalypse.

(1.) St. John, in his Vision of "the Lamb as it had been slain," beheld the Four Living-Creatures, who worship the Lamb, and make His *Sacrifice* the peculiar subject of their adoration, singing, "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood"; and again, after the chorus of the Angelic anthem: "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing . . . the four (*Zoa*) said, Amen." Thus, the Divine Sacrifice of the Lamb, is the basis of the Cherubic Heavenly Worship.

(2.) The Cherubim are associated with *Intercession*, not only in Jewish, but also in Christian Worship; for in the Apocalyptic Vision, the four *Zoa* with the twenty-four Elders, fall down "before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints" (Rev. v. 8). This act affords a beautiful illustration of the Fourfold Intercession of the Church, offered by the Fourfold Cherubic Ministry, as enjoined by the Apostle. (1 Tim. ii. 1.)

(3.) Finally, the Cherubim take part in the great outburst of *Praise*, which forms the eternal and all-embracing ritual of the Worship of Heaven. After the destruction of the mystical Babylon, and in the celebration of "the marriage of the Lamb," "the four and twenty elders and the four living creatures (fall) down and (worship) God that sitteth on the throne, saying, Amen; Hallelujah." (Rev. xix. 4 R.V.)

III. Divine *Ministry* is associated with the Cherubic function of Service. In Ezekiel's Visions, the Cherubim bore upon their heads and wings, the crystal Firmament, supporting the throne of the King, when the Glory departed from the doomed City of Jerusalem, and also when it returned to the rebuilt Temple of the God of Israel.

Since the Cherubim symbolize Ministers, they must be connected with the service of God, and with the fulfilment of His commands. They "hearken unto the voice of his word"; being ready to fly instantaneously, like "a flash of lightning," to the bounds of Creation, in the performance of the Divine pleasure. (Ps. ciii. 20.)

One prominent aspect of the Cherubic Ministers in the Church, is their *status* as "workers together" with God (1 Cor. vi. 1), until the completion of the New Creation; but even then, their work will not cease, though their functions may be changed. In the Old Creation, Angelic Cherubim exercised their fourfold functions. But when the

Cherubic Ministries of the New Creation were introduced, the work of the Angelic Cherubim continued; for they were still employed by God, in guarding and supervising the Old Creation. But the Fourfold Ministry of the Cherubim in the Church, will continue for ever in the New Creation, which will need direction and supervision, in Divine Worship and Service.

IV. The Cherubic Glory of the Lord, in Ezekiel's Vision, is instinct with *life*. This abundance of life, is due to the association of the Living-Creatures with Him Whose glorious Name is "*the living God*."

What a mystery is life! Familiar, as we are, with life in its myriad forms, neither the wisest philosopher, nor the most learned scientist, can explain this mystery, or even define it satisfactorily. But what must be our wonder and awe, when we contemplate the greatest of all mysteries, "*the living God*," the great "I AM," Who is "from everlasting to everlasting," "who was, and is, and is to come," and Who is to be worshipped by His whole Creation, for evermore.

The associations of the Cherubim with *life*, are also conspicuous in the Book of the Revelation, when the Cherubim and the twenty-four Elders fall down before "Him that sitteth on the Throne," worshipping Him "who *liveth* for ever and ever." (Rev. iv. 9, 10; v. 14; x. 6; xv. 7.)

No other designation of the Cherubim, than that of the "*Living-Creatures*" (as given in the Books of Ezekiel and the Apocalypse, R.V.), could more forcibly testify that their life springs from "the living God." (See Chap. II, pp. 15, 16, *supra*.)

Moreover, no phrase could give a more vivid idea of intense life, than the description of the Cherubim, as "*full of eyes*" (Ezek. x. 12; Rev. iv. 6); for if any member of the human body can be regarded, as a concentrated manifestation of life and vitality, it is the eye—the brilliant, vivacious, piercing eye—with its powers of pervasive vision over a distant horizon.

The Cherubim in Ezekiel's Vision, manifest those faculties which will be enjoyed by the redeemed, in the world to come; for they represent created life, in its future highest super-human development.

In History, the earliest association of the Cherubim was with *life*; for they kept open "the way of the tree of life." Thus, the guardianship of *life*, was the first recorded duty and function of the Cherubim. (See Chap. II, p. 17, *supra*.)

With the *Tree of Life*, in the midst of the Garden of Eden, man's history begins; with the *Tree of Life*, the Visions of Ezekiel conclude; and with man's restored access to the *Tree of Life*, in the midst of

the Holy City, the Apocalyptic Revelation of the eternal purpose of God, is brought to a close. (Gen. ii. 8, 9; Ezek. xlvii. 12; Rev. xxii. 2.)

The Ark of the Covenant, overshadowed by the Cherubim, contained *three symbols* associated with *life*: (a) the Tables of the *Law*, including a promise of *life* to the obedient, as ministered subsequently by Christ, Who fulfilled the righteousness of the Law; (b) *Aaron's rod*, typifying the budding of Resurrection *life*, in the Ministries of the heavenly Melchizedec; and (c) the *pot of manna*, which was an abiding witness to the "angels' food," given for the sustentation of Israel's *life*, in the Wilderness, and symbolizing the Eucharist in the Christian Church.

The Mosaic Cherubim, being *lifeless*, could not minister life; but the *Living-Creatures* in Ezekiel's Vision, are characterized by life, pointing to a new Covenant of life, and not to the ministration of death. The Lord, since His Resurrection and Glorification in Heaven, has imparted *life* from the Holiest of All, as the Great High Priest. The *four pillars* of access to the Holiest Place in the Temple, typified the *Four Ministries*, by which Divine *life* is administered in the Word and Sacraments, through the gift and power of the Holy Ghost.

V. The associations of the Cherubim with the *Divine Glory*, are continuous; for even the golden Mosaic Cherubim were called "*the cherubim of glory*" (Heb. ix. 5). As Christ is now "*the Lord of glory*," and "*the King of glory*"; how glorious must be the nature of those Creatures, who are the chief exponents of the uncreated Glory of the Incarnate Lord!

"The immortal Lord was glorified, after His Resurrection and Ascension. The Fourfold Ministry came from Him, as Four Living-Creatures, receiving His life and revealing His Glory. The Lord's Fourfold Ministry, which is now exercised from Heaven, brings to man, not only life, but also *Glory*, through Baptism, Holy Communion, Confirmation, and the Sealing; and through every Ordinance of the Church on earth. The Cherubic Ministry, as a gate of access, leads to the full manifestation of regenerate life, and to the Glory of the Kingdom."

"When Moses came down from Mount Sinai," his face, which shone with reflected Divine Glory, had to be veiled; for the Israelites "could not steadfastly look to the end of that which is abolished," not understanding God's purpose in Christ. But Apostles, who behold "with open face" the Glory of God, minister this Glory, in the fulness of that blessing, which is the gift of the Holy Ghost. (Exod. xxxiv. 29-35; 2 Cor. iii. 7-18.)

The Gospel must be Fourfold in its ministration, because the

Four Living-Creatures form part of the revealed Glory of the Lord. The Fourfold Ministry will be seen, accompanying the Risen and glorified Lord, when He returns in glory and immortality. By the continual ministrations of the Fourfold Ministry, we are gradually changed by the Spirit of God, "from glory to glory." When we shall see Christ, "we shall be like Him"; for His hidden life and glory will then be displayed, as the final revelation of the mystery of "Christ in (us) the hope of glory" (Col. i. 27).

VI. The Cherubim are prominently associated with the *Throne of God*.

This connection with the Throne of the KING OF KINGS, was manifested in their position on the Ark of the Covenant. The Ark, more than any other piece of Tabernacle furniture, would symbolize the King's Throne; for it is stated that God sitteth upon the Throne (1 Kings xxii. 19; Psa. ix. 4), and also that He "sitteth upon the cherubim." (Psa. xcix. 1, R.V.) In Ezekiel's Vision, the connection of the Cherubim with the Throne, as *throne-bearers*, is manifest. On their heads and on their wings, rests the crystal Firmament, supporting the Sapphire Throne, on which the Man—the *Theanthropos*, the Incarnate God—is seated, as we have already observed. (Ezek. i. 23-26.) The Cherubim are active agents, when the Man on the Throne, in the full blaze of Divine Glory, returns to His Millennial Temple. (Ezek. xliii. 2-5.)

In the Apocalypse, the relation of the Cherubim to the Throne, is prominent; for they are seen "in the midst of the throne and round about the throne"; so that from their intimate connection with the Throne of God, we might venture to speak of them as the *Royal Cherubim of Glory*; remembering that their glory is derivative, being a reflection of the Glory of the King "*who sitteth upon the throne*." The Living-Creatures are thus connected with the Throne of God and of the Lamb. (Rev. iv. 6; v. 13).

VII. The Cherubim have an intimate association with *Divine Mercy*; for they were an integral part of the Mercy-seat, which formed the solid golden lid on the Ark of the Covenant. The attitude of the Cherubim betokened reverence and adoration, as though they were contemplating the hidden mystery of the *Law* in the Ark, and also the mystery of the *Gospel*, symbolized by the blood sprinkled once a year, on the Mercy-seat.

Although the Tables of the Law were below the Mercy-seat with its Cherubim, no flaming sword was visible, as a deterrent to transgressors; but the Shekinah shone above, signifying that "in mercy

shall the throne be established: and he (the Man Christ Jesus) shall sit upon it in truth . . . judging, and seeking judgment, and hasting righteousness" (Is. xvi. 5).

Beautiful are the associations of *Mercy* with the Cherubim, in the Visions of Ezekiel, in which Mercy, though revealed primarily in the Man on the Sapphire Throne, is also manifested in the Cherubim, and the Wheels. The Man represents Love and Mercy, ministered through the Cherubim, and through the action of the Wheels of His Divine Providence. Mercy is the special attribute of the all-merciful One, from Whom it springs, as from an inexhaustible Fountain. In Ezekiel's Visions, Mercy was conspicuous in the promise of a ransomed remnant; in the first scattering of the coals of fire; and in the Divine promise of the restoration of Israel, uttered before the final withdrawal of the Glory of the Lord with the Cherubim. (Ezek. vi. 8; xi. 16-20.)

One of the most striking glories of Ezekiel's Cherubic Vision, was the seven-coloured "rainbow round about the throne." The Rainbow is a symbol of Mercy, as well as of Covenant Truth. That Ezekiel's Vision of "the glory of the LORD" is thus enshrined in "mercy and truth" is a source of comfort; for in the Rainbow (as well as in the Mercy-seat of the Ark of the Covenant) "mercy and truth are met together."

Divine Mercy is also prominent in Ezekiel's final Visions of (a) the Resurrection; (b) the new Millennial Temple; (c) the return of the Cherubic Glory to the once-deserted Sanctuary; (d) the restoration of Israel to their own Land; (e) the Holy Waters; (f) the re-division of the Promised Land; (g) the glorification of the Holy City; and finally, (h) in the gracious revelation of the City's future name, JEHOVAH SHAMMAH, "The LORD is there" (Ezek. xlviii. 35). Thus, the everlasting Mercy of God, "which endureth for ever," is associated with the prophet Ezekiel's Visions of "the glory of the LORD," with the Cherubim.

Let us thank God, that the Cherubim have such intimate fellowship with *Mercy*, one of the brightest of the Divine excellencies.

VIII. The Ministry of the Cherubim, is occasionally associated with *Divine Judgment*. Of this connection, a glimpse was afforded, when man was cast out of Paradise, and the Cherubim were stationed at the gate of Eden, as guardians or sentinels.

This element of Divine judgment was latent when "the man clothed with linen," received the live coals from the hand of the Cherub, who took them out of the central fire, from between the Cherubim. The scattering of the live coals over the City, though

primarily an act of mercy, would become an act of judgment, if the proffered mercy were rejected. (Ezek. x. 2; Chap. XVI, p. 315, *supra*.)

This association of the Cherubim with judgment was seen later, in the Apocalypse, when one of the Living-Creatures gave to "the seven angels" clothed in white, the seven golden vials, "full of the wrath of God," which was to be poured out "upon the earth." (Rev. xv. 7; xvi. 1.)

IX. The association of the Cherubim with *Resurrection*, must be emphasized; for the "*cherubim of glory*" can hardly be identified with this present groaning Creation, although they are latent, in mortal man, during his short state of probation. But the perfect Resurrection power, and glory of the Cherubim, shall be seen in that change from mortality to *immortality*, which will transfigure the Saints, when they shall behold the LORD, "face to face." The Cherubim are instinct with Resurrection Life; for without Resurrection or the Change, they could not attain to the full Glory of their Heavenly calling.

The return of the Cherubim, with "the glory of the LORD," to the restored Temple, occurred after Ezekiel's Vision of the re-vivification of the "dry bones" (Ezek. xxxvii); and the Cherubim entered the Millennial Temple, from the *East*, thus typifying their association with *Resurrection*. (See Chap. XXIV, p. 498, *supra*.)

X. Finally, the Living-Creatures are associated with the Glory of the everlasting KINGDOM OF GOD, wherein they will shine "as the brightness of the firmament," and "as the stars for ever and ever" (Dan. xii. 3). Resurrection, or the Change, must be the means of entrance into the *Kingdom of God*, which is the ultimate goal of Creation. (See Chap. XXVII, *supra*.)

The Cherubim are so intimately associated with the Glory of God, and contain so many elements of collateral glory, that they may well be called "the cherubim of glory." But as, from some unknown cause, St. Paul (the accredited writer of the Epistle to the Hebrews) said, "we cannot now speak particularly" of the Cherubim; we may praise God, that through the restored light of Prophecy in the Church, and through the Ministries of God in His Sanctuary, we are now able with more particularity, to speak of "the cherubim of glory"; and may worship and thank our Heavenly Father, "the God of glory," for the blessed association of the Fourfold Cherubim with the Glory of the Blessed Trinity.

The Kingdom of God will be the fulfilment of His eternal counsel; and as the Cherubim fill such a prominent part in the Theophany beheld by Ezekiel, they may well find their complete glorification, in that eternal Divine Kingdom, in which "God (shall) be all in all."

CHAPTER XXX.

THE PRACTICAL ASSOCIATIONS OF THE CHERUBIM
WITH MAN.

"GIVE EAR, O SHEPHERD OF ISRAEL, THOU THAT LEADEST JOSEPH LIKE A FLOCK; THOU THAT DWELLEST BETWEEN THE CHERUBIM, SHINE FORTH. BEFORE EPHRAIM AND BENJAMIN AND MANASSEH, STIR UP THY MIGHT, AND COME TO SAVE US."

Psa. lxxx. 1, 2. (R.V.)

ANALYSIS :—All the transcendent Revelations of God, have a latent or obvious practical application; for they tend to the sanctification of *Man*.

- I. The Cherubim are associated with the *Daily Worship*, in the Christian Church, as symbolized by the Types of the Law. The Fourfold Mosaic Incense (composed of Stacte, Onycha, Frankincense, and Galbanum) typified the *Fourfold Intercession* offered, in the Church of Christ, by the Fourfold Cherubic Ministry of Apostles, Prophets, Evangelists and Pastors.
- II. One chief function of the Four Cherubic Ministries, is the oversight of the Flock, as practised in the early Apostolic Church.
- III. The Cherubic Ministries have practical associations with the formation of individual *character*, and hence with *education*.
- IV. These Ministries also exercise the functions of *spiritual protection* and of *personal guidance*, as typically illustrated in Psalm lxxx.
- V. The complex *Wheels* of God's Providence, are also associated practically with individuals, and with events in the World.

THE practical associations of the Cherubim with *mankind*, may now be examined. The Cherubim, though they are glorious and powerful, typify *men*; and therefore, their connection with men in general, must be of a practical nature, differing from their associations with the Glory of God.

The overwhelming Theophanic Vision, beheld by Ezekiel, was not a mere abstract revelation; for it has a practical application to men, being typically and prophetically associated with the Church of Christ. (See Chap. XI, *supra*.)

All the revealed thoughts of God are practical; for His Revelations tend to the enlightenment, sanctification, and happiness of His intelligent creatures. It is man, who foolishly separates theory from practice, by formulating a creed of abstract doctrine, and yet acting as if it had no practical relation to human conduct.

At the end of the Christian Dispensation (some 2,500 years after Ezekiel's first Vision of the Cherubim), this grand Theophany, which

for centuries has been obscure, has now, through prophetic light, become embodied in the restored Worship of the Church of Christ.

I. Let us consider how the Cherubim are practically associated with the Divinely Ordained *Daily Worship*, offered to God, in the Christian Church, by the *Fourfold* Cherubic Ministries.

The indispensable functions of the Cherubim, in the Ritual of the Daily Worship of Almighty God, are set forth in the shadows of the Mosaic Law, in the Epistles of St. Paul, and in the Visions of the Apocalypse, which illustrate the true nature of Divine Worship.

"The law (was) a shadow of good things to come"; and this truth is practically illustrated by the light cast, by the Law, on the daily Worship of the Christian Church.

Under the Mosaic Law, two lambs were offered daily; one at the Morning Sacrifice, and another in the Evening, in the Outer Court. In this Ritual, the lamb was brought to the North Side of the Brazen Altar, where it was slain. Thus its *blood was shed*, which was sprinkled upon the Altar. The lamb was then cut in pieces, which were washed with water from the Laver, and burned on the Brazen Altar, as a whole Burnt Offering. The "meal offering" of fine flour mingled with oil, was also burned on the Altar (Exod. xxix. 41. R.V.), and accompanied by a drink offering of wine. Then, a song of praise (or the sounding of the Trumpets, on the New Moons and other Feasts), announced the completion of the Sacrifice. (Num. x. 10; 2 Chron. xxix. 27.)

These rites set forth certain spiritual acts, in the Ritual of the Christian Church in the Daily Morning and Evening Worship, to wit: (a) the Exhortation; (b) the Confession; (c) the Absolution; (d) the prayer of Dedication; (e) the reading of Scripture and the recital of the Creed; (f) the Anthem; and (g) the song of praise in the Psalm.

But the point now to be elucidated, is how the *Cherubim* are specifically associated with this Worship, which constitutes an original, spiritual and practical application of the Types of the Law, as revealed to Apostles, by the word of Prophecy.

In the Church, the Cherubim of Ezekiel's Vision represent the Four Cherubic Ministries, the principal agents in Divine Worship. (See Chap. X, p. 182, *supra*.) The question arises, What parts do these Ministers take, in the Morning and Evening Services?

- (a) The Daily Worship begins with the *Exhortation* to the congregation, enjoining them to remember their sins; and this is suitably uttered by the *Evangelist*, symbolized by the face of *the Man*; for he goes in and out among men, thus coming into close contact with the outer World.

- (b) A general *Confession* of sin (typified in the Law, by the *death* of the lamb) is then offered by the *Pastor*, who knows the trials, sorrows, weaknesses, and sins of the people; and who is symbolized by the face of the sacrificial *Ox*.
- (c) The word of *Absolution*, which follows (set forth by the literal sprinkling of the blood), is the antitypical sprinkling of the blood of Jesus Christ (by faith, and in the Spirit), upon the penitent. This Absolution is uttered by the presiding Minister, either the *Angel* or Bishop. (See p. 601, note.)
- (d) The prayer of *Dedication* (typified by the burning of the lamb as a whole Burnt offering) should be offered by the *Apostle* (or an *Elder*), who is typically represented by the *Lion*.
- (e) The Portion of *Scripture*, read before the Lord as an act of Worship, was set forth by the meal offering,* and is offered by the *Prophet*, who is symbolized by the *Eagle*. The recitation of the Creed (or doctrine), forms part of this spiritual meal offering.
- (f) The *Anthem* is sung by the Choir (as representing the people), and was spiritually set forth in the Law, by the pouring out of the drink-offering of wine, before the Lord.
- (g) A song of praise, or a joyous *Psalm*, concludes the Worship typified by the Ritual of the Brazen Altar.

The foregoing seven acts of Worship are preparatory to the higher spiritual Worship of Intercession, symbolized by the Golden Altar of Incense, in the Holy Place, within the Tabernacle, or Temple.

The true principles of *Fourfold Intercession* were hidden in the shadows of the Law (Exod. xxx. 34-38), being typically set forth in the *Incense*, which was offered daily upon the Golden Altar, and consisted of *stacte*, *onycha*, *galbanum* and *frankincense*, symbolizing the *Fourfold Intercession* in the Christian Church.

- (1.) These four gum-resins may first be considered in the letter.

- (a) *Stacte*. This Greek word occurs in the Septuagint, being equivalent to the Hebrew word *קנא*, signifying a gum that oozes, and falls in drops; and it designates the purest kind of myrrh, which drops from the tree spontaneously like tears.
- (b) *Onycha* is regarded by some authorities, as *ladanum* or *labdanum*, the gum-resin of the *Cistus creticus*, a plant of the *Cistaceæ* (or rock-rose order); but others consider it to be the *operculum* of

*The Scripture was aptly typified by the meal-offering of fine wheat (Exod. xxix. 41. R.V.); for a grain of corn, or a seed, is an emblem of the Word of God (Luke viii. 11); as it is written: "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. xxiii. 28).

the shell of the *Strombus* which, when burnt, emits a fragrant odour. This ingredient is used even now, by Eastern women in perfumes, and it is the basis of Oriental incense.

- (c) *Frankincense* (Heb. *לִבְנָן*; LXX, *λίβανος*) was the most important of the aromatic gums, being valued as a precious perfume (Cant. iii. 6; Matt. ii. 11); and it was used pure, in some of the rites of the Law. This gum-resin was obtained from S. Arabia, and it was also imported from India, by the Sabæans. The current name of the gum, *olibanum*, seems to have been derived from the Arabic.
- (d) *Galbanum*. The plant which produced this gum, is now recognized as a fennel (*ferula*) from Persia. In modern pharmacy, galbanum is a yellowish gum, which burns with a pungent smell, and is agreeable when combined with other odours.

These four gums were mingled, and ignited by fire, to form the *Incense* which Almighty God commanded to be offered in Daily Worship, nearly 1,500 years before Christ. This Holy Incense is not used by the Jews, in Divine Worship, during their Dispersion.

(2.) In this Incense, offered under the Mosaic Law, the *four gums* symbolized four classes of prayer, viz., "supplications, prayers, intercessions, and giving of thanks" (1 Tim. ii. 1).

The Apostle Paul enjoined Timothy (the first Angel of the Church in Ephesus) "first of all" to inaugurate a *Fourfold Public Worship*, in whatever room or shelter he could find. An obscure "upper room" would offer a great contrast to the neighbouring Temple of "Diana of the Ephesians" ("whom all Asia and the world" worshipped), which was reckoned among the 'Seven Wonders' of the ancient World. Yet the unpretentious, spiritual Worship—offered by a few Christian converts, some of whom were probably slaves—was acceptable to Almighty God; while all the pageantry of heathen idolatry was abominable. (Acts xix. 27, 28.)

The four Greek words, used by the Apostle Paul in his injunctions to Timothy, are as follows: *δέσεις*, *προσευχή*, *ἐντεύξις* and *εὐχαριστία*.

Many theologians—including Theodoret, Origen and Augustine—have attempted to distinguish the different shades of meaning, in these Greek words.

These four terms are not mere synonyms of the word "prayer," but are distinct; and therefore, they must differ in their spiritual interpretations.*

*See *Notes on the Greek Testament*, Dean Alford; and *Commentary on the Greek Testament*, Bishop Wordsworth, *ad locum*.

- (a) The Greek word *δέησις*, "*supplication*," denotes a *want*; implying "the making known of a want," or a "request for the want to be relieved." It is derived from *δέομαι*, to *need, want, or ask*. Hence, this expression signifies to *long for, or strive after, to wish, or beg for*.* The English word "*supplication*," is derived from the Latin *supplicatio* (*sub, under, and plico, I fold or bend*), conveying the idea of a bended knee.

There is a natural connection between supplications, sorrow, and tears, conveying the idea of a miniature Litany, in which there is a latent element of sorrow, in the implied confession of sin.

Stacte typifies supplications; for as it issues from the myrrh trees in the form of tears, it is expressive of sorrow which flows spontaneously from the heart of Jesus, in His sympathy with the sorrow and sufferings of His creatures, which are the results of sin.

- (b) With regard to *προσευχή*, "*prayer*" (from *προς*, and *εὐχή*), *εὐχή* signifies prayer to men, while the compound word is used only of prayer to God.

Onycha, the second component of the Fourfold Incense, typifies *prayer*, or the making request for "all men, for kings and for those in authority, that we may lead quiet and peaceable lives in all godliness and honesty" (1 Tim. ii. 1, 2).

- (c) In seeking to interpret *ἐντευξις*, "*intercession*," Rom. viii. 27, 34, should be compared with Heb. vii. 25. In these passages, the idea expressed, is the offering up of a petition on behalf of others, i.e., *interceding*; for *ἐντευξις* signifies a *meeting between*, from *ἐντυγχάνω*, to *intercede*, or interpose on behalf of another, to plead with one person for another. This word primarily denoted an audience with a superior; and it occurs in the works of classical Greek authors, signifying "a petition."

In the Mosaic Incense, *Frankincense* typifies the exalted and catholic prayers, called *intercessions* (*ἐντεύξεις*), which are offered when an intermediary comes, as it were, between two alienated persons; and like Moses, pleads with God, on behalf of sinful man.

- (d) The fourth word, *εὐχαριστία*, "*giving of thanks*," differs greatly from the first three words, and means thankfulness or gratitude. From this word, the name "*Eucharist*" is derived, which is usually applied to the Sacrament of the Lord's Supper, the sacrifice of thanksgiving.

*Greek Lexicon. Liddell and Scott.

The gum *Galbanum* symbolizes "*thanksgivings*," (R.V.), which express gratitude, not only for past and present mercies, but also for the blessed hope of future Glory.

The above four classes of devotion should not be offered to God, by one Minister. Would it be congruous, that the same Minister should present *supplications*, in detail; and then pass on to offer *thanksgivings*? Would it not be more appropriate, that a separate Minister should be appointed, to offer each form of prayer? But where are such special Ministers to be found? Wonderful to relate, they were symbolized in the types of the Law, which foreshadowed these Four requisite Ministers. The *four sons of Aaron* (the High Priest) afforded typical examples. They assisted Aaron, their father, in the opening Tabernacle Service (Lev. ix. 9, 18); and they were appointed to offer the sacred *Fourfold Incense* in the subsequent Tabernacle Worship. Another symbolic type of this Fourfold Ministry, is seen in the Apocalypse, where the *Four Zoa* (or *Cherubim*) offer the "golden vials full of odours (*incense*, marg.), which are the prayers of saints" (Rev. v. 8).

But the Apostle Paul, who enjoined the *fourfold* form of Worship, gives a clear definition, when he enumerates *four classes of Ministers*, existing in the Christian Church, viz., Apostles, Prophets, Evangelists and Pastors. An innate correspondence exists between the characters of these Four Ministries (the antitypical Cherubim), and the four spiritual qualities of the special prayers, which each Minister should offer, and which were typified by the four ingredients in the Mosaic compound Incense. These four analogies may be set forth as follows:

- (a) *Supplications* are the first component of this Fourfold Worship, and like a plaintive Litany, they imply confession of sin, and deprecation of threatened evil. Now, if we ask which of these Four Ministers (the Apostle, Prophet, Evangelist or Pastor) is the most suitable for offering this peculiar form of prayer, there would be no difficulty in selecting the *Pastor*; for he, rather than any of the three other Ministers, would know the trials and sorrows of the Flock.
- (b) *Prayers* form the second component of the Fourfold Intercession, in the Church. Prayer, in a general sense, might include all Divine Worship; for the Sanctuary is "called the house of prayer" (Matt. xxi. 13); but in St. Paul's category, the word "*prayer*" has a more restricted meaning.

These two kinds of petitions—"supplications and prayers"—may be allied, although distinct. *Supplication* is plaintive, being tinctured with sorrow; while *Prayer* consists rather in making calmer requests, not

only for the Church, but also for the State, i.e., "for kings, and for all that are in authority" (1 Tim. ii. 1, 2).

Which of the Four Ministers would be most suitable to offer this type of prayer? Clearly not the Pastor, nor the Prophet, nor the Apostle, but the *Evangelist*, whose Office is to preach the Gospel of Salvation, and the Kingdom of God. As he comes more into contact with his brother men in the outer World, he therefore surveys a larger horizon than the Pastor. Hence, the Evangelist may suitably offer the prayers for the welfare of the Church Militant here on earth, and for the Kings (the present rulers in the world), that they may be the "nursing fathers" of the Church of Christ. (Isa. xlix. 23.)

- (γ) *Intercessions* form the next component of perfect Fourfold Worship; and they have a special spiritual dignity, implying that a person of some authority, seeks to effect a reconciliation between two parties who are at variance. Such intercessions would therefore be appropriately offered up to God, by the *Apostle* in the Universal, or by the *Elder* in a Particular Church, on behalf of those committed to his charge.

In the Daily Offices of the Apostolic Church, there is a recognized difference between "intercessions" and "The Intercession." The Elder, in a Particular or local Church, would offer the general intercessions.

Apostles are *Elders* under the Lord Who, as the Great High Priest, is interceding in Heaven, for His Church on earth. In a Particular Church, the Lord is represented by the Angel, under whom the *Elder* is analogous to an *Apostle* in the Universal Church. Hence, in the action of the Four Ministers (or Cherubim) in a local Church, this analogy must not be forgotten.

- (δ) "*Thanksgivings*" are the fourth constituent of this Fourfold Worship. The *Prophet* is the most suitable of the Four Ministers, to offer these Thanksgivings; for he should be pre-eminently given to meditation on the Word of God, being conversant with Divine symbols and mysteries. These general *thanksgivings* may embrace all temporal and spiritual benefits; and the hope of future joy, in the everlasting Kingdom of God, which forms a wide horizon for spiritual thanksgiving.

The four elements of Worship (symbolized by the Fourfold Incense) are offered up by the Four Ministers; being laid, as it were, at the foot of the Altar. But it is then needful that they should be gathered up, and ignited, to form the spiritual Incense, which is offered up to God. This Office was fulfilled by the Angel of each Church, who

gathered up the previous *Fourfold Worship*, and after applying the spiritual fire (the love of God, in the power of the Holy Ghost), he offered these four combined elements in THE INTERCESSION.

The Lord Himself, in Heaven, is the Angel of the Universal Church; and He offers His one grand, catholic Fourfold INTERCESSION for the whole Church, before the Throne of God.

During the absence of Apostles, the perfect form of Worship cannot now be offered in the Church on earth; for the full Apostolic Intercession ceased with the removal of the last Apostle, in Feb., 1901.

(3.) This Fourfold Intercession was connected with the *Golden Altar of Incense*, not only in the types of the Law, but also in the symbolical Vision of the *Apocalypse*, where it was again associated (though in a cryptic manner) with the *Golden Altar*. At the sounding of the sixth Trumpet, a voice is heard proceeding "from the four horns of the *golden altar* which is before God" (Rev. ix. 13). It is remarkable that this voice comes not from the Golden Altar itself, but from its "*four horns*." Thus, the four ingredients of the Mosaic Incense, were associated with "the four horns," which are symbols of power, indicating the mighty spiritual power of Intercession, as affecting the four quarters of the World. These "four horns" have also an Ecclesiastical signification, representing the ability of a Particular Church to develop four subordinate affiliated Churches, where Intercession may also be offered; and which are termed "*Horn Congregations*," being pushed forth, as it were, by the Mother Church.*

In the Apocalypse, the *Heavenly Zoa* or Cherubim, are occupied in the Worship of God; therefore, the Cherubim in the *Church*, should be occupied in a similar manner; for the Worship of the Church on earth, should be "the very *image*" of the Heavenly Vision described in the Apocalypse. (Heb. x. 1; Rev. iv. 6-9.)

Ezekiel's Vision indicates that the Fourfold Cherubic Ministry should take a leading part, in the organization of the Church, and in Divine Worship. The Angel of a Church (as in Apostolic days) represents, as it were, *the Man on the Throne*; and the Four subordinate Ministers—the Elder, Prophet, Evangelist and Pastor—under the presiding Minister, represent *the Four Living-Creatures*. (Eph. iv. 11-16.)

The *Beryl Wheels* of Ezekiel's Vision, indicate in one aspect, the Seven Deacons, who are administrators of the temporal matters of the Church, and dispensers of the alms of the faithful, and who "serve tables" (Acts. vi. 2). Hence, Deaconship finds a fitting sphere of action

*The Revelation of Jesus Christ, p. 357. Rev. John Hooper. 1850.

in relation to the Wheels; for the Deacons have associations not only with the Cherubim, but also with the laity, who are in the World.

The perfect ideal of Worship (offered by the Fourfold Ministry in the Christian Church) has been alluded to, as a reality, and as having recently existed upon the earth. (See Chap. XXII, p. 459.) By the mercy of God, through the presence and Ministry of Apostles, this Worship was offered to the Lord, for nearly 70 years; having been set up in Christendom, as the Divine model for the Order of Worship, prescribed by the Lord. But this Fourfold, Cherubic Worship ceased, in 1901; and it now constitutes a glorious retrospect. The Church still offers the "supplications, prayers, intercessions, and thanksgivings," as set in order by Apostles. But the absence of Apostles, and the consequent cessation of the *full* Fourfold Intercession, are the causes of spiritual sorrow in the Church; being presages of the troubles which, like an avalanche, are rapidly bursting over Christendom, and the whole World. As during the Apostolic Intercession, in the Church, "the four winds" of judgment were held back (Rev. vii. 1), what a majestic idea is conveyed of the spiritual power of Intercession, according to the Word of God! (See Chap. XXVIII, p. 579, 580, *supra*.)

II. The *Fourfold Cherubic Ministries*, according to God's appointment, exercise a joint Ministerial oversight of the Flock, as exemplified in the early history of the Apostolic Church.

"At the beginning, we seem to see in Apostles, the germ or foreshadowing of the divers Offices and Ministries, which were primarily concentrated in (Christ) Himself, and were afterwards to be developed and exercised in the Church, by the several members."* (See Chap. XI, p. 218, *supra*.)

At first, Apostles, for a brief moment, stood alone; but according to the will of God, they ordained subordinate Fourfold Ministers: Elders, Prophets, Evangelists and Pastors, in the early Church.

As Apostles were the rulers of the *whole* Church, the function of oversight was a necessary part of their Ministry. But in each *Particular* Church, the more individual oversight of the Flock, was entrusted to the Angel (the representative of the Lord), or to the subordinate Elder, who was the homologue of an Apostle in the *Universal* Church.

It is interesting to note the historic and gradual development of the three other Christian Ministries. The Office of the *Prophet* was soon practically manifested, in the Church. The first recorded allusion to the Prophetic Ministry, was when Agabus came down "from Jerusalem

*Readings on the Liturgy. Vol. II, p. 403.

unto Antioch," and prophesied of the coming "dearth throughout all the world: which came to pass in the days of Claudius Cæsar" (Acts xi. 27-28). This Prophecy was uttered about eight years after the first Christian Pentecost, showing that at that time, the Ministry of the Prophet must have been in full operation.

The Ministry of the *Evangelist*, as previously described, was also speedily manifested in the primitive Church, as may be seen in the bold addresses of SS. Peter and John, at Jerusalem; and of St. Paul, at Antioch, in Pisidia. The Deacon-Evangelist Philip, at Samaria, also exemplified the work of the Evangelist Ministry. (Acts vi.; xiv. 23.)

The fourth Ministry, that of the *Pastor*, would soon appear in practical action, in each organized Church; for the Apostles ordained Ministers in every Church, for the pastorship or cure of souls. (Heb. xiii. 17.)

The Four Cherubic Ministries of a Particular Church, in the exercise of *personal Ministrations*, had associations with every member. This is clear from St. Paul's statement to the Ephesians; for he enumerates the Four Ministries (symbolized by the Cherubim); and then states that they were given "for the perfecting" and "edifying of the saints . . . till we all come . . . unto the measure of the stature of the fulness of Christ" (Eph. iv. 11-13).

The Fourfold Ministerial duties are described by St. Paul in his Epistles to Timothy and Titus; and the Elder (or Presbyter) is especially referred to, as exercising subordinate rule over the Flock, and as labouring in "the word and doctrine" (1 Tim. v. 17, 18).

The Twelve Apostles were usually present at Jerusalem, which was their central seat; but they went forth into other lands, founding and confirming subordinate Churches; of which practice, St. Paul afforded the most signal example. (Acts xiv. 21-27.)

The Fourfold Ministry of the *Universal* Church was practically associated with each *Particular* Church, as may be traced throughout "The Acts." St. Paul did not travel *alone*, for he was accompanied by three other Ministers, thus forming a *Fourfold* or *Cherubic Ministry*, as seen in living men, consisting of St. Paul himself, the *Apostle*; Silas (or Silvanus) the *Prophet*; Luke, the *Evangelist*; and Timothy, the *Pastor*.* (Acts xv. 32, 40; xvii. 15.)

*Timothy, though Angel or Bishop (i.e., chief Pastor) of the Church of Ephesus, was also bidden by St. Paul, to "do the work of an evangelist" (2 Tim. iv. 5). Every Angel, or Bishop of a Church, has a Fourfold Ministry to fulfil, which includes Evangelistic work, in the immediate neighbourhood of his Church. Thus Timothy would have to do the work of an Evangelist. The Angel, being the representative of the Lord, includes the Fourfold Ministry, which is summed up in the Angel of the Particular Church.

"Luke, the beloved physician," was a travelling companion of St. Paul, fulfilling the Ministry of an *Evangelist**; and in this character, he wrote his Gospel, and the Acts of the Apostles. (Col. iv. 14.) Luke, when narrating St. Paul's missionary journeys, often used the word "*we*," showing that he belonged to St. Paul's party. (Acts xx. 6, 14, 15; xxi. 1.)

The narrative of the journeys of these Four Ministers, is of great theoretical and doctrinal interest. (Acts xvi-xxi.) St. Paul and his companions were evidently together, at Corinth (Acts xviii. 5); and they probably travelled in company, through Greece, Macedonia and Asia Minor. (cir. A.D. 60.) They certainly journeyed together through Galatia and Phrygia, visiting the newly-planted Churches, and "strengthening all the disciples" (Acts xviii. 23).

It is interesting, thus to trace the Fourfold Cherubic Ministry, as a *spiritual Organization*, in practical action in the primitive Apostolic days. Although a few Theologians have cursorily suggested that this Fourfold Ministry formed the solution of the Cherubim; yet they do not appear to have had the slightest idea of the *practical associations* of the Cherubic Ministers with the Church, as organized by Apostles, in these last days.

The action of the Four Ministries is chiefly *corporate*, being exercised in combination, as may be inferred from Eph. iv. 16; though occasionally, each of the Four Ministers may act separately; and convey his special blessing to the various members of the Flock.

By means of the Fourfold Ministry, the Cherubim should be brought into contact with the whole body of the Baptized. St. Paul hints at an individual relationship, when he writes to the Colossians: "Christ in you, the hope of glory: Whom we preach, warning *every man*, and teaching *every man* in all wisdom; that we may present *every man* perfect in Christ Jesus" (Col. i. 27, 28).

These Four Ministries, when active in the early Church, brought their influence to bear upon each individual saint, for his "articulation" (*καταρτισμός*, Greek; *perfecting*, A.V.), i.e., for setting him in his place, in the Body of Christ (Eph. iv. 12), and perfecting him in holiness, and in all good works.

When the Four Ministers of the Universal Church, during their travels, arrived at any Particular Church (for instance, in Colossæ), they would first speak to the Presiding Minister (Angel, or Elder in charge), together with the local Fourfold Ministry; and they would

*On the *Man*, among the Four Living-Creatures, being the appropriate emblem of St. Luke, see Chap. V, p. 79, *supra*.

ask for a general report of the Flock. The Universal Ministers would deliver public teachings according to their respective borders; and they would also interview any individual members, invited to an audience; and then, these Four Universal Ministers, as moved by the Spirit, would speak words of personal exhortation to each individual who was presented. By this means, the Fourfold Ministry, (emphasized by St. Paul, Eph. iv. 11-13), would be brought into direct practical operation, "for the perfecting of the saints . . . and for the edifying of the body of Christ." (See Chap. X, p. 187, *supra*.)

III. The Fourfold Cherubic Ministry, when in operation, influences the development of individual *character*; and thus, while training the Saints for the Kingdom of God, it becomes intimately associated with *education*. Every human being inherits the four spiritual Cherubic characteristics, viz., the will, the imagination, the understanding, and the affections. But these powers need educating, developing, strengthening, and directing. The Elder trains the *will* in obedience to duty; while the Prophet elevates the *imagination*, with the interpretation of the types and shadows of the Mosaic Law, and with the sublime Visions of the coming Glory, profusely prominent throughout Divine Revelation. The Evangelist strengthens the *understanding*, by setting forth the reasonableness of faith; by expounding the first principles of the Gospel, and by explaining the elementary doctrines of "the faith once delivered to the saints." The Pastor is concerned, not so much with abstruse doctrine, or abstract truth, as with the personal *affections*, and the experiences of his charge, in their conflict with sin, and their victory over temptation. He desires to help them to maintain a heavenly disposition and character; and he encourages their sanctification, dedication, self-conquest, and their power of living for others, as influenced by "the love of Christ," which "is shed abroad in (their) hearts by the Holy Ghost" (Rom. v. 10).

IV. The Cherubic Ministers are associated with the responsible functions of *spiritual protection* and *guidance*. The Cherubim were stationed at the East Gate of Eden, as guardians of "the way of the tree of life." This function of guardianship, is also seen in the attitude of the Cherubim, over the Mercy-seat, on the Ark of the Covenant; for their outspread wings illustrate and emphasize the function of protection or covering.

The idea of spiritual guardianship, is also suggested in the heathen perversions of the Cherubim, in the Assyrian and Egyptian composite

*See Chap. X, pp. 197, 198, 202-205, *supra*.

figures, revered as guardians of royalty; and placed like sentinels, at the portals of heathen temples and palaces. These forms were doubtless based upon the traditions of the Antediluvian Patriarchs, respecting the Cherubim in the garden of Eden. (Chap. III, pp. 34-37, *supra*.)

In the *Christian Church*, the Four Cherubic Ministries exercise the function of spiritual protection, over those committed to their care.

No man is qualified to exercise Pastorship over himself. One of the signs of the last days, mentioned by the Apostle Jude, is that of "ungodly men . . . feeding themselves without fear"; or "shepherds that without fear feed themselves" (R.V.), or literally, shepherding themselves without fear (Gk. ἀφ' ὧν, ἑαυτοὺς ποιμαίνοντες). Several passages of Holy Scripture indicate the necessity of man being shepherded. And the Lord Himself confirmed this same truth; for "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. ix. 36). The Hebrew prophet Micah, when describing his Vision, said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd" (1 Kings xxii. 17).

So also, the prophet Zechariah declares, that the Jews "went their way as a flock, they were troubled, because there was no shepherd" (Zech. x. 2).

Now the Fourfold Ministry is pre-eminently a Divine Ordinance for protecting the Lord's people spiritually. For the wings and feathers of the Cherubim beautifully symbolize their associations with the protection and care of the people; as it is written in the Psalms, the Lord "shall cover thee with his feathers, and under his wings shalt thou trust" (Ps. xci. 4). The *four Wings* of the Cherubim typify the protection afforded by the *Fourfold Ministry* of the Universal Church, and also by that of each Particular Church, for the edification of the people.

The Elder and the Pastor have the more immediate care of individual souls; but though the Ministries of the Prophet and the Evangelist are more exceptional, they are not the less necessary, in their action; for all men need to be lifted up and refreshed, by the enlightening word of the Prophet; and to be reminded of the first principles of the Gospel, by the Evangelist.

The function of *protection*, exercised by the Cherubim, is especially needed against spiritual foes; because "the devil, as a roaring lion, walketh about seeking whom he may devour." The sheep should keep within the defences of the fold; and not stray away on the mountains, where they may perish or suffer injuries, from "grievous wolves," that slay and devour those who wander outside the fold.

The idea of *guidance* is akin to that of protection, as was seen when the Cherubim, with the Ark, "went before" the children of Israel as they journeyed from Mount Sinai. (Chap. II, p. 24, *supra*.) The four Cherubic symbols were embroidered on the *four principal Tribal Standards*, which were borne before the four Camps of Israel, being erected at each halting-place, until the Wilderness wanderings of the children of Israel ceased, on their entrance into the Promised Land.

Thus, the movements of the Cherubim with the Shekinah, typified how the Four Ministries in the Church, should lead the spiritual Israel through the wilderness of this World, into the Kingdom of God.

A word may now be added, as to the practical characteristics and qualifications of those who, as Cherubim of God, serve in the Fourfold Ministry, and have the oversight of the Flock. As the Ministers of Christ the Lord, they (like the Apostles) should be "full of the Holy Ghost," Who endows Ministers for their Office. They should also be men of faith and humility; and, through the Spirit, they should be filled with the *love of God*. Each Minister should act strictly within the limits of his particular border. The *Elder* should "labour in the word and doctrine," setting forth the motives of right action. The *Prophet* should seek to cast light on Holy Scripture, bringing out of the treasures of the Lord, "things new and old." The *Evangelist* should preach the "first principles" of the Gospel, speaking of salvation, redemption, forgiveness, and also of the love of God, as the motive for conscientious obedience. Lastly, the *Pastor* should preach experimentally to the heart, inculcating holiness, and encouraging confidence in the mercy and fatherly guidance of God.

Thus the Four Cherubic Ministers, in their several spheres, should exercise their functions after this order, being full of "power, love and of a sound mind." God will then be glorified; the Church will be edified; and individual saints will be comforted and blessed.

The associations of the Cherubim with the protection and guidance of *human life*, are beautifully set forth by the Psalmist: "Give ear, O Shepherd of Israel, thou that *leadest* Joseph like a flock; thou that dwellest between the *cherubim*, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us." In this passage, God is called the "Shepherd of Israel," Who leads "Joseph like a flock." God is then addressed as dwelling in the Shekinah between the Cherubim; and He is implored to "shine forth," and irradiate Israel with His Glory. (Psa. lxxx. 1, 2.)

"*Before*" these three specified Tribes, the Lord is besought to stir up His strength (symbolized by the Shekinah, over the Ark and

the Cherubim), and "come to save" His people (R.V.). The special mention of these three Tribes, bears a beautiful cryptic application; for they formed the *Western* triad in the Camp of Israel which surrounded the Tabernacle. Hence, the Holiest Place, with the Ark and the Cherubim, would be located *in front of* the encampment of these three Tribes; as the entrance into the Sanctuary faced the East.

The remainder of this Psalm is a dirge of "lamentations, mourning, and woe," bemoaning Israel's sins, and God's consequent displeasure and judgments. The Lord is implored to return, and to heal Israel's desolation. Three times, does the Psalmist utter the prayer: "Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved." The Lord, appealed to as "the God of hosts," Who dwells between the Cherubim, is besought to "shine forth."

As the Cherubim in Ezekiel's Vision, are the bright, fiery servants of the Lord, they may typify the Lord's Ministers of light, sent forth to give spiritual light and help to the people of God.

V. The Providence of God is frequently exercised over individuals, through the Ministry of the Four Living-Creatures "full of eyes," in conjunction with the instrumentality of the *Beryl Wheels*, whose rims are also "full of eyes." A similar idea is beautifully expressed by the Prophet Hanani: "The eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. xvi. 9).*

As the *complex Wheels*, with their "dreadful" rims "full of eyes," are linked with the Cherubim; they must have their practical association with every member of the Church; and Holy Scripture declares that every faithful person is the object of the Providence of God. The Lord has endowed every one with distinct personality, characteristics, and blessings in life; and He "hath determined the times before appointed, and the bounds of their habitation" (Acts xvii. 26). There is great comfort in knowing that the special Providence of Almighty God is concerned with each individual; and most godly people have experienced the definite guidance of God's good Providence, through the Spirit of God causing the Wheels to move in the external World, in harmony with the Cherubim.

The action of the Wheels, under the guidance of the Spirit of God, must not be ignored in these "last days" of prevalent unbelief and apostasy; for the over-ruling Providence of God should be recognized by the Church, as operating in the World at large, and affecting individual lives. Nothing is too great, nothing is too small, for the

*See Chap. IX, pp. 167, 168, *supra*.

supervising Providence of the Almighty Spirit, Who upholds the Universe, and yet marks the fall of a sparrow; and Who even numbers "the very hairs of (our) head" (Matt. x. 30).

The MAN, on the Sapphire Throne, through the Spirit, marvellously controls not only the movements of the Cherubim, in the Church of God; but also the motions of the Wheels, which influence the actions of men in the outer World; for He appoints to all, their individual stations in life, according to His sovereign pleasure.

Few persons, when meditating on the splendours of Ezekiel's Cherubic Vision, apprehend that every part of this Theophany is practically connected with their preparation for the eternal Kingdom of God.

The Apostolic Fourfold Intercession, offered by the Cherubic Ministries, with its practical association, has already been noticed; for being truly catholic, it affected the government of the whole World; and the Apostle Paul intimates that this Apostolic Intercession—offered to Almighty God, by the Fourfold Ministry—was a great factor in the maintenance of peace in Christendom, through the operation of the Beryl Wheels in the World. (See Chap. XXVIII, pp. 579, 580.)

As this Cherubic, Catholic Apostolic Intercession came to an end, after the withdrawal and loss of Apostles; the purpose of God, for the blessing of all mankind, must have been hindered; and the powers of evil must inevitably wax worse and worse, as the climax of the great conflict—between good and evil, between Christ and Anti-Christ—approaches, at the end of this Dispensation. (See p. 600.)

During the last fifteen years, since the cessation of the perfect Cherubic Apostolic Intercession, the evils in the world have increased, in an amazingly rapid ratio. In 1914, nearly the whole of Christendom was suddenly involved in an internecine War unparalleled in many of its features, since the beginning of the world. The millions of men in arms; the ferocity of a War waged virtually between brothers; the modern warlike methods (so different to those of the Napoleonic Wars), viz., the aerial and submarine conflicts, and the employment of all the latest scientific inventions such as asphyxiating gas, and liquid fire, for purposes of destruction; all these new cumulative terrors are signs of the near approach of Anti-Christ, and of the imminent termination of the Christian Dispensation.

The terrible, colossal slaughter in the present War (1916), is often alluded to as *Armageddon*; but this application is incorrect. "Armageddon" is still future, and this battle will be directed against the Lord Himself, it will be fought in the Holy Land; and it will end in the destruction of all His enemies. (Rev. xvi. 16.; xix. 11-21.)

CHAPTER XXXI.

THE CHERUBIM COMPARED WITH THE SERAPHIM.

"TO THEE, CHERUBIM AND SERAPHIM CONTINUALLY DO CRY, HOLY, HOLY,
HOLY: LORD GOD OF SABAOOTH."

Te Deum.

ANALYSIS:—The Cherubim and the Seraphim are not identical.

- I. According to ancient tradition, they form *two* of the *nine* Orders of the Angelic Hierarchy.
- II. Etymology of the name 'Seraphim.'
- III. General description of the Vision of the Seraphim as beheld by the prophet Isaiah.
- IV. General resemblances between the Cherubim and the Seraphim:
 - (1) Both Orders set forth the Glory of the Incarnate Lord;
 - (2) Their similar general characteristics;
 - (3) Their powers of flight;
 - (4) Their attendance upon the King;
 - (5) Their connection with the Temple.
 - (6) They are symbolical of Ministers in the Church of Christ;
 - (7) They have associations with Worship, Revelation and Ministry.
 - (8) They will exist for ever, in the Kingdom of God.
- V. The differences between the Cherubim and Seraphim, in their
 - (1) Names;
 - (2) Spheres of Ministry;
 - (3) Relation to the Throne of the God-Man.
 - (4) The character of their Ministries.
 - (5) The union of the Beryl Wheels with the Cherubim, but not with the Seraphim.
 - (6) The Cherubim are *complex*, but the Seraphim are *simplex*.
- The Cherubim and Seraphim also differ in the *number* of their
 - (7) Eyes;
 - (8) Hands;
 - (9) Faces;
 - (10) Wings.
 - (11) Their positions differ.
 - (12) They also differ in their witness, respectively, to *quadriformity* and to *duality*; and
 - (13) In their actions connected with "coals of fire."
 - (14) In Scripture, the Cherubim are more prominent than the Seraphim.
- VI. Traditionally, the Cherubim and the Seraphim respectively represent *Knowledge* and *Love*. These two spiritual gifts compared.
- VII. The Ministry of the Seraphim typified Angels or Bishops who, with their six Elders, were symbolized by the seven-branched Golden Candlestick, in the Holy Place of the Tabernacle and of the Temple.
- VIII. The Ministry of Angels or Bishops when unduly exalted, has led to various heresies, in the Church. Angels, or Bishops, should abide under the jurisdiction of Apostles.
- IX. The Cherubim and the Seraphim are associated in the Liturgical Offices of the Church.

The Cherubim compared with the Seraphim.

THE glorious Vision of the Seraphim, seen by the prophet Isaiah, may be compared with the Vision of the Cherubim of Glory, beheld by the prophet Ezekiel. (Isa. vi. 1-7; Ezek. i.)

In Isaiah's Vision, the Seraphim are mentioned as a distinct Order in the Angelic Hierarchy; therefore, they should not be identified with the Cherubim.* If *Cherubim* were seen first in *Angels*, and appeared subsequently in the Ministry of the Christian Church (after the Resurrection of the Son of God); then analogously, *Seraphim* might appear first as *Angels*, in Ministry to the Old Creation; and secondly, as *Ministers* in the Church of Christ.

I. The various Orders of Angels are employed by God to fulfil various functions or offices. The designation of certain Angelic Orders as "thrones, dominions, principalities and powers," disproves the theory of their identity. (Col. i. 16.) *Diversities of Ministration* certainly exist among the Angels of God; even as *different Ministries* co-operate in the Church of Christ. (1 Cor. xii. 4, 5, *margin*, 6-11, 28.)

Current Theology, following ancient tradition, infers from Holy Scripture, that there are *nine ranks*, among the Angels; but 'Cherubim,' 'Seraphim,' and Archangels are the only three Orders which have distinctive titles in the Bible.† (See Chap. I, p. 5, *supra*.)

Milton, the great English Bard, poetically (but rather inaccurately) depicts the two chief Angelic Orders, as follows:

"The helmèd Cherubim,
And sworded Seraphim,
In glittering ranks displayed."‡

Ode to the Nativity. ll. 112-114.

*Some Theologians and Authors have erroneously asserted that the Cherubim and Seraphim are identical. This view was advocated by Sir Isaac Newton, by Dr. Parkhurst, by the Rev. Stanley Faber, by Rev. H. Shephard, M.A., by Rev. J. Gosset Tanner, by Dr. Hamilton, and by Mr. G. H. Pember.

†In a work of the Vth Century, ascribed to Pseudo-Dionysius, the *nine* Orders of Angels were divided into *three* hierarchies, each containing *three* Orders, viz., *Counsellors*, including Seraphim, Cherubim and Thrones; *Governors*, comprising Dominions, Virtues and Powers; and *Ministers*, including Principalities, Archangels and Angels. Gregory the Great favoured this view, which was accepted as orthodox. (*Gregory the Great*. F. Holmes Dudden, B.D., Vol. II, p. 366, *et seq.*)

Among many other Theologians, St. Bernard (A.D. 1091-1153) refers to these *nine* orders of Angels, and is quoted by Cardinal Bellarmine. (A.D. 1542-1621.)

‡St. Patrick (A.D. 372-466), the so-called "Apostle of Ireland," in his poem, entitled St. Patrick's *Lorica* (or Breastplate), alluded to the two orders of Cherubim and Seraphim as follows:

"I bind unto myself the power of the great love of Cherubim;
The sweet 'well done,' in judgment hour, the service of the Seraphim."
English Hymnal. No. 212, p. 177. Translated from the original Irish by Mrs. C. F. Alexander.

Edmund Spenser, one of our earliest English Poets (A.D. 1552-1599), in his *Hymn of Heavenly Beauty*, sings:

"Those eternall burning Seraphins
Which, from their faces, dart out fierie light."

II. The etymology of the name 'Seraphim' is interesting.

The Hebrew word 'Seraphim,' is the plural of 'Seraph'; which is probably derived from 'saraph,' שָׂרַף, to burn. This word occurs 87 times in the Old Testament; and frequently signifies fire which consumed either a sacrifice, or anything polluted by impiety, or ceremonially impure, such as a leprous garment. (Lev. iv, 12, 21; x. 6; xiii, 52; Josh. vi. 24.) The Seraphim may therefore have received their name on account of their *burning fiery brightness*.

"A considerable number of Jewish writers, such as Abarbanel and Kimchi, derived the word from שָׂרַף, regarding the Seraphim as *bright* or *shining* Angels. But שָׂרַף means "to burn," and accordingly, others have supposed the original word to denote the ardent love, or the burning zeal, of the Divine attendants. The verbal root, however, is not intransitive, but active. Hence, the Seraphim may be regarded as agents of purification by fire."*

Although the root of the word *Seraph*, according to most high authorities, means *burning*, yet some Hebraists derive it from "Sar" (Heb. שָׂר), a prince or leader, suggesting pre-eminence; and thus the word might mean a Prince of Angels, or an Archangel, as in Daniel x. 13, 20. Fürst derives *Seraph* from the secondary meaning of *Saraph*, (Heb. שָׂרַף), to be exalted, high, or noble.

III. The prophet Isaiah gives a unique description of the Seraphim, which he beheld in his Divine Vision. (Isa. vi. 1-7.)

The date of this Vision of the *Seraphim* (like that of the Vision of the Cherubim) is recorded; viz., "in the year that King Uzziah died," 758 B.C., the 14th Jubilee year, since the Jewish occupation of Canaan,† 1444 B.C., each Jubilee being reckoned at the end of the 49th year.

King Uzziah was not content with his functions as a King; but he desired also to exercise those of a Priest; and forcing his way into the Temple, he presumptuously offered the holy Fourfold Incense, before God. Azariah, the High Priest, accompanied by "four-score priests," remonstrated with the King who, nevertheless, persisted in his impiety; but he was smitten with leprosy by the judgment of God, and was ejected from the Temple. (2 Chron. xxvi. 16-20.) There must therefore be some latent significance in the Prophet's statement, that he saw this Vision of the Glory of God, "in the year that King Uzziah died" (Isa. vi. 1).

Isaiah beheld his Vision of "the glory of the LORD" in the Temple

*Dictionary of the Bible, Hastings, Vol. IV, p. 458.

†14×49=686 (or 14 Jubilees) before 758 B.C.=1444 B.C.

of Solomon, which was also the scene of Ezekiel's second series of Visions. (594 B.C., Ezek. viii-xi.)

Like the Royal Man on the Sapphire Throne, in Ezekiel's Vision, the Lord was also seen on His Throne, in Isaiah's Vision. (Isa. vi. 1, 5; Ezek. i. 26.) Although the Cherubim, as *Throne-bearers*, may have been present, Isaiah makes no mention of them; but it would be interesting, were we able to trace a simultaneous action of the Seraphim and Cherubim, as suggested by Ibn Ezra. (See p. 613, *infra*.)

The Lord's "train filled the temple."* This phrase might refer to the flowing skirts of His robe, or to the Glory which "filled the temple."

The Seraphim, in Isaiah's Vision, were plural, like the Cherubim. They may have been numerous, but only two are mentioned. (See p. 620, *infra*.) Both of these Seraphim probably faced the East, according to the orientation of the Temple.

The Seraphim are seen *standing*, as in an attitude of homage, or of promptitude for fulfilling the commands of the King. Thus, they have an affinity to "the two anointed ones, that stand by the Lord of the whole earth" (Zech. iv. 14).

"Each (Seraph) had six wings," which were arranged in three pairs, each pair having different functions. One pair "covered (the) face" of the Seraph; but since no details of this face are given, we may infer that it was of the human type, and that the Seraph, like the Cherubim, had the general "likeness of a man."†

Another pair of wings "covered his feet," which are not described as cloven (like those of the Cherubim), but were probably the feet of a man. Taking the shoes from off the feet, in Eastern countries, is a sign of worship or reverence (Exod. iii. 5), and the covering of the feet of the Seraphim, might be an act of similar import; for perhaps these two Seraphim covered their faces and feet, with their wings, when they were engaged in the Worship of the King.

Each Seraph had a third pair of wings, used for flight, as when the Seraph flew to the Brazen Altar, in the Court of the Temple. Not only their wings, but their voices, also, were exercised in acts of adoration; for "one cried unto another" (*this cried to this*, marg.), in

*"The Hebrew word for 'train' is also used of the flowing borders of Aaron's ephod-robe. The appearance, therefore, is of a 'Priest upon His Throne.'" *Speaker's Commentary*, ad locum.

†It is related, that the wings of the Cherubim were the means of suggesting to Leonardo da Vinci (A.D. 1452-1519), the idea of a Flying Machine, the forerunner of recent military engines of great power. While painting a picture of the Cherubim, and endeavouring to understand the anatomy of their wings, Leonardo made designs for an aeronautical machine, which, however, were not published till three centuries later. *Chambers' Magazine*. Jan., 1916.

antiphonal chant, "Holy, holy, holy, is the LORD of Hosts; the whole earth is full of his glory" (Isa. vi. 3). Even "the foundations of the thresholds were moved" (R.V.), and trembled as in an earthquake, at the voices of the Seraphim, (Isa. vi. 4). Thus, the Temple itself must have been shaken, shewing the effect of the Glory of the LORD upon inanimate Creation.*

In the next incident mentioned by Isaiah, "the house was filled with smoke." As a type, smoke signifies veiled Glory, and it sometimes symbolizes Divine majesty and power, as at the giving of the Law on Sinai. (Exod. xix. 18; Rev. xv. 8.)

Well might Isaiah—as a sinful and mortal man—tremble, like the material foundations of the Temple. His feelings were akin to those of Moses, who said: "I exceedingly fear and quake" (Heb. xii. 21). Isaiah was oppressed by consciousness of sin, when he heard the thrice-repeated ascription of holiness to the Lord of Hosts; and he cried, "Woe is me! for I am undone; because I am a man of unclean lips, for mine eyes have seen the King, the LORD of hosts" (Isa. vi. 5).

But in the mercy of God, provision was made for the removal of the sin of the Prophet, immediately after his confession; for, in obedience to the will of the King, "one of the seraphim," who had charge of the fire on the Altar, "flew unto (the Prophet), having a live coal in his hand, which he had taken with the tongs from off the altar."†

As there were "live" coals upon this Altar, it may be inferred, that this was the Brazen Altar in the Court, outside the Temple; especially as upon this Altar, the blood of the sin-offering was sprinkled, for atonement and absolution. This was also the appointed Altar whereon the Burnt Offering was offered up, being of "a sweet savour," and typifying dedication and self-sacrifice.

A definite act of Ministry now took place, for the bright Seraph, hovering in the air, laid the live coal upon the mouth of the Prophet, and uttered the words of absolution: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. vi. 7). Thus, the Prophet was purified by the live coal, from the Altar; and after this Divine absolution, he was "endued with power" for

*The great earthquake, mentioned by the prophet Zechariah, occurred "in the days of Uzziah king of Judah," who profaned the Sanctuary of God. (Zech. xiv. 5.) May not this earthquake have been a judgment on the impiety of this King? The Vision of the Prophet Amos occurred "two years before the earthquake" (Amos i. 1).

†This is the only occasion in Scripture, where *tongs* are associated with the Brazen Altar; for they were not among the five instruments ordinarily used, for its service (Ex. xxvii. 3); though *golden tongs* are thrice mentioned, among the accessories of the Seven-branched Golden Candlestick (or Lamp-stand).

the service of God, and for the delivery of his appointed testimony; so that when the Divine King, seeking for a messenger to fulfil His commission, asked: "Whom shall I send, and who will go for us?" Isaiah, in the strength of the absolution, was emboldened to reply: "Here am I; send me."

The Lord, from His Temple, accepted the Prophet's offer of service, and uttered the word "Go." He then gave Isaiah a Divine commission, with intimations of the character of those, to whom he was to deliver the Divine message. (Isa. vi. 9, 10.)

Nothing is known of the Seraphim, apart from Isaiah's Vision which reveals *twelve details* concerning them; viz., their names, number, position, faces, voices, hands, the number and function of their wings, their attitude, worship, flight and ministry.

These several points will be treated briefly, in the consideration of the *resemblances and differences* of the Seraphim and the Cherubim.

In Chapter V, *supra*, among the Jewish Commentators quoted, *Ibn Ezra* (A.D. 1093-1167) was mentioned, being highly esteemed as a Rabbinical authority, on the interpretation of Scripture. His comments on the Vision of Isaiah, may therefore be appended here, as being a matter of interest; although they give no spiritual light on the Vision of the Seraphim.

"Isaiah vi, Verse 1: '*In the year that King Uzziah died.*' Our sages say that the word '*died,*' is here used for '*became a leper*'; for when Uzziah entered the Temple to offer the incense, the earthquake took place.

"'*High and lifted up*' are attributes of the Throne, and not of the Lord. The throne is above the '*Chajoth,*' i.e., the '*Living-Creatures*' (or Cherubim), as I shall explain on Ezekiel.*

"Verse 2: '*Seraphim,*' i.e., *burning ones.*

"Verse 3: The number of the Seraphim is not mentioned; some believe they were *two*; but I am of opinion that they were *many*. '*Holy, Holy, Holy,*' is repeated thrice, to express the continuity of the declaration. Holiness is an essential attribute of the Lord; it is therefore the same, in every place.

"Verse 4: '*And the posts of the threshold moved.*' It was as if the threshold would move away from its place.

"Verse 5: '*A man of unclean lips.*' The Prophet was a man of unclean lips; because he had grown up with the Israelites, who were unclean in deeds and words, and he had learnt their way of speaking.

*The Commentary on Ezekiel, promised repeatedly by Ibn Ezra, is not known.

"Verse 6: 'From off the altar': where the fire is holy, where there is no strange fire.

"Verse 7: 'His sin': the sinning by words, for he spoke frivolously, like his fellow-men.

"Verse 8: 'Here am I; send me.' Since my lips are pure, I am fit to be the messenger, but I was not before. From these words, I infer that this Chapter contains Isaiah's first prophecy."*

IV. Although (as previously stated) the Cherubim and Seraphim are not identical; yet they must have certain affinities, as shewn by their *general resemblances* and by the relation in which they stand to one central Person, even God, in the Visions of Isaiah and of Ezekiel.

(1.) In the first great resemblance between the Cherubim and the Seraphim, they both manifest the *Glory of the Incarnate Son of God*, the Lord Jesus Christ.

St. John, in his Gospel, when referring to this Vision of the Seraphim, applies it to Christ, when He was rejected by His own Nation. "Though he had done so many miracles before (the Jews), yet they believed not on him . . . These things said Esaias, when he saw his glory, and spake of him," i.e., of Christ, the Messiah. (John xii. 37, 41.) Thus, Isaiah saw the Glory of the Son of God Incarnate; and this truth of the Incarnation, links Isaiah's Vision of the Seraphim, with Ezekiel's Vision of the Glory of the Lord with the Cherubim. (See Chap. IX, pp. 150, 151.)

(2.) Certain *characteristics* of the Cherubim and the Seraphim are similar; for they both have *burning fiery natures*, being Ministers of "God (Who) is a consuming fire," and "Who maketh . . . his ministers a flaming fire" (Ps. civ. 4). The Cherubim and Seraphim have also *human faces, hands, and feet*; so that both doubtless had the general "appearance of the likeness of a man" (Ezek. i. 5).

(3.) They both likewise have *wings* with powers of flight; though the "noise" of the vibrations of the wings is recorded in the flight of the Cherubim, but not in that of the Seraph within the Temple precincts.

(4.) Both these Angelic Orders are *Ministers, in attendance* on the King, the Lord of Hosts. They both form part of the Heavenly Hierarchy, whose office is to do the Lord's pleasure, "hearkening unto the voice of his word" (Psa. ciii. 20).

(5.) They both have associations with the *Temple*, where the Lord dwells, and wherein He distinctly manifests His Shekinah Glory.

*The Commentary of Ibn Ezra on Isaiah, Vol. I. Edited from MSS., and translated by M. Friedlander, Ph.D. Published for the Society of Hebrew Literature, by N. Trübner & Co. London, 1873.

(6.) The Cherubim and Seraphim both symbolize *men*, i.e., *Ministers* in the Church of Christ.

The *wings* and *hands* of the Cherubim, and of the Seraphim, typify *Ministerial helpship* in the Christian Church.

(7.) The functions of the Seraphim are like those of the Cherubim, being associated with *Worship, Revelation* and *Ministry*. Their Anthem is identical with that of the Cherubim, ascribing praise to the Thrice-Holy Lord of Hosts, the Lord God Almighty, in the glorious *Ter Sanctus* (Isa. vi. 3); while "the four *Zoa* . . . rest not day and night, saying: Holy holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. iv. 8).

(8.) The Seraphim, like the Cherubim, will enjoy everlasting existence in the Kingdom of God. (See Chap. XXVII, p. 555, *supra*.)

V. The *differences* between the Cherubim and the Seraphim may now be examined.

(1.) Their *names* are different. If these two Orders were identical, why should they be called "Cherubim," in one Scripture; and "Seraphim" in another? To say that Beings, seen by Isaiah in vision, and called by one name, were *identical* with those seen by Ezekiel, and called by another name, would be unreasonable. If the Cherubim and Seraphim were identical, the versicle in the *Te Deum*, "To Thee, Cherubim and Seraphim continually do cry," would be tautological. The *Cherubim* are called *Living-Creatures*, or *Zoa*, frequently by Ezekiel, and invariably in the Apocalypse; but this title is never applied to the Seraphim. The etymologies of their respective names are distinct, as proved by the Hebrew roots. (See Chap. II, p. 18, and p. 610, *supra*.)

(2.) The Cherubim and Seraphim appear to have their different *spheres of Ministry*, that of the former being unlimited, and of the latter, limited. The Cherubim fly through Creation, "like a flash of lightning"; but the *Seraphim's* flight seems to be restricted to the Sanctuary and its Courts.

The Seraphim are not seen outside the Sanctuary; but the Cherubim, with their complex Wheels, convey the Divine Glory throughout the earth. The Seraphim may know by report, what is happening on the earth; while the Cherubim may gain this knowledge, by actual visitation.

(3.) Certain functions of the Cherubim and Seraphim, may be differentiated. The Cherubim, as seen by Ezekiel, are upbearers of the Throne of the Incarnate Lord, and form part of His Chariot; while the Seraphim are seen standing as attendants and worshippers.

(4.) There is also a difference in the *character of the Ministry* of these two spiritual Orders; for, although *Ministry* and *Worship* are prominent acts of Cherubim and Seraphim; the Cherubim, in Ezekiel's *first* Vision, exercise no direct, personal Ministry to man, but Ministry to God is salient in all Ezekiel's Visions; while the Seraphim in Isaiah's Vision, fulfil a Ministry of sympathy and forgiveness *manward*, as evidenced in the application of the live coal to the lips of the Prophet. (Isa. vi. 7.) But there is no record of any *absolution* being ministered by the Cherubim.

(5.) Another salient difference exists between these two Orders, for the Cherubim are united with the complex *Beryl Wheels*; whereas, the Seraphim have no connection with any mystic Wheels.

(6.) A further essential difference between these two Visions of Angelic Beings, is that the Seraphim are *simplex* and homogeneous, while the Cherubim in Ezekiel's Vision are complex or multiple. The characteristic of the Seraphim is simple individuality, while that of the Cherubim is a complex plurality. The Seraphim are not quadriform; for they have a head, with only *one* face; not, like the Cherubim, having *four different* faces united in one head.

(7.) The Seraphim are *not* said to be "*full of eyes*," which was a distinctive characteristic of the Cherubim, as seen by Ezekiel, and by St. John. (Ezek. x. 12; Rev. iv. 8.)

(8.) The Cherubim and the Seraphim differ in the position of their *hands*; for though the 'hands' of both Orders are mentioned, yet there is no reference to the hands of the Seraphim, being "under their wings," as in the case of the Cherubim. (Ezek. i. 8; x. 8.)

(9.) The Seraphim, having faces which were not fourfold, were able to *speak*; and voices of worship and adoration are heard proceeding from the Seraphim; whereas no vocal praise comes from the Cherubim, in the Visions of Ezekiel. Albeit, in the Apocalypse, where the Four Living-Creatures are distinct, they also offer an Anthem of worship and praise.

(10.) The Seraphim have *six wings*, the functions of which are defined; but the Four Living-Creatures, in Ezekiel's Vision, have only *four* wings. In the Apocalyptic Vision, however, they have *six* wings. (Rev. iv. 8.)

(11.) Although the Cherubim and Seraphim are identified with the manifestations of "the glory of the LORD," their *positions* are different; for the Seraphim are *above* the Throne, while the Cherubim are *under* the Firmament, and support the Throne.

In the Authorized Version, the Seraphim are said to

be *above the Throne*; "above it (the Throne) stood the seraphim" (Isa. vi. 2); but the Revised Version renders this passage, "*above Him*" (i.e., Jehovah), a rendering doubtless more accurate.*

(12.) The Cherubim set forth the *Four modes of Divine Action* inherent in God (see Chap. I, *passim*); but these are not revealed by the Seraphim.

Thus, in the Seraphim, we find no traces of the combined Cherubic *fourfold* powers, and the varied qualities, set forth by the Lion, the Eagle, and the Ox, in conjunction with the Man. Hence, the Seraphim cannot, like the Cherubim, appear in the Fourfold Ministry of the Christian Church. The Seraphim are never said to be *gifts* from the Father to the Son; for on comparing Scripture with Scripture, this is found to be true, only of the Fourfold Cherubic Ministry of the Christian Church. (Ps. lxxviii. 18; Eph. iv. 8, 11.)

In the four compound Cherubim, each with *four faces*, there is a witness to *quadriformity* or *fourfoldness* (Ezek. i. 10); but the two Seraphim, in the Vision of Isaiah, witness to *duality*, while the simplicity in the form of each Seraph, testifies to *unity*.

(13.) The actions of the Cherubim beheld by Ezekiel, and of the Seraphim seen by Isaiah, are both associated with *coals of fire*. But the Seraphim are not, like the Cherubim, connected with the scattering of live coals of fire, in any secondary, punitive phase; or with the Apocalyptic vials of the wrath of God. The Seraphim are connected with the application of the live coals; but only for purification, and forgiveness.

(14.) Throughout *Holy Scripture*, the Cherubim are much more *prominent* than the Seraphim; for they are present in every Dispensation, from the first, to the last of God's revelations to man.

To sum up: the above fourteen *differences* prove that as the Seraphim are distinct from the Cherubim, in the Scriptures, these two Orders *cannot be identical*.

VI. Cherubim and Seraphim, are said to represent the two spiritual gifts of *Knowledge* and *Love*, according to ancient tradition.

Pseudo-Dionysius (Vth Century), in his *Celestial Hierarchy*, places the Seraphim in the first rank; and he defines the Seraphim "as the fiery ones, excelling in *love*"; and the Cherubim, with their many eyes, "as beholding God, and so excelling in *knowledge*."[†]

*Smith's *Dictionary of the Bible*. Article *Seraphim*. See also Bishop Lowth, *ad loc*; and the *Speaker's Commentary*.

[†]*Celestial and Ecclesiastical Hierarchy*, ascribed to Pseudo-Dionysius.

Gregory the Great, in his classification of Angels, compares the Cherubim with the Seraphim, and agrees with Pseudo-Dionysius in stating, "Seraphim are nearest of all to God; and through their unique position, burn ever with intense and flaming love of Him. . . . Thus all *know* God, though the Cherubim know Him more perfectly; and all *love* God, but the Seraphim with the greatest ardour."*

The poet Dante alludes to the Seraphim and Cherubim, as forming (with Thrones) the first *triad* in the heavenly, ninefold Hierarchy. In this classification, he also agrees with Pseudo-Dionysius. (See p. 609.)

"The primal circles

Have shown the *Seraphim* and *Cherubim*.

Those other Loves, that round about them go,
Thrones, of the countenance Divine, are called,
Because they terminate the primal Triad."

Paradiso, xxviii, l. 99, et seq.

The Rev. George Rawlinson, commenting on the Vision of Isaiah, remarks: "The word '*Seraphim*' means '*fiery ones*,' and is supposed to denote the *burning love* of these blessed spirits."†

The *Cherubim* are specially associated with *knowledge*, according to the ancient Oriental aphorism: "The Cherubim *know* most; the Seraphim *love* most."

Thomas Aquinas (1224-1276) treats the subject of Angels at great length, discussing the names of their Orders.‡ He defines the Seraphim and Cherubim, as follows: "The name of '*Seraphim*' is given, not on account of *love* alone, but from fulness of love; which the name of *heat* or *burning* implies. Hence, Dionysius interprets the name '*Seraphim*,' according to the properties of fire, in which is excess of heat. In the same way, the name of '*Cherubim*' is given because of a certain fulness of *knowledge*; hence, it is interpreted as meaning *plenitudo scientie*."**

The *fiery loving zeal* of the *Seraphim*, and the *knowledge* of the bright-eyed *Cherubim*, are particularized by early English Divines, including the eloquent Bishop Jeremy Taylor (A.D. 1613-1667), who alludes to the Seraphim and Cherubim, in the following poetical expression: "Inflam'd beyond the *love* of Seraphim, made more *knowing* than the Cherubim."

Dante compares knowledge and love as follows: "*Knowledge* is

*Gregory the Great, Vol. II, pp. 361, 362. F. H. Dudden, B.D.

†Commentary on the Book of Isaiah, p. 191.

‡Summa Theologica, Vol. I. Quæst. L-LXIV; CVI-CXIV.

**Ibid. Vol. I. Quæst. CVIII.

the perfection of our soul, in which consists our ultimate felicity";* while in another poem, he sings:

"Happiness hath root
In *seeing*, not in *loving*—which, of sight,
Is after-growth."†

In these statements, the great Italian poet is incorrect. It is true that knowledge is the precursor of love, for we must know, before we can love; but in comparing spiritual and moral qualities, *knowledge* is inferior to *love* which is the perfection of spiritual happiness.

In the first Great Commandment, the *heart* ranks before the *mind*, showing that the emotional excels the intellectual; for it is written, "Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark xii. 30). And the Apostle Paul declares, that "*knowledge* shall vanish away"; but that faith, hope and love are three graces which *abide*; and that "the greatest of these is *love*" (1 Cor. xiii. 8, 13. R.V.). St. Paul further states that "*knowledge* puffeth up, but charity (love, R.V.) edifieth" (1 Cor. viii. 1). We cannot *love* too much; for against holy and righteous love "there is no law"; but knowledge may often be a source of danger, especially if apart from God. Through the selfish desire for unlawful knowledge, sin came into the world; and it is *not knowledge*, but *love* that is the Divine instrument for the remission and abolishment of sin. Let us learn to love:

"By love impelled,

That moves the Sun in heaven, and all the stars."‡

"*Love*" was the brief, yet comprehensive "fulfilment of the Law" (R.V.); and it was the farewell commandment of our adorable Saviour before His death. Hence, *love* has the spiritual pre-eminence over *knowledge*.**

*Convito. I.

†Paradiso. XXVIII.

‡Ibid. XXXIII.

**It was one of the great questions of the Medieval Schools, Whether the beatitude of the soul consists in *knowing*, or in *loving*? Thomas Aquinas maintained the former proposition, and Duns Scotus the latter.

St. Francis of Assisi, who was noted for his love to God and Man, was surnamed the "*Seraphic Saint*," and hence; the Franciscans are sometimes called the "*Seraphic Order*." The scholastic theologian, Bonaventura, was entitled the "*Seraphic Doctor*." In common language, we use the adjective "*Seraphic*" in a rapturous sense, which is not applied to the word "*Cherubic*."

Mrs. Elizabeth Barrett Browning wrote a religious poem on the Seraphim, in which two Seraphim are represented as overwhelmed, at the amazing exhibition of God's love, in the redemption of man, by the Cross of Christ. Though this poem gives no description of the Seraphim, it contains the following beautiful thoughts on love. Men have "among the fragments of their fallen state," "a yearning for a love above them." "Has not love a deeper mystery than wisdom, and a more ineffable lustre than power?" Love is further described in the poem, as "shot through with wisdom"; and wisdom as "shot through with love."

VII. The interesting question now arises: Is there any *Ministry*, in the Church of Christ, analogous to the Angelic Order of the *Seraphim*?

The same line of argument, which was employed in the case of the *Cherubim*, may also be applied to the *Seraphim*. (See Chap. I. pp. 9-13.) After the Lord, as *Man*, had received "all power in heaven and in earth," and the Angelic Hierarchy had been made subject unto Him; the Seraphic Ministry, as well as the Cherubic Ministry, became capable of manifestation in *men*, in the Church of Christ.

Although the number of the Seraphim, in Isaiah's Vision, is generally assumed to be only two; yet it is possible, that the literal meaning of the text may signify *numerous* Seraphim, who were ranged in a double row or "train," thus filling the Temple; though this is not stated. (See Ibn Ezra's Commentary on the Vision of Isaiah, p. 613, *supra*.)

Isaiah's Vision of the Seraphim did not, like Ezekiel's first Vision of the Cherubim, appear in *Babylonia*, but in the *Temple* of the Lord, in Jerusalem.

In what part of the Temple, was this Seraphic Glory of the Lord seen? It was not restricted to the Holiest of All, for it "filled the Temple"; and therefore, hosts of the Seraphim may have been seen in the Holy Place, as well as in the Holy of Holies.

The earliest Sanctuary of God (the Mosaic Tabernacle) was a type of the Christian Church; and "by the disposition of *Angels*," patterns of the Sacred Furniture were revealed to Moses, on Mount Sinai. (Acts vii. 53.) Therefore, the *Golden Candlestick* (being part of the Furniture) must have been represented by *Angelic Ministries*.

The Golden Candlestick when lighted, emitted *flames of fire*. These flames typified Ministers, or Messengers of God; for it is written, He "maketh his angels spirits; his ministers a flaming fire" (Ps. civ. 4); and as the Hebrew root of the word 'Seraphim,' means *burning*, a lamp of fire would be a suitable emblem of this Ministry. (See p. 610, *supra*.)

"Nothing is so swift in its motion, as *light*; nothing is so penetrating as *fire*. Therefore, creatures who resemble a flame of fire, are most suitable emblems of God's Angels (or Messengers), who may perform His commands in a moment of time; and whose course nothing can impede."*

Now, the Seraphim, have an analogy not only to the *Golden Candlestick*, but they also typify Angels or Bishops, as will appear from the following reasons:

*Notes on Isaiah, vi., p. 142. Jenour.

(1.) There were *seven* golden lamps burning on the *Golden Candlestick*; for it had one central shaft, with six branches, three on either side. Analogously, the Seraphim had each one head and six wings (three on either side), thus forming a *sevenfold unity*.

Is there any principal Ministry in the Church of Christ, which is supported by six subordinate Ministers? Such a Ministry should be found in a *Particular Church*, in the chief or presiding Minister, i.e., "the *Angel* (or Bishop) of the church" (Rev. i. 20); for he should have *six Elders* associated with him, thus forming a *sevenfold unity*, like the Golden Candlestick. As this sevenfold Ministry cannot consist of the Fourfold Cherubim, this fact affords a proof that the Cherubim and Seraphim do not symbolize identical Orders of Ministry.

In the early days of the primitive Apostolic Church, not only did St. Peter and St. John term themselves "*elders*," under the Lord, the chief Shepherd or Angel of the Covenant (1 Pet. v. 1; 2 John 1); but they also "ordained *elders* in every Church," to serve under the direction of the Angels, or Bishops, the ruling Presbyters. (Acts xiv. 23.) St. Paul, in his pastoral Epistles to Timothy and Titus, writes: "Let the *elders* that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. v. 17); and again, "For this cause left I thee in Crete, that thou shouldest . . . *ordain elders* in every city, as I had appointed thee" (Tit. i. 5). As Timothy was the first Bishop or *Angel* of the Church in Ephesus, and Titus was Bishop or *Angel* of the Church in Crete; therefore the *Elders* referred to, in each Epistle, would be serving under the respective jurisdictions of Timothy, and of Titus.

In the lifetime of the first Apostles, the Four Ministries had their distinctive parts in the Daily Worship of each Particular Church, being subordinate to the presiding Angel.* Perfect Worship in a Particular Church, would be composed of a *Fourfold Ministry of Cherubim*, under the Angel, who is supported by his *six Elders*, symbolized by the *Seraph* with six wings, and also by the Golden Candlestick.

(2.) A distinct statement, proving that the Seraphim are typified by the Golden Candlestick, was uttered by the Lord, Who said, that "the seven (golden) candlesticks . . . are the seven churches" (Rev. i. 20). Each of these Churches was in charge of an Angel, the chief Minister, who was supported by subordinate Ministers (his six ruling Elders), who shared in his Episcopate.

In this Apocalyptic Vision, the Lord is seen walking "in the midst of the seven golden candlesticks"; and holding "the seven stars in

*See Chapter XXX, pp. 597, 598, *supra*.

his right hand." "The seven stars (symbolize) the angels of the seven churches" (Rev. ii; i. 20). These Ministers are not Apostles; for a Messenger is expressly sent from the Lord with a Revelation, to the Apostle John, who is to transmit it, to the seven Angels (or Bishops) respectively set over the seven Churches of Asia. (Rev. i.-iii.)

The Fourfold, Apostolic and Cherubic Ministry, in the *Universal Church*, is representative; for it heads up the Worship of the whole Church. (See Chapter X.) Those *Seraphim* who represent an Episcopal Ministry in a *Particular Church*, must rank below the Apostolic *Cherubim*; because Angels and Bishops are subordinate to Apostles.*

The position of the seven-branched Golden Candlestick, is most significant; for it was *not* in the *Most Holy Place* (representing the Universal Church), in which the Cherubim were installed; but it was in the *Holy Place* (which represents a Particular or subordinate Church), indicating that the Golden Candlestick represents an *Order of Ministry* which is not in the highest place in the Church. Apostles are Cherubic Ministers in the *Universal Church* (for the *Fourfold Cherubim exist among the Apostles themselves*), under the supreme rule of Christ, the great *Seraph* of the *Universal Church*; whereas, Angels (or Seraphim) are heads of *Particular Churches*. Therefore, the rule of the Apostolic Cherubim is universal; while Episcopal rule, or the Ministry of the Seraphim in a Particular Church, is strictly local.

The supremacy of the Cherubim in the Universal Church on earth, under the Lord, is set forth by the difference between the mission of the Cherubim, and that of the Seraphim. The Cherubim in Ezekiel's Visions, seem to receive a direct commission from God, and to return to Him Who sent them; thus representing an Order of Ministry, sent forth directly from the Father and the Son. This Divine commission is chiefly seen in the Office of *Apostles*; whereas the Angels of Churches (or Seraphim) exercise a mission from the Lord, given to them *mediately*, through these Apostolic Cherubim.

Alas, the Cherubim and Seraphim are regarded, by the Church at large, as abstractions or simply as Angelic Spirits, and as having no embodiment in men! But there can be no doubt, that the Ministries

*The terms "*Universal*" Church, and "*Particular*" Church, may require a word of explanation. In modern warfare the Commander-in-Chief issues orders through his *central Staff*, to the Subordinate Officers in command, on the field of battle. Analogously, the Staff of the *Universal Church*, consists primarily of Apostles (commissioned by the Lord), and also of Prophets, Evangelists, and Pastors associated with them; while the *Particular Churches* should be subordinate, like those founded by the Apostle Paul during his missionary journeys to Crete, Ephesus, Corinth, and elsewhere, corresponding to distinctive regiments in an Army, under the command of their own Officers.

of the Cherubim and Seraphim should be in antitypical practical exercise in the Christian Church.*

The Seraphim, like the Cherubim, find their highest antitype in Christ, Who is "the Son of man"; for only in and through Him, can they be represented by *Ministers* in the Church of Christ.

In the Liturgies of the Greek Church (a most ancient section of the Church Catholic), there are remarkable references to the *Cherubim* and *Seraphim*, as representing the *Ministers* of the Church. The following words are uttered by the officiating Priest: "We who mystically represent the *Cherubim*." Again, "Now (at the present moment) we, mystically figuring the *Cherubim* . . . cast away all the cares of this life; in order that we may receive (i.e., through Holy Communion) the King of all, Whom, unseen, all the hosts of heaven attend. Hallelujah."† Then again, both the Priest and Deacon are spoken of as *Seraphim*. The Priest, who conveys the Sacrament to the lips of the communicants, is regarded as typifying the *Seraph*, who applied the live coal to the lips of the Prophet Isaiah; and the movements as well as the vestments of the Deacon, are supposed to represent the movements and wings of a *Seraph*.

Thus, the application of these mysterious Cherubim and Seraphim to the *Ministries* of the Universal and Particular Churches, is a doctrine which has been set forth for centuries, in the Liturgies of the Greek Church. But this Ritual fails to recognize that the Cherubim constituted the Fourfold Ministry, which the Ascended Christ received from the Father, and with which He endowed His Church, in the beginning.

In the Vision of Isaiah, the Seraphim (like the Cherubim) have a *twofold* action—*Godwards*, in *Worship*; and *Manwards*, in *Ministry*—symbolic of the *twofold* function of Angels (or Bishops) in the Church.

The Seraphim attend the Lord in His Temple; and the various uses of their six wings suggest adoration *Godwards*, and also action *Manwards*; and among the ranks of Angels, those who are occupied in Worship, are called in Scripture, "liturgizing spirits." (Heb. i. 14. *Gk.*)

The *Divine Worship*, offered by the Seraphim (as seen in the Vision of Isaiah), consists of dedication, intercession, and praise.

*It is curious that, while the spiritual meaning of the Cherubim and Seraphim has been lost, there should exist among the Orders of Chivalry in Christendom, the Order of the Seraphim (Cherubim?) instituted by Magnus IV, King of Sweden. Its *insignia* consist of a crown surmounting a cross (patée), with four Cherubs (each having four wings) in the angles. This decoration is usually called "*The Order of the Seraphim*."

†The Liturgy of St. John Chrysostom, as used in the Greek Church. For further Liturgical references to the Cherubim and Seraphim, see pp. 626-628, *infra*.

The *motion* of their wings (especially of the pair used in flight), would also betoken *Ministry towards Man*. The Seraphim exercise a Ministry of purification, and of Absolution. (Isa. vi. 6, 7.) Their Office might include that pastoral care of souls, which pertains to the Bishop (or Chief Pastor of a Particular Church), acting either personally, or indirectly through one of his subordinate Elders or Pastors.

The "*live coal*," taken by the Seraph from the Altar, represents the word of Absolution, spoken in the Spirit, by those Ministers who are symbolized by the Seraphim. The Lord said to His Apostles, "Whosoever sins ye remit, they are remitted unto them"; hence, the Seraphim (or Angels of Particular Churches) can take the live coals of Absolution (fulfilling the Ministry of the Brazen Altar) only when they have received authority through *Apostles*.

In Isaiah's Vision, the action of the Seraphim—apart from their corporate Worship of God, in the Temple—is restricted to the *Brazen Altar*. The perpetual fire on this Altar, not only consumed the appointed sacrifices offered to God; but it was also used for igniting the Frankincense (burned *weekly* on this Altar), and the Fourfold Incense, which was offered *daily* on the *Golden Altar*; and *once a year* (on the Day of Atonement), in the Holiest of All. This fire, on the Brazen Altar, originally descended from God, and was used *daily*, to light the 70 lamps of the 10 Golden Candlesticks.

As the Seraphim represent the *Angels* of Particular Churches, who, with their six Elders, were symbolized by the seven-branched Golden Candlesticks, we may ask, Is there any *Divine authority* for regarding the Ministry of the Seraphim as ranged in a *twofold order*?

Such appears to be the case; for we read of "*two witnesses*," who are the "*two candlesticks*" (Rev. xi.); and of the "*two olive trees* . . . that stand by the LORD of the whole earth" (Zech. iv. 11-14).

In the Tabernacle, there was only *one Golden Candlestick*, placed opposite the Table of Shewbread; but in the Temple of Solomon, there were *ten* seven-branched Golden Candlesticks, arranged in a *double line*. (1 Kings vii. 49; 2 Chron. iv. 7.) These ten Candlesticks (or Lampstands) would have a total of *seventy lamps*, symbolical of *seventy Ministers*.

After the Lord had sent forth His *Apostles*, "He sent forth other *seventy* also," "*two and two*." This Mission may foreshadow the future Testimony, yet to be borne by "the *Seventy*," who will deliver a *twofold* witness, including a call to repentance (after the previous Testimonies of the *restored Apostles*). (Chap. XXIII, p. 483, *supra*.)

Should we not earnestly beseech the Lord, to speedily send forth the future *Seventy Witnesses*?

VIII. Although the subordination in the Church, of the Seraphim to the Cherubim, has been emphasized; yet in one aspect, the Cherubim may be regarded as subordinate to the Seraphim. Christ, the one supreme Seraph, is the Head of the whole Church; and He is the *Angel of the Covenant*; and therefore, the Cherubim (or the Fourfold Ministry) in the *Universal Church*, are subject to Him. So likewise, an Angel (representing the Lord as Seraph) is head of a *Particular Church*, and to him, the local Fourfold Cherubic Ministry is subject. (Chap. XI, p. 218.) But in the absence of the Great Head of the Universal Church, the *Apostles*—as potential embodiments of the Cherubim—are guides and rulers of the Universal Church on earth; and to them, all the Seraphim (or Angels of the Particular or subordinate Churches) are bound to listen, and to submit.

The subordination of the Seraphim to the Fourfold *Apostolic* Cherubim, is of the Lord's appointment; and the Seraphim receive doctrine from these Cherubim; for Angels (or Bishops), in the Church on earth, should receive *doctrine* through Apostles; and it is because this order has not been observed, that many errors and heresies, have crept into the Catholic Church.

The dire effect of these heresies has already been alluded to; and only certain special examples can now be mentioned, as having arisen after the loss of the first Apostles, inflicting calamitous results on the Church of Christ. (See Chap. XIX, p. 381-386.)

How varied were these heresies, how subtle, and how fundamental!

Bishops gradually became self-sufficient, and sought out doctrine and guidance for themselves; and these errors produced evil fruit, in the schisms and heresies which have abounded in all ages. Bishops who taught false doctrine, were like fallen Seraphim; and their lapse was the cause of many of the errors, which have arisen in the Church.

To quote a few instances:

Cerinthus (*cir.* A.D. 100), a Gnostic heretic, attempted to lead Christian people back into the bondage of the Mosaic Law.

Sabellius (A.D. 260) believed in a Trinity of Divine manifestations, but not of Divine Persons.

Manes (*cir.* A.D. 272) taught that both good and evil are eternal. Arius (A.D. 260-336) denied that the Son of God is co-equal, co-eternal, and consubstantial with the Father.

Macedonius (A.D. 381) denied the Godhead of the Holy Ghost.

Nestorius (A.D. 428) denied the truth of the Incarnation.

Pelagius (A.D. 370-442) denied the existence of original sin. The medieval Popes drifted into the error of Transubstantiation. The Lutherans held the doctrine of Consubstantiation.

In these last days, the Bishops of Rome have promulgated the false doctrines of the Immaculate Conception of the Virgin Mary, and of the Papal Infallibility.

Other heretics, who have arisen in the Church, have been Ministers (whether Bishops or Priests), who have forsaken the "right hand (i.e., Apostles) of the Lord," Who walketh "in the midst of the seven golden candlesticks." Such heretical teachers must have been under a delusion from Satan, "deceiving and being deceived."

IX. Although some connection may exist between the Cherubim and the Seraphim; yet no such relation is alluded to, in Holy Scripture. The Church, however, has associated them in her highest act of Worship, the Holy Eucharist, in the *Ter Sanctus* Anthem. The Church then praises God, singing, "Thee, mighty God . . . we magnify and praise: joining in the hymn of Angels, and Archangels, and all the host of heaven, the *Cherubim* and *Seraphim* before Thy throne, and singing unto Thee, Holy, Holy, Holy, Lord God of Sabaoth; Heaven and earth are full of the majesty of Thy glory."

The Cherubim and Seraphim are also associated in that ancient and catholic Hymn, the *Te Deum*, which is chanted in most of the Cathedrals of Christendom, on the Lord's Day, and on occasions of Public Thanksgiving, when the Church praises God, singing, "To thee, Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth" (Is. vi. 3; Rev. iv. 8).*

In the prayers appointed for Good Friday, the Cherubim, as representing the Fourfold Ministry, are alluded to as follows:

"O Almighty God, unto whom the *winged Cherubim*, full of eyes, continually give glory; who didst send Thy well-beloved Son into the world to be the Shepherd of Thy flock; and having taken Him out of the world, dost through Him, of Thine own will, give apostles unto the Church . . . Vouchsafe also Thy grace unto the prophets, evangelists, and pastors and teachers, whom Thou givest to be fellow-labourers with Thine apostles. Do Thou continually supply all who

*Many ancient versions of the *Te Deum* are extant. Originally, this Chant was based on the Preface and great Intercession of the primitive Liturgy of St. James. Verses 1-10, were probably derived from a Greek Hymn, dating back to the IInd Century. St. Cyprian (A.D. 252) used words similar to the 7th, 8th and 9th verses. The joint compilation of the *Te Deum* was popularly attributed to St. Ambrose and St. Augustine; though its present form dates probably from the IVth Century.

are needed for these holy offices; and by Thy *fourfold ministry* do Thou continually oversee, defend, and perfect Thy Church."

In the next prayer, the *Seraphim* are associated with Angels (or Bishops): "O Eternal God, in whose presence, the Seraphim continually fulfil their ministry; who makest Thine angels spirits, and Thy ministers a flame of fire; grant Thy heavenly grace unto *all angels* and *chief pastors* of the several churches of Thy saints, that under them, Thy people may be established in Thy truth, and be defended from all the power and devices of the devil." Again, in an ancient collect, we find this expression: "O Thou, whom Cherubim and Seraphim continually do praise."*

Thus, in the Liturgy of the Church, Cherubim and Seraphim are recognized as distinct; but as having a special relationship to each other, in two phases of Ministry: first, *Worship* addressed to God, as Creator and Redeemer; and secondly, *Service* offered to God, as King.

Also, in an early Liturgy, the Cherubim and Seraphim are associated: "Thou only, O Lord our God, rulest over such as are of heaven, and such as are of earth, Who art borne upon the *Cherubic Throne*, the Lord of the *Seraphim*, and King of Israel, Who only art holy, and retest in the Saints.

"Above Thee, there stand thousands of Archangels, and myriads of Angels, the *Cherubim*, and the *Seraphim*, that are six-winged, and many-eyed, that soar aloft, and are borne on pinions:

"Singing, vociferating, crying, and saying the triumphal Hymn: Holy, Holy, Holy, Lord God of Sabaoth."†

The following ancient Anthem is still sung in the Greek Church:

"Thee—Angels, Archangels, Thrones, Dominations, Principalities, Authorities, Powers, and the many-eyed *Cherubim*—do praise. About Thee, stand in a circle, the *Seraphim*, one with six wings, and another with six wings: and with twain they cover their faces, and with twain their feet, and with twain flying, they cry one to another with unceasing mouths, with never silent doxologies:

"Singing, vociferating, crying, and saying the triumphal Hymn: "Holy, Holy, Holy, Lord God of Sabaoth."‡

In the Liturgy of the Nestorians, in the Eucharistic Office, after the invocation of the Trinity, the Cherubim and Seraphim are associated twice, in the following Anthem:

*The Liturgy and other Divine Offices of the Church. G. Pitman, London.

†The Divine Liturgy of St. Chrysostom (cir. A.D. 347-407), Patriarch of Constantinople.

‡The Divine Liturgy of St. Basil. (A.D. 330-375.)

"Ten thousand times ten thousand Holy Angels and Hosts of spiritual beings, Ministers of Fire and Spirit, praise Thy Name, with *holy Cherubim* and *spiritual Seraphim*, offering worship to Thy sovereignty.

"The *Cherubim* and *Seraphim* and Archangels, in fear and trembling, stand before the Altar, and gaze at the Priest breaking and dividing the Body of Christ, for the pardon of trespasses."*

In the beautiful Hymn to the Holy Trinity, by Bishop Heber, usually sung on Trinity Sunday, there is the same association of these two Angelic Orders :

"Holy, Holy, Holy ! all the Saints adore Thee,
Casting down their golden crowns around the glassy sea ;
Cherubim and *Seraphim* falling down before Thee,
Which wast, and art, and evermore shalt be."

Such constant allusions to *Cherubim* and *Seraphim*, confirm the theory of their being *two distinct Orders* ; for if they were identical, such repetitions of their names, would be pleonastic and irrational.

The *Cherubim* and *Seraphim* (with the *Ophanim*) are also conspicuous in the Offices of the Jewish Daily Liturgy.

The following Jewish tradition, has been furnished by an ex-Rabbi :
"The *Cherubim* and *Seraphim* are nearer the Throne of Almighty God, than all the other holy creatures in heaven ; for the Lord God rests between the *Cherubim*. The *Seraphim* are standing by the side of the *Cherubim* ; so that, when all the hosts are moved to worship, the *Wheels* (the *Ophanim* and the *Galgal*) and the holy Living-Creatures elevate themselves, with a mighty noise, towards or opposite the *Seraphim*, and say with a loud voice, 'Blessed is the glory of the Lord from His place.' All God's servants in Heaven are praising God, in their place and time ; but the *Cherubim* and *Seraphim* are praising God without ceasing."

As the *Seraphim*, like the *Cherubim*, are associated with the Glory of the Lord of Hosts ; this comparison of the two Orders cannot have a more appropriate conclusion, than the following spirited Anthem :

"Let the bright *Seraphim*, in burning row,
Their loud, uplifted Angel-Trumpets blow :
Let the *Cherubic Host*, in tuneful Choirs,
Touch their immortal harps with golden wires :
Let their celestial concerts all unite,
Ever to sound His PRAISE, in endless blaze of light."†

**Eastern Liturgies*, pp. 284, 290, 294. Brightman.

†Written by Milton, and set to music by Handel in his Oratorio, *Samson*.

CHAPTER XXXII.

THE CHERUBIM
IN RELATION TO ANCIENT TYRE,
THE TYPE OF MODERN ENGLAND.

(See APPENDIX VIII, *infra*.)

"SON OF MAN, TAKE UP A LAMENTATION FOR THE KING OF TYRE, AND SAY UNTO HIM, THUS SAITH THE LORD GOD . . . THOU WAST THE ANOINTED CHERUB THAT COVERETH."

Ezek. xxviii. 12, 14. (R.V.)

ANALYSIS :—The *Cherubim* are associated with Ancient Tyre, in a remarkable parenthesis, in the Book of Ezekiel.

I. Conjectures of the early Fathers and of modern Theologians, on the interpretation of the expression, *King of Tyre*.

II. Ezekiel's literal and figurative Prophecy, concerning *Ancient Tyre*.

(1) The chief *privilege* of the King of Tyre, was his co-operation with King Solomon, in building the *Temple of God*.

(2) The *sins* of Tyre.

(3) The *judgment* on Tyre.

III. The history of Ancient Tyre antitypically applied to *England*. Fourteen literal analogies between Modern England and Ancient Tyre. Ezekiel's reference to "the anointed *cherub*," prophetically applicable to *England*.

(1) The *privileges* of *England*.

(2) The *sins* of *England*.

(3) The *judgments* on *England*.

IV. The Scriptural hope, that *England* will not be destroyed ; for "the daughter of Tyre" shall be present "with a *gift*," at "the marriage of the Lamb."

THE Book of Ezekiel might be pre-eminently called, "The Book of the *Cherubim* ;" for it records more details, concerning their nature and movements, than any other Book of Holy Scripture. In the midst of Ezekiel's Prophecies, there is a remarkable parenthesis (Ezek. xxvi-xxviii), in which the "anointed" and "covering" *Cherub* is figuratively associated with *Ancient Tyre*. This connection demands a brief notice, as this Treatise comprehends a general view of the History of the *Cherubim*, especially as recorded in the Book of Ezekiel.

I. It may be well to glance first, at the Patristic conjecture, that the *King of Tyre* typified Satan (or Lucifer), in his original standing in Paradise. This interpretation dates from the IInd Century, being endorsed by many ancient Fathers and modern Commentators, such as Origen (*Homil. xiii. in Ezek.*) ; Tertullian (*c. Marcion*, ii. 10) ; Ambrose (*de Paradiso*, i. 2) ; Jerome (*in Esai. xiv*, and *Epist. 146*) ; and Augustine (*de Genesi ad Lit. xi. 32*), who

states that the King of Tyre typified Satan, and his army of rebel angels. The works of Gregory the Great (*Moral.* xviii. 18), Villapandus, Cornelius a Lapide, Estius, and Lowth, may also be consulted.*

Though this application of the King of Tyre to Satan, is perhaps the most ancient of all the conjectural interpretations; yet some Theologians have applied this passage to Adam, before his fall;† and others, to the domination and fall of Anti-Christ.‡

Vitringa considered that this Prophecy of Ezekiel, applied to the past and present Popes of Rome. Bishop Wordsworth gives his reasons for adopting this view; for he considers that the Bishop of Rome, like the Prince of Tyre, has set himself in "the seat of God"; and that by the doctrines of Infallibility, and of the Immaculate Conception, he has corrupted the truth. (Ezek. xxviii. 2-10.) "The Popes, like the King of Tyre, amassed wealth by spiritual 'traffic'; though many early Roman Bishops were noted for piety and faith, as testified in their martyrdom; yet the hearts of their successors gradually became lifted up, and the Popes defiled the Sanctuary, by corrupt doctrine and worship; and their destiny was prophetically declared by Ezekiel." (Ezek. xxviii. 18-19; Rev. xvii. 16; xviii. 9.)**

Mr. G. H. Pember writes at considerable length, on the theory that Ezekiel's allusion to the King of Tyre, primarily applies to Satan in his original standing and glory. This Author also suggests that Satan was the greatest and fairest of all creatures, the head of Creation, next to the Throne of God; and that the prophet Ezekiel describes Satan's Heavenly glory, and his subsequent fall; and further, that this Scripture has also an additional reference to the future Anti-Christ, who will have a twofold aspect—human, and superhuman.††

II. In considering Ezekiel's prophecy concerning Tyre, we must review its context; Tyre being specially mentioned among the seven Nations, against whom the Prophet uttered prophetic denunciations. Ezekiel predicted the punishment of the City of Tyre, its long siege under Nebuchadnezzar, and its disastrous fall. (Ezek. xxvi-xxix.) In describing the commerce of Tyre, the Prophet gives one of the most detailed geographical catalogues, in the Bible (Ezek. xxvii); and from its accurate character, it goes far to prove the genuineness of Holy Scripture; because such geographical precision would not be likely to occur in a forged, or spurious document.

*Commentary on Ezekiel. Vol. V, p. 221. Bishop Wordsworth.

†Speaker's Commentary.

‡De Christo et Antichristo, pp. 18-53. Hippolytus.

**Commentary on Ezekiel, xxviii. Bishop Wordsworth.

††Earth's Earliest Ages, pp. 56-77.

Although the Bible contains spiritual heights and depths, revealing the mysteries of God's grace and redemption; it nevertheless records wonderful genealogical, historical, and geographical details, which attest its connection with ancient history, and even with modern topography. The xxviii chapter of Ezekiel presents a marvellous summary of the products of various Countries (in all parts of the ancient World), which were connected with the trade and commerce of the City of Tyre, whose sins are denounced.

The Prince of Tyre is next addressed, and his sins also are revealed and rebuked. (Ezek. xxviii. 1-10.) An inspired lamentation over the King of Tyre, is then uttered by the Prophet; and in this connection, we find the unexpected and remarkable references to "the anointed cherub that covereth." (Ezek. xxviii. 11-19.)

In this difficult Scriptural passage, referring to the Cherub in connection with Ancient Tyre, the terms cannot be taken literally, but must be regarded figuratively.

(1.) The privileges of the King of Tyre, in this Prophecy, stand out in bold relief, in four particulars; for

- (a) he was "in Eden the garden of God";
- (b) he was "the anointed cherub that covereth";
- (c) he "walked in the midst of the stones of fire"; and
- (d) he was exalted "upon the holy mountain of God."

As it seems impossible to apply the above particulars to the King of Tyre personally, they must be regarded in an allegorical sense.

- (a) The King of Tyre is described as having "been in Eden the garden of God; (with) every precious stone (as his) covering" (Ezek. xxviii. 13).

Though the King of Tyre was not literally connected with Eden, yet he and his subjects took part in the building of the Sanctuary; which, more than any other place on earth, might represent Eden.

This connection with the Sanctuary of God, may afford a clue to the true interpretation of this figurative language, which sets forth the King of Tyre's exceptional privileges.

Ezekiel gives a list of nine precious stones which decorated the raiment of the King of Tyre; and which may therefore be considered different to "the stones of fire" "in the midst" of which, the Tyrian King is said to have walked, when on "the holy mountain of God." This King must have enjoyed great spiritual privileges, symbolized by his being "in Eden, the garden of God," while decked in his royal apparel, covered with precious stones. Being in Eden, was the first peculiar privilege, which Tyre is said to have enjoyed.

Before Solomon, under Divine direction began to build the Temple, he entered into communication with Hiram, King of Tyre, who participated in this work. Another Hiram, the son of a man of Tyre and of an Israelitish mother, was the chief artificer, or (as we should express it in modern phraseology) the foreman of the works; and Solomon negotiated with him, for the hewing out of large blocks of marble from Lebanon, "great, costly and hewed stones," which were so scientifically hewn, that they were put together in the building, without sound of axe or hammer. (1 Kings vi. 7.) The timber, used in the construction of the Temple, consisted of algarum or sandalwood from Ophir, also of fir or cypress trees, and of cedar trees from Mount Lebanon. The cedars were the glory of Lebanon; and according to tradition, some of these ancient trees have existed, from the time of Solomon to the present day. Cedar-wood was largely used in the Temple; the walls being wainscotted with cedar, on which were carved, the figures of Cherubim, palm trees, and flowers.

The Temple of Solomon need not now be described in detail, but we must emphasize Tyre's co-operation in its construction; and also the *spiritual privilege*, thus conferred upon the King, the Prince, and the City of Tyre. Hiram, the celebrated Tyrian foreman, with his skilled workmen, must have been brought into contact with the whole scheme of Jewish Worship. They doubtless helped to build the Oracle; though they may not actually have seen the Golden Cherubim over the Mercy-seat. Hiram certainly constructed the two large pillars of Jachin and Boaz with their ornaments, besides some of the furniture of brass, viz., the Brazen Altar, the Molten Sea with its twelve oxen, and the ten Lavers with their Bases, on which Cherubim were engraved.* (1 Kings vii. 14-45; 2 Chron. iv. 1-6.) As we are told that Hiram was skilful to work in gold, that he fashioned the ten seven-branched Golden Candlesticks, and the ten Golden Tables of Shewbread, he doubtless made the new Golden Altar of Incense, which was covered with the gold of Parvaim. (2 Chron. iv. 7, 8.) The Tyrians were "cunning" workmen; and they may have helped to carve not only the two large Solomonian Cherubim in the Holiest Place; but also the Cherubim on the cedar walls, which were overlaid with gold. These clever artisans possibly inlaid the Temple walls

*Ancient bronze and silver patera, engraved by Phœnician artists, have been excavated in Assyria. Specimens of these patera may be seen in the British Museum. (Nimrud Gallery, Table-cases C and D.)

The Phœnicians at Tyre were especially celebrated for dyeing textile fabrics in purple; and for metal work in silver, gold, and electrum. See Homer's *Iliad*. VI, 289, 599; XXIII, 741, 299; *Odyssæy*, IV, 615; XV, 458, 599. (cir. 1000 B.C.)

and the ceilings with glistening precious stones. All these works in the Sanctuary of God, involved spiritual privileges and opportunities.

"Copies of letters which passed between the two monarchs (Solomon King of Israel, and Hiram King of Tyre), were preserved both in the Jewish and the Tyrian archives. . . . These documents (abridged) run as follows:

"*King Solomon to King Hiram* . . . I purpose to build the House; for God declared to my father, that it should be built by me. Wherefore, I beseech thee, to send some of thy servants with my servants, to Mount Lebanon, to cut wood there; for none among us can skill to hew timber like unto the Sidonians.'

"*King Hiram to King Solomon* . . . I will, by my servants, cut thee timber of cedar and timber of cypress, in abundance, and will bring them down to the sea, and command my servants to construct of them a float, or raft, and navigate it to whatever point of thy coast that thou mayest wish, and there discharge them: after which thy servants can carry them to Jerusalem.'"

After the destruction of Solomon's Temple, some 500 years later (586, B.C.), Tyre also helped to build the *second* Jewish Temple, that of Zerubbabel, erected by the Jews, on their return from their Captivity. (See Ezra iii. 7.)

These great spiritual privileges of Tyre, suggest the interpretation of the figurative language of the prophet Ezekiel; for what other fact could so well explain the allusion to the King of Tyre being in the garden of Eden, except his being associated with the building of the Temple?

(b) But the most interesting statement, concerning the King of Tyre, is that he himself is called "the *anointed cherub* that covereth." It is no doubt difficult to apply this figure to Hiram; but no other heathen King was ever brought into such immediate contact with the Cherubim; and he must have learned much, concerning the nature and worship of the true God, the God of Israel. The expression, "that covereth," is a figure taken from the Ark of the Covenant, under the Cherubim, who covered the Mercy-seat with their wings; and the principal idea thus conveyed, is that of *protection*.

The word "cherub," in the above passage, is in the singular; and this Cherub is said to be "anointed"; reminding us, that all the furniture and vessels of the Tabernacle were anointed by Moses,

**History of Phœnicia*, p. 422. Professor G. Rawlinson. Longmans, Green & Co., London, 1889. See also Josephus, *Antiq. Jud.*, VIII, 2, 7; and 1 Kings v. 2-12.

with the fourfold anointing oil, before the Divine Glory entered the Sanctuary. This reference to the King of Tyre, as "the anointed cherub," is remarkable; for the Lord adds, "I have set thee so"; indicating a Divine appointment of the King to some *special service*.

- (c) The King of Tyre is also described as walking "up and down in the midst of the *stones of fire*" (Ezek. xxviii. 14). Applied to the literal King of Tyre, this description could be true only in a metaphorical sense.

In the Temple, costly gems of beauty were conspicuous in the interior of the House; for it would appear that the walls were panelled with cedar wood, carved with Cherubim, covered with gold, and inlaid with precious stones. Solomon "garnished (*covered*, marg.) the house with precious stones for beauty," (2 Chron. iii. 6; see also 1 Chron. xxix. 2.) When the Glory of the Lord entered the Temple, irradiating the walls and the glistening gems, these precious stones, would reflect the Divine Glory, and might well be called, "stones of fire." During the erection of the Temple, the King of Tyre doubtless saw the walls of this Sacred Building, covered with jewels, or "stones of fire."

Tyre was thus figuratively in "the garden of God," or in the *dwelling-place* of the living and true God; and therefore, Tyre then approached nearer to the Cherubim, than ever before; and it is probable, that Tyrian artificers may have helped to construct "the chariot of the cherubim." (1 Chron. xxviii. 18.)

No less than ten of the gems, which adorned the raiment of the King of Tyre (Ezek. xxviii. 13), were among the twelve jewels on the breastplate of the High Priest. (Exod. xxviii.)

- (d) In Ezekiel's prophecy, the King of Tyre, is further described as the "covering cherub" exalted "*upon the holy mountain of God*"* (Ezek. xxviii. 14, 16).

The Temple of Solomon was erected on Mount Moriah, a hallowed place, on account of its associations: for it was here, that Abraham, "in a figure," offered up his son Isaac, as a type of the great Sacrifice of the coming Saviour; and it was here, that David built an Altar, when the destroying Angel, hovering over the threatened City of Jerusalem, sheathed his sword. (Gen. xxii. 2, 9-14; 1 Chron. xxi. 28-30; xxii. 1; 2 Chron. iii. 1.)

* "According to heathen Asiatic tradition, the holy mountain was in the North, reaching up to heaven; and it is called among the Zend peoples, the *Abordah*; and among the Indians the *Meru*. The Cherubim were supposed to be enthroned upon the top of this mountain, their dwelling being made unapproachable by *fiery stones*, the fragments of the fire-vomiting mountain, lying about where the Cherub walks up and down." *Hebrew and Chaldee Lexicon*. Fürst.

In view of Tyre's exceptional privileges, the King of Tyre might well be called, "the anointed cherub that covereth"; for the King was, as it were, anointed when in contact with special spiritual grace. Moreover, Hiram, the Tyrian workman, like Bezaleel and Aholiab, "was filled with wisdom and understanding," to do his appointed work, near the overshadowing wings of the Cherubim. (Exod. xxxi. 2-6; 1 Kings vii. 14; 2 Chron. ii. 14.)

Such were the chief *privileges* of Tyre, in connection with the Sanctuary of the living God of Israel.

- (2.) The *sins* of Tyre were also recounted by the prophet Ezekiel.

The first sin, that was charged against this *City*, was *pride*, as set forth in Ezekiel's Prophecy: "Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the sea, thy builders have perfected thy beauty" (Ezek. xxvii. 3, 4). The pride of Tyre was due, not only to her insulated position "at the entry of the sea," but to her wonderful commerce, and to her riches and luxury, which were the result of her traffic. The number of different countries, mentioned by Ezekiel, as trading with Tyre, was 38; and the number of articles of commerce referred to, as imported by Tyre, amounted to 40.*

This pride of Tyre—on account of her wisdom, beauty, riches, commerce, and many other advantages—endangered her safety; for in the sight of God, pride is a hateful and outrageous sin. Yet pride is the most prevailing sin of humanity; being easy of commission, and ineradicable save through the Cross of Christ, and the power of the Holy Ghost. Pride is based on one's supposed excellencies, and it is associated with the despising of others, who are deemed to be inferior; pride also leads to forgetfulness of God, and to a spirit of boasting.

This sin of Tyre was displayed in a love of luxury, and of riches amassed, by worldly wisdom, in trade and commerce. Tyre was guilty of that common sin of fallen human nature, viz., of trusting in herself; in her unique position; in her ships; in her commerce; and in her colonies and distant possessions, all of which would tend to beget self-confidence, which is allied to pride.

Nor did Tyre derive spiritual profit from her special privileges, connected with the erection of Solomon's Temple for the true God, and thus coming into contact with the wisest King upon the earth. Tyre did not cast off the trammels of idolatry; nor profess faith as a proselyte and worshipper of Jehovah. Like Capernaum, Tyre

* *Ancient Tyre and Modern England*, pp. 115-132.

enjoyed special privileges; but alas, like Capernaum, she did not repent, or avail herself of the spiritual advantages of being brought into contact with the Cherubim, and with the Temple of God.

The sins of Tyre were committed by the *City* and the *Nation*; but the *Prince* was guilty of similar sins, such as pride, self-deification, and trust in his fortified position on an island. The Lord commissioned Ezekiel as follows: "Son of Man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God" (Ezek. xxviii. 1-10).

Special sins were also laid to the charge of the *King* of Tyre, such as pride, violence, and defiling his "sanctuaries . . . by the iniquity of (his) traffic" (Ezek. xxviii. 18).

(3.) The judgments denounced by the Prophet, on the *City*, *Prince*, and *King* of Tyre, show how "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. xvi. 18; Ezek. xxviii. 1-19.)

The literal judgment on Tyre, was sudden and overwhelming; as prophetically described by Isaiah, and Ezekiel. (Isa. xxiii; Ezek. xxvi; xxvii. 26-36.) The Lord's purpose was "to stain the pride of all glory." The neglected privileges of Tyre would intensify her judgment, and her calamitous ruin. In Ezekiel's denunciation, a solemn lamentation is uttered by the Prophet, over the Tyrian King; and the Lord declared, "I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub" (Ezek. xxviii. 16). One special feature in the judgment on Tyre, was that it sprang from her *own statesmen*; for the Prophet said, her "rowers brought (her) into great waters" (Ezek. xxvii. 26); and that the "fire" which consumed Tyre, came forth "from the midst" of her. (Ezek. xxviii. 18.) Thus, Ezekiel used the two opposite figures of *water* and of *fire*, to express the same idea of self-evolved, and disastrous ruin.

The first historic siege of Tyre lasted from 587 to 574, B.C., under Nebuchadnezzar; commencing one year after the prophecy of Ezekiel. (588 B.C.). This siege, which continued 13 years, ended in the destruction of Tyre; and it was specially predicted by Ezekiel, in connection with Nebuchadnezzar, who was the agent in this Divine judgment. (Ezek. xxix. 18, 19.)

Alexander the Great, King of Macedon, subsequently besieged the rebuilt City of Tyre, 333 B.C.; and he destroyed it, after a siege of nine months.

The destruction of Tyre was preceded by the loss of her island-freedom, and of her commerce, riches, ships, and colonies. These lamentable losses formed part of the judgment on the sin of this ancient City. Alas, contact with the Sanctuary of God, cannot, in itself, save men from the immutable moral law, that judgment must inevitably follow after sin!

III. Tyre may be justly regarded as a Scriptural and Prophetic type, having a *spiritual* application to *England*. This truth may be proved by the following statements.

The principle has been previously demonstrated, that countries, cities, and persons, mentioned in the Holy Scriptures, may have a typical and prophetic application; and of this general principle, Ancient Tyre affords a striking example.* (See Chap. XIV. p. 274, *supra*.)

Eighty-five years ago, at a devotional Meeting in London, prayers were offered for the restored gifts of the Holy Ghost;† and the Scripture read, was Ezekiel xxviii, concerning the glory, and the fall of Tyre. A voice, in an unknown tongue, then burst like thunder, from the Prophet, who afterwards uttered the words in English: "It is thou, O Britain; thou art the anointed cherub that covereth."‡

These prophetic and supernatural words were spoken in England; being heard in London, by about one hundred people, at an early morning Service, in the Vestry of the Scotch Church in Regent Square (August 26th, 1831).

This ray of prophetic light has been confirmed, by spiritual utterances, in every quarter of the globe, during the last 85 years (1831-1916). Such an application was startlingly suggestive; and it incited thoughtful and candid men, to enquire into the analogies between England and ancient Tyre; and as the result of this investigation, the analogy of this wonderful prophecy has been amply vindicated.

Thus, the *light of prophecy* revealed the truth that Ancient Tyre was a type of Modern England; so that this application has been elevated above the region of human controversy, or ingenious guesses.

In considering Tyre as the type of England, it should be observed, that Tyre may also have a wider, typical application to *Christendom*.

In *The Morning Watch*, March, 1832, Tyre was referred to as a type of England: "The idolatry of commerce is chiefly found in

*See Appendix VIII, which should be carefully read, in connection with this Chapter.

†See Chapter XXI, p. 437, *supra*.

‡A word of explanation may be necessary, as to the use of the word "England." Britain comprises England and Scotland. But England is the predominant partner; her proportion of shipping, and commerce, being over 90 per cent of the total for the United Kingdom.

England, the antitype of Tyre. Tyrus, in the language of prophecy, undoubtedly designates England.* This interpretation was based upon the previous prophetic utterance, in 1831 quoted above.

The fact of Ancient Tyre being a type of Modern England, was also expressed in the volume of poems, entitled *Lyra Apostolica*, and sanctioned by the well-known names of John Henry Newman and John Keble, in 1836.

In Sonnet CXL, under the title, "England," the Rev. J. H. Newman (afterwards Cardinal), in a warning note to this land, refers to Tyre, as follows :

"Tyre of the West, and glorying in this name,
More than in Faith's pure fame!
O trust not crafty fort, nor rock renowned,
Earned upon hostile ground;
Wielding Trade's Master-keys, at thy proud will,
To lock or loose its waters, England! trust not still."

The next Sonnet (CXLI) was written by the Rev. John Keble, author of *The Christian Year*, and is addressed to the United States, as the "Tyre of the further West" :

"Tyre of the further West! be thou too warned,
Whose eagle wings, thine own green world, o'erspread,
Touching two oceans : wherefore hast thou scorned
Thy father's God, O proud and full of bread ?"

In confirmation of these antitypical interpretations, the following *fourteen points of resemblance* will be found to justify the prophetic analogy between Ancient Tyre and Modern England : (1) Antiquity ; (2) Monarchy ; (3) Insular position ; (4) Maritime situation ; (5) Naval and mercantile shipping ; (6) Colonies ; (7) Commerce ; (8) Wealth ; (9) a "Mart of Nations" ; (10) Unique position as a link between the East and the West ; (11) a small Kingdom with world-wide influence ; (12) Supremacy over the Mediterranean ; (13) Tyre "the Crowning City," typifying London the largest City in the world ; and (14) Friendly relations with the Hebrew Nation.†

**The Morning Watch*. No. 13, p. 16, 1832. This publication was issued by students of Prophecy, from 1829 to 1833.

†The above 14 points of analogy have been worked out in detail, in *Ancient Tyre and Modern England*, by Philo-Anglicanus. Elliott Stock, 1906.

Tyre lay on or near the route from Egypt to Assyria ; and therefore, the Kings of Egypt travelled to and fro, by the coasts of Palestine and Phœnicia, passing Tyre, Sidon and Beyrouth. The Assyrian and Babylonian Kings pursued the same route, starting from the North, in the opposite direction. Proofs of this international highway and this National intercommunication, are extant in the rock sculptures, near the *Nahr-el-Kelb* (or Dog River), eight miles north of Beyrouth.

England offers more numerous analogies than any other Country, to Tyre ; and thus becomes an exceptional antitype to Ancient Tyre.

(1.) Although the *privileges of England* are many and great, our attention will be mainly restricted to her privileges, in connection with the *Cherubim of Glory*. In a figurative sense, England had analogies with the King of Tyre, who was said to have been "in *Eden*, the garden of God," to have walked "in the midst of the *stones of fire*," and to have "been the anointed cherub that covereth."

No greater *privilege* could be conceived, than the recall of the Church to the primitive Pentecostal standard, through the restoration of Apostles, whose central seat was in *England*. This work of God, in these last days, has included the revival of Prophecy, the gifts of the Spirit ; and the manifestation, in the Christian Church, of the *Cherubic Fourfold Ministry* of Apostles, Prophets, Evangelists and Pastors, as they existed in the early Church. This re-organization of the due Order of Divine Worship, may be figuratively regarded as a return to "*Eden* the garden of God ;" for the Presence of God was supernaturally manifested, after the Church had been wandering for centuries, in a comparatively desolate wilderness.

Each of the precious stones, in the High Priest's breastplate, has been applied, by the word of prophecy, to individual *Apostles*, who may be appropriately set forth, under the figure of "stones of fire."

Analogously, the foundations of the Holy City, in the Apocalypse, are formed of precious stones, which enshrine "the names of the twelve Apostles of the Lamb," and, illumined by the Glory of God, shine like "stones of fire." (Ezek. xxviii. 14 ; Rev. xxi. 11-21.) Fire is a symbol of the Holy Ghost, Who was manifested in *tongues of fire*, on the Day of Pentecost. Fire thus sets forth men who are "full of the Holy Ghost," and "of power, and of love, and of a sound mind" (2 Tim. i. 7). A *precious stone* is also an emblem of the Messiah, Who is the Stone laid in Zion, "a foundation stone," "a chief corner stone, elect, precious." (Isa. xxviii. 16 ; 1 Pet. ii. 5, 6.)

Apostles, in the Christian Church, form an essential and principal component of the Cherubim of Glory ; and "in these last days," the restored Apostles were all chosen from the United Kingdom—five from England, four from Scotland, two from Ireland, and one from Wales. This re-inauguration of the Ministry of Apostles, involved the restoration of the Fourfold Ministry of the Cherubim.

Thus, Britain's connection with the Cherubim, is her most remarkable privilege ; and when, in an earlier Chapter, this Apostolic work of God was reviewed, as a preparation for the Return of "the

glory of the LORD," Britain appeared to be specially adapted for this Divine Work, typified by the Cherubic Visions of Ezekiel. (See Chap. XXII, p. 457.) Thus, England, more than any other Nation, has a direct association with the Cherubim; so that in prophetic language, this Land may be regarded as "the cherub that covereth"; for in the Providence of God, England has been chosen, rather than any other country, as the principal seat of this Apostolic Revival.

(2.) Secondly, the *sins* of England were distinctly foreshadowed by the sins of Tyre.

The sins of England, like her privileges, are doubtless many and great; but her sin of *pride* was specially though indirectly denounced, prophetically, through her analogy with Tyre. There is a parallel between these two Nations, in the causes and sources of their pride; for England, like Tyre, is proud of her riches, her shipping, her colonies, and her commerce; and she may be charged with being proud of her wisdom, her vaunted superiority over other Nations, and her supposed impregnable position, as an island in the sea.

Another sin of England, analogous to that committed by Tyre, is the *trafficking in holy things*—a sin which has been prevalent in this country, for centuries. (Ezek. xxviii. 18.)

The spiritual sin of simony, or trading with holy things for money, is a charge which has been brought against the Church of England, as well as against ecclesiastical Christendom, past and present.

Spoliation of Church property in England, was a grievous sin, which marked the era of the great Reformation; and this sin has never been repented of, nor acknowledged.

But the spiritual sin, more particularly connected with the main subject of this Treatise, is England's culpable indifference to the restored Apostolate, and to the Ministry of the Cherubim, in this Land.

Alas, England has treated this spiritual privilege with ridicule and neglect, virtually rejecting the Apostolic Mission! England was favoured, above any other country, in having additional Testimonies presented to the King, to the Privy Counsellors, and to the Archbishops and Bishops of her National Church. The Authorities in Church and State, have ignored the special Testimonies delivered to this Nation, and which, if true, should have been accepted; but if false, should have been denounced. (See Chap. XXIII, p. 483, *supra*.)

True, there is much cause for thankfulness, in the protection, liberty and security, experienced in England, during the progress of this revived work of God; for it has met with no violent persecution, in this country.

(3.) The *judgment impending* on England, is analogous to that which befell Tyre.

To conclude this Treatise on the Cherubim, with such a distressing subject as the future judgment on England, is a painful and melancholy duty, which cannot altogether be conscientiously avoided.

The mission of the Lord's restored Apostles, has now terminated, not having been received by the Church Catholic. Thus, the perfect Ministry of the anointed Cherubim is no longer in action; and this withdrawal is a spiritual disaster which endangers England's security.

In preceding Chapters, reference has been made to those calamities which threaten Christendom in general, and England in particular; and the terrible typical judgments on Tyre, speak ominously of the disasters which menace England. These dangers are rather internal than external; for they arise from herself, because her "rowers" bring her "into great waters"; and the fierce consuming fire comes forth "from the midst" of her. (See p. 636, *supra*.) This central "fire" is a significant sign of the ultimate disasters, attendant on victorious democracy, as foretold in the prophetic Word of God, more than 2,000 years ago. (Ezek. xxvii. 26; xxviii. 16.)

Democratic power was typified by the iron and clay feet of the image in Daniel's Vision; and it daily becomes more threatening. England's future loss of her commerce, possessions, colonies, and prestige, will be a terrible catastrophe; but preliminary judgments are now taking place before our eyes. The sudden downfall of England, like that of Ancient Tyre,* will excite terror and astonishment, among the Nations of the earth.

As before stated, England will not stand alone, when suffering these judgments, which will burst forth, over the whole of Christendom, causing its final destruction.

Let England humbly repent of her pride, vain glory and self-reliance. Absolute trust should not be placed in the sword, nor in the bow (Psa. xlv. 6), nor in the Army and Navy; but in the living God, Who alone giveth victory and peace.

The prospect of England (like Tyre) perishing, through a fire coming "out of the midst of her," may well cause fear and anxiety; especially as this danger now threatens England, through political strife, and social disaffection.

*John Ruskin, the celebrated English writer and critic, perceived the analogies between Ancient Tyre and Modern England, in 1851; and in his Appendix to *St. Mark's Rest*, he expressed his wonder that no book had been written on their striking analogies. For a fuller reference to Ruskin's remarks, see Appendix VIII, *infra*.

The great Poet of the English Nation, expressed the same foreboding of intestine dissensions:

"This England never did, nor never shall,
Lie at the proud foot of a conqueror,
But when it *first did help to wound itself*.
Come the three corners of the world in arms,
And we shall shock them.
Nought shall make us rue,
If England to itself, do rest but true."

King John. Act V. Scene 7.

May England repent in time, like Nineveh, and confess her sins, that the Lord may blot them out, and grant her His Salvation.

The duty of individual confession and piety is beautifully illustrated in the Law of Moses, with the wide-spread results, which bring a blessing on the whole Nation. (Deut. xxvi. 12-15; Psa. cvi. 4, 5.)

IV. One bright ray of consolation, however, is cast by Holy Scripture, on the future of England, which is typified by "the Daughter of Tyre (who) shall be (present) with a gift," at "the marriage of the Lamb." The nature of this "gift" cannot now be defined; but it might consist of the second company of Apostles (gathered out of the United Kingdom); or of the band of Firstfruits, which have been sealed by the Apostles. This gift might also include the restored Nation of the Jews; for prophecy leads us to anticipate, that Britain will be a prominent agent, in the future restoration of the Jews to Palestine, and that the ships of Tarshish (or England) shall bring restored Israel, as a National offering to the Lord of Hosts. (Isa. lx. 9.)

A remnant from all the Nations of Christendom, will be saved out of the future troubles. Every faithful sealed Saint will share in the First Resurrection, or in the Translation without death, at the appearing of the Lord. These Saints will also form part of the honoured band of "saviours on Mount Zion," who will help their persecuted brethren during the Great Tribulation. (Obad. 21.) Thus, the completion of the glorified Church will be hastened, and the bringing in of Christ's everlasting Kingdom, to the Glory of God the Father.

Let us conclude this Treatise on the Cherubim of Glory, with an act of prayer, adoration, and hope, crying: O Lord, thy Kingdom come! Hasten the time of Thy Glory, and of our salvation! (Psa. xiv. 7.)

"Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen."

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APPENDIX I.

ANCIENT LATIN POEMS,
IN WHICH THE FOUR CHERUBIC SYMBOLS ARE APPLIED
TO THE FOUR EVANGELISTS.

(Chap. V, pp. 76, 77, *supra*.)

I. The following Poem in Latin Elegiacs, was written by ADELBERT HILDEBERT (*cir.* 1055-1133), a French Ecclesiastic, who became Archbishop of Tours.

Original Latin.

Matthæum signat vir : bos Lucam : leo Marcum :
Ales discipulum qui sine sorde fuit.

Matthæe species humana datur : quia scripto
Indicat et titulo quid DEUS egit HOMO.
Os vituli Lucam declarat, qui specialem
Materiam scripsit de Cruce, CHRISTE, Tuâ.

Effigiat Marcum leo : ejus litera clamat
Quantâ surrexit vi, Tua, CHRISTE, caro.
Discipulum signat species aquilina pudicum,
Vox ejus nubes transit ad astra volans.

CHRISTUS HOMO, CHRISTUS VITULUS, CHRISTUS LEO,
CHRISTUS

Est Avis : in CHRISTO cuncta notare potes.
Est Homo dum vivit : Bos dum moritur : Leo vero
Quando resurgit : Avis quando superna petit.

Fons distillat :—adhuc verborum consule venas :
Quatuor hæc justus quilibet esse potest.
Mente vigens fit vir : mactans carnalia fit bos :
Dura domans leo fit : summa sequens fit avis.

English Translation.

The symbol of Matthew is a Man : of
Luke, an Ox : of Mark, a Lion : while a
bird (Eagle) is the symbol of the disciple
who was without stain.

To Matthew, human form (of a Man) is
assigned, because he sets forth in writing and
title, the deeds of GOD INCARNATE.

The face of a Calf (Ox) typifies Luke,
who wrote specially of Thy Cross, O CHRIST.

Let the Lion represent Mark, whose
words proclaim aloud, with what power,
Thy Flesh, O CHRIST, arose from the dead.

The form of the Eagle denotes the
humble disciple, whose voice passes through
the clouds, in its flight to the stars.

CHRIST is (figured) like a Man : CHRIST
is like a Calf (Ox) : CHRIST is like a Lion : and
CHRIST is like a Bird (Eagle) : in CHRIST, you
may note all these characteristics :

He is a Man, in His life : like an
Ox, in the hour of His Sacrifice : but like
a Lion, in His Resurrection : and like a
Bird (Eagle), in His Ascension.

A fountain distils moisture :—hence, mark
carefully, the inner meanings of these words.
Any righteous man is able to become like
these Four (Living-Creatures).

By power of his intelligence, he becomes
a Man : when he sacrifices carnal things, he
is like an Ox : when he conquers difficulties,
he is like a Lion : and when he pursues the
highest good, he is like a Bird (the Eagle).

II. The two following poems, in Latin rhyme, were composed by Adam of
St. Victor, who flourished in the XIIIth Century, and died between A.D. 1172 and
1192.*

(1.) DE SS. EVANGELISTIS. †

Jucundare, plebs fidelis,
Cujus Pater est in coelis,
Recolens Ezechielis
Prophetae præconia :
Est Johannes testis ipsi,
Dicens in Apocalypsi :
"Vere vidi, vere scripsi
Vera testimonia."

Circa thronum majestatis,
Cum spiritibus beatis,
Quatuor diversitatis
Astant animalia.
Formam primum aquilinam,
Et secundum leoninam,
Sed humanam et bovinam
Duo gerunt alia.

Formæ formant figurarum
Formas Evangelistarum,
Quorum imber doctrinarum
Stillat in Ecclesia :
Hi sunt Marcus et Matthæus,
Lucas, et quem Zebedæus
Pater tibi misit, Deus,
Dum laxaret retia.

Formam viri dant Matthæo,
Quia scripsit sic de Deo,
Sicut descendit ab eo,
Quem plasmavit, homine.
Lucas bos est in figura,
Ut præmonstrat in Scriptura,
Hostiarum tangens jura
Legis sub velamine.

Marcus, leo per desertum
Clamans, rugit in apertum,
Iter fiat Deo certum,
Mundum cor a crimine.
Sed Johannes, alâ binâ
Caritatis, aquilina
Forma, fertur in divina
Puriori lumine.

O be joyful, faithful nation !
Seed of God's own generation !
Mindful of the revelation
In Ezekiel's prophecy :
In that witness, John uniteth,
Who the Apocalypse inditeth ;
"Witness true, my true pen writeth,
Of what truly met mine eye !"

Round the footstool of the Godhead,
'Mongst the blessed Saints included,
Stand Four Creatures, there embodied,
Diverse in their form, to view.
One, an Eagle's semblance weareth,
One, a Lion's likeness beareth,
But as Man or Ox, appeareth
Each one of the other two.

As Evangelists, these Creatures
Figure forth, in form and features,
Those, whose doctrines' stream, like Nature's
Rain, is on the Church outpoured ;
Matthew, Mark and Luke portraying,
Him too, who, his Sire obeying,
By the nets no longer staying,
Came to follow Thee, O Lord !

Matthew, as the Man, is treated ;
Since 'tis he, who hath related
How, from man, by God created,
God did, as a Man, descend.
Luke, the Ox's semblance, weareth ;
Since his Gospel first declareth
(As he thence the Law's veil teareth),
Sacrifice's aim and end.

Mark, the Lion, his voice upraises,
Crying out, in desert places,
"Cleanse your hearts from all sin's traces ;
For our God, a way prepare !"
John, the Eagle's features having,
Earth, on love's twain pinions, leaving,
Soars aloft, God's truth perceiving
In light's purer atmosphere.

*For a brief biographical notice of Adam of St. Victor, see Chap. VI, pp. 87, 88, *supra*.
†The Liturgical Poetry of Adam of St. Victor, pp. 157-161. Translations by Rev. Digby S.
Wrangham, M.A., St. John's College, Oxford. Kegan, Paul, Trench & Co. 1881.

Ecce forma bestialis,
 Quam Scriptura prophetalis
 Notat, sed materialis
 Hæc est impositio.
 Currunt rotis, volant alis;
 Inest sensus spiritalis;
 Rota gressus est æqualis,
 Ala contemplatio.
 Quatuor describunt isti
 Quadriformes actus Christi:
 Et figurant, ut audisti,
 Quisque sua formula.
 Natus homo declaratur,
 Vitulus sacrificatur,
 Leo mortem deprædatur,
 Et ascendit aquila.
 Paradisus his rigatur,
 Viret, floret, fœcundatur,
 His abundat, his letatur
 Quatuor fluminibus:
 Fons est Christus, hi sunt rivi,
 Fons est altus, hi proclivi,
 Ut saporem fontis vivi
 Ministrent fidelibus.
 Horum rivo debriatis
 Sitis crescat caritatis,
 Ut de fonte pietatis
 Satiemur plenius.
 Horum trahat nos doctrina
 Vitorum de sentina,
 Sic que ducat ad divina
 Ab imo superius.

Amen.

Thus, the forms of brute creation,
 Prophets, in their revelation,
 Use; but, in their application,
 All their sacred lessons bring.
 Mystic meaning underlieth
 Wheels that run, or wing that fieth;
 One consent, the first implieth;
 Contemplation, means the wing.
 These Four Writers, in portraying
 Christ, His Fourfold Acts displaying,
 Show Him,—thou hast heard the saying,—
 Each of them, distinctively:
 Man—of woman generated;
 Ox—in offering dedicated;
 Lion—having death defeated;
 Eagle—mounting to the sky.
 The four streams, through Eden flowing,
 Moisture, verdure, still bestowing,
 Make the flowers and fruit, there growing
 In rich plenty, laugh and sing:
 Christ the Source, these streams forth sending,
 High the Source, these downward trending,
 That they thus, a taste transcending,
 Of life's fount, to Saints, may bring.
 At their stream, inebriated,
 Be our love's thirst aggravated,
 More completely to be sated
 At a holier love's full fount!
 May the doctrine they provide us,
 Draw us from sin's slough, beside us,
 And to things Divine, thus guide us,
 As from earth, we upward mount!

Amen.

(2.) DE SS. EVANGELISTIS.

Plausu chorus letabundo,
 Hos attollat, per quos mundo
 Sonant Evangelia;
 Voce quorum salus fluxit,
 Nox recessit, et illuxit
 Sol illustrans omnia.
 Curam agens sui gregis
 Pastor bonus, auctor legis,
 Quatuor instituit,
 Quadri orbis ad medelam;
 Formam juris et cautelam
 Per quos scribi voluit.

*A different version of this Poem is to be found in *The English Hymnal*, No. 179, translated by Jackson Mason.

Circa thema generale
 Habet quisque speciale
 Styli privilegium;
 Quod præsignat in propheta
 Forma pictus sub discreta
 Vultus animalium.

* * *

His quadrigis deportatur
 Mundo Deus, sublimatur
 Istis arca vectibus.
 Paradisi hæc fluenta
 Nova pluunt sacramenta,
 Quæ irrorant gentibus.
 Non est domus ruitura
 Hæc subnixa quadraturæ,
 Hæc est domus Domini:
 Gloriamur in hæc domo,
 Quæ beate vivit homo
 Deo junctus Homini.

Amen.

Though one set of facts is stated,
 They, by each one, are related
 In a manner all his own:
 This, the Prophet, by Four Creatures,
 Each of different form and features,
 Pictures for us, one by one.*
 On this four-yoke chariot, speedeth
 God, to earth; the Ark proceedeth
 On these staves from place to place.
 These four streams, from Eden flowing,
 Are new Sacraments, bestowing
 Showers, on man, of heavenly grace.
 Firm shall stand, the habitation,
 Reared on this four-square foundation;
 'Tis the Lord's abode and Throne:
 Let us glory in the dwelling,
 Where the Man, in bliss excelling,
 Lives, both Man and God, in ONE!

Amen.

APPENDIX II.

FOUR LATIN DISPUTATIONS: ON EZEKIEL'S VISIONS
 OF THE CHERUBIM AND THE WHEELS,
 AND ON "THE EATING OF THE BOOK."
 (Chap. VI, p. 96; Chap. X, pp. 207, 208; Chap. VIII, p. 40.)

No. I. "DISPUTATIO THEOLOGICA
 DE MYSTERIO CHERUBORUM ET ROTARUM;
 APUD EZECHIELEM."†

(A THEOLOGICAL DISCUSSION, CONCERNING THE MYSTERY OF THE CHERUBIM AND THE WHEELS; ACCORDING TO EZEKIEL.)

Deo favente, Præside Campegio VITRINGA (Theol. et Hist. Sac. Professore Ordinario): Defendenda ab Hermanno FRIX. (Franecker, 1696.)

This Disputation is subdivided into LVIII Sections, only a few of which can now be noticed.

In an early Section, numerous ancient Authors and Theologians are quoted, such as Castellione, Pradus, Pintus, Abarbanel, Grotius, Cocceius, Spencer, Witzie, Sanctius, and Cornelius a Lapide. Some of these authorities adopt the Angelic interpretation of the Cherubim; and it is stated, that "All the Angels, being divided into four Classes, each of which have their own Chief, foreshadow the pattern of the Army of the Israelitish people, in the Wilderness. The Chief Angel of the

*The four intervening verses are quoted in Chap. V, pp. 76, 77, *supra*.

†In order to examine carefully this rare Latin Pamphlet, the Author requested a friend, in Holland, to ascertain whether a copy could be procured. This not being possible, the University of Utrecht kindly lent the Author an ancient volume, containing not only this Disputation, but also three rare cognate Pamphlets, not in the Library of the British Museum. Brief summaries of these Latin Disputations are given on pp. 649-652 *infra*. The first Disputation is also mentioned on p. 13, *supra*.

first Class, was supposed to be Michael; of the second, Gabriel; of the third, Uriel; and of the fourth, Raphael."

A. *Literal interpretations* of the Cherubic Vision, are first noticed.

Sec. VIII. Some writers have explained the connection of the Wheels with the Living-Creatures, by stating that the Wheels signified a Chariot, to which the Living-Creatures were harnessed.

Sec. X. The Divine Throne rested, not on the Wheels, but on the Living-Creatures themselves; therefore, the Living-Creatures are themselves the Chariot. Hence, Jerome (in his Commentary on Hosea) says, "Ezekiel saw the Lord sitting as a Charioteer, upon the Cherubim."

Sec. XIII. Frix (the Defendant in this Disputation) thought an explanation of the Cherubim and the Wheels, must be sought in some instrument of Jewish Worship, in the Temple; even as the Divine Throne, resting on the Cherubim, is analogous to the Throne of God, resting between the Cherubim above the Ark, in the Holy of Holies.

Sec. XVI. Pintus is quoted as suggesting that, in the Living-Creatures and Wheels (which form the basis of the Throne), allusion is made to the bases of those lavers, which, in the Court of the Temple, served for the purification of Priests and Levites (2 Chron. iv); because these bases, which were of wonderful workmanship, were engraved with Cherubim, and supported on Wheels.

Sec. XXII. Frix considered that the Throne, in the Vision, represents the Throne of Christ, founded on His obedience and sufferings.

Pradus is referred to, as stating that the Cherubic Chariot-Throne is analogous rather to the base of the Divine Throne, in the Holy of Holies, than to the base of the Lavers.

Sec. XXVII. Pradus thought the "wheel in the middle of a wheel" simply meant the nave of the Wheel, from which the spokes run to the rim.

Cocceius suggested that one Wheel was inserted into the other, at right-angles.

Sec. XXIX. Abarbanel recorded that, among the Rabbis, there are three different ways of interpreting this Vision; but he himself considered that "The Living-Creatures represent Angels, or pure intelligences, standing in the House of God." (See also Chap. V, pp. 72, 73.)

B. *Various spiritual interpretations* are next discussed.

Secs. XXXII-XXXV. Frix states that "The generally received interpretation of the Cherubim and Wheels, is that they symbolize the Providence of God, either as governing *Earthly things generally* (so Calvin, Corn. a Lapide, Junius, Diodati, Bochart, who consider the Living-Creatures to be the army of heavenly spirits); or as governing the Church."

This latter opinion is held by those Theologians who regard the Living-Creatures as representing the Four Evangelists; and it is also the opinion of those who think that the Living-Creatures are attributes of Christ the Redeemer, and that the Wheels are the Church; and of those who, like Pintus, think the Living-Creatures are four Tutelary Angels, and that the Wheels represent the Evangelists, or Apostles.

Another class of interpreters (like Cocceius) understands the Living-Creatures to be the Church; and the Wheels, the Holy Angels.

Sec. XXXIX. Frix, the Defendant, when summing up the above interpretations, includes the Kingdom which God had over the Israelites, as well as His Kingdom in the New Dispensation; and concludes that the Living-Creatures

are not *Angels*, but *Men*. This opinion he bases on Rev. iv, 11; and he holds that the Living-Creatures represent *Ministers*, in all ages; and thus, he reconciles the application of the Vision to Jewish, as well as to Christian History.

Sec. LVIII. "The Cherubim can be, and in truth are, symbols of *all the Servants of God*, who with the utmost readiness, sincerity and zeal, carry out the due ceremonies, connected with the Divine Glory of God.

"Such Servants hath God in the Heavens, who are *Angels*: such Servants hath the Lord upon this earth, who most especially are those *Ministers*, whom He Himself hath taught by His Spirit (concerning both the Old and the New Dispensations), in order that they might devote themselves to His Glory.

"They upon the earth, most closely resemble the Angels in the Heavens. Hence, the *Priests* and the *Prophets* are spoken of, as the Angels of God. (Mal. ii. 7; iii. 1.)

"Nay, more, in the case of these Servants, certain Virtues may be granted, even those surpassing Virtues which are not suitable to Angels.

"But we have succeeded in proving, by clear and obvious methods of reasoning, that the meaning should be restricted to *Ministers upon earth*."*

No. II. A Theological Disputation, in Latin, on the Cherubim, was held at Strasburg, in 1670, being entitled:

"CURRUS CHERUBINORUM HIEROGLYPHICUS,
VISIONE EZECHIELIS INAUGURALI."

"Ad Disputandum Propositus a M. J. G. Wegelino."

(THE HIEROGLYPHIC CHARIOT OF THE CHERUBIM, SEEN BY EZEKIEL IN HIS OPENING VISION. Proposed for Disputation by M. J. G. Wegelin.)
(Chap. V, p. 74, *supra*.)

This Disputation is divided into five sections: (1) the circumstances, in which the Vision was given to Ezekiel; (2) opinions on the accessories of the Vision, such as the *opening of Heaven*; (3) the literal account of the Vision; (4) the primary meaning of the Cherubic Vision, taken as signifying the Glory of God, on earth, ministered by Angels; and (5) the secondary or spiritual meaning, as symbolizing Christ, and those who preach His Gospel.

"*Introduction*. The Jews did not allow anyone, under thirty years of age, to read or study the beginning of Genesis; the Book of Canticles; or the Visions of Ezekiel, the Vision of the Cherubic Chariot being regarded as a secret of the Law."

Wegelin, the Disputant, thinks with Pradus, that the *four faces* of the Living-Creatures, mean four combined aspects; i.e., each creature was like a Man, in face, hands, legs and uprightness of body; like an Eagle, in having wings; like a Lion, in his neck and shoulders; and like an Ox, in his feet.

The Wheels, Wegelin thinks, intersected at right angles, so that their central spokes crossed.

*The original Latin of the above passage is as follows:

"Possunt enim Cherubim esse, et vere sunt, Symbola omnium Dei Ministrorum, qui summa cum promptitudine, sinceritate, et studio Divine Glorie Dei justa exequuntur.

"Tales Ministros habet Deus in Caelis, qui sunt *Angeli*: Tales Ministros habet Dominus in terris: qui maxime sunt illi Ministri, quos ipse tam in Vetere quam in Nova Oeconomia instruxit suo Spiritu, ut se totos Glorie ipsius devoverent.

"Illi in terris proxime accedunt ad Angelos in Caelis.

"Tuo in his Ministris quedam dari possunt Virtutes, excellentes etiam illae, quae in Angelos non cadunt.

"Hoc vero in casu significationem ad Ministros in terris restringendam esse, ex claris et evidentibus rationibus evictum."

"This Vision represents the Glory of God; and the Four Living-Creatures symbolize all the Kingdoms of the world, which become converted, by the turning of the Wheel of Providence. This complex Wheel moves in a wonderful series of causes; and having eyes, operates by the knowledge and will of God, and not by a blind impulse of Fortune."

"Some say the Vision shows the deliverance of the Israelites from Pharaoh, so *Pradus*. *Catena Syrus* states that the Living-Creatures refer to the Tribes of Israel, going through the wilderness, led by the Spirit, protected by the cloud, and illumined by a pillar of fire, by night."

Wegelin says that the Cherubim are not any particular creatures; but winged forms, under which, *Angels* appear; and he quotes Luther, as supporting this opinion.

This Disputant thinks, that the *Wheels* show forth the *eternity* of God's Glory; and he sees the following secondary or mystic meanings, in the Vision:

- (a) That the Living-Creatures typify *Christ*—the Eagle representing Him as the Word of God; the Man, symbolizing His Human Nature; the Ox, witnessing to His Sacrifice; and the Lion, setting forth His Royalty.
- (b) That they represent Christ's four different *aspects*; the Royal, as revealed to the Patriarchs; the Pontifical, to the Israelites; the Human, to the Jews; the Divine, to the Apostles.
- (c) That the Cherubim signify Christ's fourfold *character*, as manifested in the four different Dispensations.

Wegelin further regards the number *four*, as denoting the universality and extent of Christ's Kingdom, through the Ministry of the Gospel; he considers that the Cherubim represent Apostles, and all subsequent teachers of the Gospel; and that the *four Cherubic forms* denote the different *attributes of Christian Ministers*.

No. III. The third Latin Dissertation is entitled:

"DISSERTATIO ACADEMICA DE CURRU EZEKIELIS VATIS."

(AN ACADEMICAL DISSERTATION ON THE CHARIOT OF THE PROPHET EZEKIEL.)

Præside Henrico Gottlieb REIME, Magdeburgensi;
In Academia Jenensi Illustri publice ventilata,
Respondente Godofredo KERNIO, Jena, 1717.

This Dissertation was delivered in the University of Jena, by Gottfried Kernio, the Respondent, under the presidency of Heinrich Reime; in honour of the Jubilee of the Lutheran Church.

The subject is treated: (1) *Philologically*; the original Hebrew being discussed, with the explanations given by the Cabbalists, and by Morus; (2) *Biblically*; the *Christian* interpretations of Ezekiel's *Vision of the Chariot*, being compared with those of the *Rabbis*.

Morus accepted the theories of the Jewish Cabbalists concerning Angels and souls, and gave a cosmic interpretation of the Vision, considering that it represents Christ's Kingdom over spirits (angelic and human), in all ages; and that the Four Living-Creatures symbolize *four worlds*, or ages, of these spirits.

Jerome and Augustine are quoted, as stating that the Living-Creatures were the *Four Evangelists*; Luther is quoted as agreeing with this view, but as thinking that *all teachers* of the Church, in *all ages*, are included.

Thomasius is mentioned, who recorded that some commentators understand the Vision to represent *four periods* of the Christian Church.

Pradus is quoted, as stating that the Vision represents Christ, or the special Providence of God, seen in the deliverance of the Israelites from Egypt. This theory was considered imaginative, and it was rejected, because (1) the deliverance from Egypt was not connected with the Jews of Ezekiel's time; (2) the deliverance had already been accomplished.

In this Dissertation, the Living-Creatures and their meaning, as interpreted by accepted authorities, are discussed by the Respondent, Kernio; and finally, he himself interprets the Cherubim, as teachers from God, receiving the gift of inspiration in all ages.

Kernio also thinks that the truest interpretation advanced, is that the Cherubim represent the Doctors of the *Gospel Church*, viz., the Apostles, the Evangelists, and their successors.

A spiritual interpretation of Ezekiel's Vision is then given by Kernio: "*The Wheels*, full of eyes, signify the Ministry of the Word and Sacraments, which bring a plentiful and saving knowledge of God."

Kernio further thinks that the Living-Creatures represent the *inspired Prophets of God*, in *all ages*; and that the Vision was given to Ezekiel, to show him the nature of Divine Inspiration, and to inaugurate his Mission to the Jews.

[NOTE.—The Author thankfully notices that some of the interpretations in the above three Latin Dissertations approximate the true solution of the Cherubim, in regarding them as typical of *Ministers*, in the Christian Church.]

No. IV. A Latin Dissertation on Ezekiel's Vision of *The Eating of the Book* (Ezek. ii. 8—iii. 3), entitled:

"DISSERTATIO PHILOLOGICA THEOLOGICA DE EZECHIELE
BIBAIOPHAGΩ." (BIBLIOPHAGO.)
(THE EATING OF THE BOOK.)

Præsiede Dr. Alberto Schumachero, Auctor Franciscus Ulricus WALTER,
Bremæ Typogr. 1720.
(Chap. VIII, p. 140, *supra*.)

This Treatise interprets Ezekiel's Vision as having a reference to the character and calling of the prophet Ezekiel. In the Vision of the Chariot, the Man, sitting upon the Throne, is said to be Christ; while the Living-Creatures are regarded as the faithful.

F. Walter sees a special Providence of God, in Ezekiel's name, which signifies *Strength from God*.

Sec. I. The book given to Ezekiel, in his Vision, and which he was commanded to eat, first appeared *closed*; signifying the dreadful *blindness* of man's mind, arising from sin, which prevents him from attaining to any saving knowledge, and hides the future from his view.

The *opening* of the "roll of the book," shews that God, by His Holy Spirit, can give this knowledge to whom He will.

Sec. II. This roll is written "within and without," either to show that the punishments impending were so great, that one page would not hold an account of them; or in order that these judgments of God might be clear, so that all could see,

and know what was coming. But Calvin is mentioned as suggesting that this was to show Ezekiel that his work would be of long duration.

Sec. III. *The book was sweet to eat*, indicating that even in judgment, there is always a remnant saved; and that Ezekiel was favoured, in receiving the revelation of the mysteries of God; and in being the honoured instrument for their promulgation.

Sec. IV. F. Walter thinks that the *eating* of the book, was metaphorical; and he alluded to Gregory the Great, who suggested that Ezekiel was prepared by this action, to apprehend and to deliver the Sacred Word of God.

Sec. V. The Author of this Dissertation compares Ezekiel to various characters, as follows:

(1.) Ezekiel is likened to *John the Baptist*, the forerunner of the Messiah: (a) because both received a name significant of their future calling; '*John*' signifying *gracious*; and '*Ezekiel*' meaning one *endowed with strength*: (b) because Ezekiel began to prophesy when he was *thirty* years old, taking the "thirtieth year" to refer to Ezekiel's age (Ezek. i. 1); while John the Baptist baptized Christ, when they were both *thirty* years of age: (c) because Ezekiel saw Visions by the *River Chebar*, which prefigured John's baptism by the *River Jordan*: (d) finally, both were *priests*.

Ezekiel was also like John the Baptist in his martyrdom; for tradition relates that Ezekiel, after having prophesied for twenty years, was murdered in Babylon, by a Jewish prince, whom he had convicted of idolatry; and that he was buried in the tomb of Schem, the son of Noah.

(2.) Ezekiel, in his typical action of *eating the roll*, is compared to *Christ*; for the roll, eaten by the Prophet, was symbolic of the will of God, revealed to Christ, Who said, "*My meat is to do the will of Him that sent me.*"

(3.) Ezekiel is compared to the *Apostles*; for he was *sent*, and taught by God; even as the Apostles were *sent*, and were taught the mysteries of God, by Christ Himself. (See Chap. VIII, pp. 144-148, *supra*.)

(4.) Ezekiel is likened to the *Apostle John*; for Ezekiel, in his Vision, ate "*a roll of a book*," even as St. John ate "*the little book*" in his Vision. (Rev. x. 9-11.) These actions typified the reception of the messages, and of the words given by God, to Ezekiel, and to St. John; and which they were commissioned to proclaim. Moreover, both the Prophet and the Apostle were *exiles*.*

(5.) Finally, Ezekiel is compared, by this Disputant, to the *Reformers* of the XVIIth Century, because of his boldness, in declaring the Word of God, and foretelling the fall of Anti-Christ, under the figure of Gog.

APPENDIX III.

A CHRONOLOGICAL TABLE OF THE CHRISTIAN AUTHORS, WHOSE VARIOUS INTERPRETATIONS OF THE CHERUBIM, ARE QUOTED IN CHAPTER VI.

	DATES A.D.	
	<i>Born</i>	<i>Fl. Died</i>
(1) HERMAS, Pastor	-	IIrd C.,
(2) JUSTIN MARTYR	-	100 165

*See also Chap. XIII, p. 252, *supra*.

	DATES A.D.	
	<i>Born</i>	<i>Fl. Died</i>
(3) IRENÆUS, Bishop of Lyons	-	115 209
(4) CLEMENT of Alexandria	-	c. 150 212
(5) TERTULLIAN	-	c. 160 230
(6) ORIGEN	-	185 254
(7) DIONYSIUS Alexandrinus	-	c. 200 264
(8) NOVATIAN	-	- c. 251 -
(9) ATHANASIUS, Bishop of Alexandria	-	c. 296 373
(10) VICTORINUS, Bishop of Petau	-	end of IIIrd C.,
(11) GREGORY Nazianzus, Archbishop of Constantinople	-	c. 330 389
(12) JEROME	-	331 420
(13) AMBROSE, Bishop of Milan	-	340 397
(14) CHRYSOSTOM, Patriarch of Constantinople	-	347 407
(15) AUGUSTINE, Bishop of Hippo	-	353 430
(16) POLYCHRON, Bishop of Apamea, in Syria	-	- 428
(17) CASSIANUS	-	c. 360 433
(18) THEODORET, Bishop of Cyrrhus, near Antioch	-	420 458
(19) SEDULIUS	-	Vth C.,
(20) ANDREAS, Bishop of Casarea	-	Vth C.,
(21) PRIMASIUS, Bishop in North Africa	-	Vth C.,
(22) GREGORY the Great, (Pope)	-	540 604
(23) BEDE, the Venerable	-	673 735
(24) ALCUIN, Abbot of Tours	-	735 804
(25) HAYMO	-	778 853
(26) ARETHAS, Bishop of Casarea	-	c. 860 940
(27) ADAM of St. Victor	-	XIIth C.,
(28) JOACHIM de Floris, Abbot	-	1145 1201
(29) AQUINAS, Thomas	-	1226 1274
(30) DANTE	-	1265 1321
(31) DE LYRA	-	- 1340
(32) WYCLIFFE, John	-	c. 1325 1384
(33) SAVONAROLA	-	1452 1498
(34) ERASMUS	-	1466 1536
(35) ECOLAMPADIUS	-	1482 1531
(36) LUTHER, Martin	-	1483 1546
(37) CALVIN, John	-	1509 1564
(38) JEWEL, Bishop of Salisbury	-	1522 1571
(39) ARETIUS	-	- 1574
(40) PINTO	-	- 1584
(41) MALDONATO	-	1534 1583
(42) ALCAZAR	-	1554 1603
(43) ARNDT	-	1555 1621
(44) BRIGHTMAN, Thomas	-	1556 1607
(45) LAPIDE, Cornelius a	-	1568 1637
(46) GROTIUS	-	1583 1645
(47) MEDE, Joseph	-	1586 1638
(48) PRADUS, Hieronymus	-	- c. 1593 -
(49) GREENHILL, William	-	1591 1671

		DATES A.D.		
		Born	Fl.	Died
(50)	BOCHART	-	-	1599
(51)	COCCEIUS	-	-	1603
(52)	THOMASIVS	-	-	1622
(53)	POOLE	-	-	1624
(54)	PATRICK, Bishop of Ely	-	-	1626
(55)	BOSSUET, Bishop of Meaux	-	-	1627
(56)	QUESNEL	-	-	1634
(57)	NEWTON, Sir Isaac	-	-	1642
(58)	VITRINGA, Campegius	-	-	1659
(59)	HENRY, Matthew	-	-	1662
(60)	CALMET, Abbott of S��nonces, in Lorraine	-	-	1672
(61)	BENGEL	-	-	1687
(62)	GILL, John, D.D.	-	-	1697
(63)	WESLEY, John	-	-	1703
(64)	NEWTON, Bishop of Bristol	-	-	1704
(65)	MICHAELIS, Professor	-	-	1717
(66)	PARKHURST, John	-	-	1728
(67)	NEWCOMBE, Archbishop of Armagh	-	-	1729
(68)	HERDER, Professor	-	-	1744
(69)	SCOTT, Rev. Thos.	-	-	1747
(70)	HALES, Dr. William	-	-	1747
(71)	KIRBY, Rev. Wm., F.R.S.	-	-	1759
(72)	ROSENM��LLER, Professor	-	-	1768
(73)	FABER, Rev. G. Stanley, B.D.	-	-	1773
(74)	NEANDER, Professor	-	-	1789
(75)	KEBLE, Rev. John, Professor	-	-	1792
(76)	ELLIOTT, Rev. E. B.	-	-	1793
(77)	WILLIAMS, Rev. Isaac	-	-	1802
(78)	HENGSTENBERG, Professor	-	-	1802
(79)	LANGE, Johann Peter, Professor	-	-	1802
(80)	MAURICE, Rev. F. Denison, Professor	-	-	1805
(81)	F��RST, Dr. Julius, Professor	-	-	1805
(82)	FAIRBAIRN, Patrick, D.D., Principal	-	-	1805
(83)	WORDSWORTH, Christopher, Bishop of Lincoln	-	-	1807
(84)	TRENCH, Archbishop of Dublin	-	-	1807
(85)	EADIE, Rev. John, D.D., LL.D., Professor	-	-	1810
(86)	BIRKS, T. R., M.A., Canon	-	-	1810
(87)	ALFORD, Henry, Dean	-	-	1810
(88)	DELITZSCH, Franz	-	-	1813
(89)	VAUGHAN, Dr. Charles G.	-	-	1816
(90)	SMITH, George	-	-	1850
(91)	MARGOLIOUTH, Dr. Moses	-	-	1820
(92)	RENAN, Ernest, Professor	-	-	1823
(93)	RIEHM, Dr. Edward, Professor	-	-	1830
(94)	SWETE, Rev. H. B., D.D., Regius Professor	-	-	1835
(95)	ANONYMOUS	-	-	1851
(96)	TAYLOR, Rev. Charles, D.D., LL.D.	-	-	1840
(97)	BOYD-CARPENTER, W., D.D., late Bishop of Ripon	1841	-	-

		DATES A.D.		
		Born	Fl.	Died
(98)	KIRKPATRICK, Alexander Francis, D.D., Professor	1849	-	-
(99)	PEMBER, G. H., M.A.	-	-	1910
(100)	BOSANQUET, S. R., M.A.	-	-	1871
(101)	TANNER, Rev. J. Gosset, M.A.	-	-	1875
(102)	RYLE, H. E., D.D., late Bishop of Winchester (Dean of Westminster)	-	-	1856
(103)	MILLIGAN, Wm., D.D., Professor	-	-	1901
(104)	PALMER, Rev. A. Smyth, D.D.	-	-	1909
(105)	FENTON, W. Ferrar	-	-	1911

APPENDIX IV.

ADDITIONAL CONJECTURAL INTERPRETATIONS
OF THE CHERUBIM.
SUPPLEMENT TO CHAPTER VI.

Rabbi ELIEZER (c. IInd Century.) In the *Pirk   (Chapters) de Rabbi Eliezer*, translated by the Rev. Gerald Friedlander (recently published, 1916), Rabbi Eliezer regards the Cherubim, as Angels, created on the *second day*; he describes the Holy One Who is above, Who speaks, and by Whose Word, the Cherubim are created. The Rabbi also mentions the *Ophanim* and *Galgal* and the *Chayoth* (or Four Living-Creatures); but he suggests no interpretation of these Symbols, merely regarding them vaguely, as manifestations of the Glory of God. (See also Chap. V, p. 68, *supra*.)

Richard KIDDER, D.D. (A.D. 1633-1703), Bishop of Bath and Wells, maintained that "The Cherubim, as they were placed in the Holy of Holies, represent the Angels, which stand before God." (Heb. i. 14.)

Bernard LAMY (A.D. 1640-1715), an erudite French Divine, was twice banished from Paris, because of his enthusiasm for Cartesian Philosophy. He suggested that the Cherubim are visible representations of the invisible God: "For God being invisible, under what form more worthy of Him, could He show Himself, than under that of a warrior, who has an equal share of *strength, prudence, address, and understanding*." The figures of the Cherubim, in Ezekiel's Vision, were emblems of these four virtues."

Dr. Edward WELLS, D.D. (A.D. 1665-1727), author of *Helps for the more Easy Understanding of the Holy Scriptures*, thought that the Cherubim signified the four tribal Standards of the Israelites; and that, in the Apocalypse, "the whole body of the faithful were represented by the Four Living-Creatures."

John HUTCHINSON (A.D. 1674-1737), in a work entitled *Glory in Gravity, or the Cherubim explained*, proposed a peculiar theory, viz., that the Four Living-Creatures (or the Cherubim) represent the Three Persons in the Blessed Trinity: the Bull being the emblem of the Father; the Lion representing the second Person, the Son, associated with the Human Form, indicating His promised Incarnation; the Eagle being the symbol of the Holy Ghost.

The above theory, which had many adherents, was refuted by Thomas SHARP, D.D. (c. 1693-1758), Archdeacon of Northumberland, in three Discourses. (London, 1755.) Dr. Sharp advocated the *Angelic* theory of the Cherubim.

Wilhelm Martin DE WETTE (A.D. 1780-1849), Professor at Heidelberg, and at Berlin (Author of *An Introduction to the Old and New Testaments*), considered that the Four Living-Creatures "are representative of all creatures."

Moses STUART (A.D. 1780-1852), Professor in the Theological Seminary at Andover, Mass., U.S.A., interpreted the Living-Creatures as Symbols of the attributes of God.*

J. C. Felix BAHR (A.D. 1798-1872), Professor of classical Philology, at Heidelberg, stated that the Four Living-Creatures point to special characteristics of the Divine life of God: the *Bull*, to the creative power; the *Lion*, to the invincibility of the sovereign majesty of God; the *Eagle*, to the Divine attributes of Omnipresence and Omniscience; the *Man*, to uncreated intelligence and spirituality.

Gustav Friedrick OEHLER (A.D. 1812-1872), Professor at Breslau, and at Tubingen, interpreted "the Cherubim as reflecting the Glory of the unapproachable God, in a form which is visible to human eyes." "The constant mobility of the *Zoa* (Ezek. i. 14), sets forth the ceaseless activity of Divine operation, which is also symbolized by the Wheels (associated with the Cherubim) being filled with the Spirit. . . . The number *four*, connected with the Cherubim, is the signature of all-sidedness, symbolizing the four quarters of heaven."†

Professor STERN (A.D. 1854) considered that the *Four Zoa* represent the power of Divine grace, within the Church of God; and also all the creature-life of Nature.

The Rev. S. T. BLOOMFIELD, D.D. (A.D. 1832), Canon of Peterborough Cathedral, in his earliest edition of the Greek Testament, writes: "From a comparison of the passages where these Cherubim are mentioned, it appears that they were symbolical emblems of the Divine Nature, denoting the supreme Governance of the Deity over all Creation, and representing His tutelary Presence."

The Rev. Wm. BURGH (A.D. 1834) thought that "the Four Living-Creatures represent the redeemed 'out of every kindred, and tongue, and people, and nation'; for they say, not only 'Thou wast slain and hast redeemed us to God'; but, 'Thou hast made us unto our God kings and priests, and we shall reign on the earth.' Hence, the Living-Creatures represent the *partakers* of the '*first Resurrection*,' who are spoken of, at the end of the Apocalypse, as those who, at the Coming of Christ, will live and reign with Him."‡

The Rev. J. T. BANNISTER (A.D. 1837) regards "the four animal forms, embroidered on the standards of Israel, and combined in the figures of the Cherubim, as designed to indicate the prominent characteristics of the Jewish Nation."

The Rev. P. GELL (A.D. 1854) suggested the following interpretation of the Apocalyptic Vision. The emerald Rainbow signified that "JEHOVAH is in covenant with His redeemed people, whose emblems, also, are enthroned around Him, viz., the four Living-Creatures, and the twenty-four Elders. Considered together, these *Living-Creatures* and *Elders* are the representatives of the redeemed portion of the Church of God; the Cherubim (like inspired Prophets and Apostles on earth) being leaders of the worship and service of the Elders, who represent the body of the Church above."***

Archdeacon LEE, of Dublin (A.D. 1881), writes as follows: "As the Creation is a witness to the Divine power of life, so the Cherubim—concentrating, in their

*Commentary on the Apocalypse.

†Theology of the Old Testament.

‡An Exposition of the Book of Revelation, p. 17.

***The Revelation, historically and critically interpreted.

four characters, the highest created energies—testify to the power, majesty, omniscience, omnipresence and absolute wisdom of God, as manifested by the Universe of created Life."*

The Rev. J. SEISS, D.D., LL.D. (A.D. 1885), of Philadelphia, the author of several popular theological works, states: "Some interpreters consider that the Cherubim represent the *various Dispensations*: the Lion denoting the Patriarchal Age; the Ox, the Dispensation of the Law; the Man, Christendom; and the Eagle, the Millennium. . . . In the Apocalypse, the Cherubim are not Angels, but redeemed *men*, in a glorified state."

Israel WARREN, D.D. (A.D. 1886), writes: "There can be no doubt, that these composite figures were intended as symbols of the Divine attributes."

Thos. NEWBERRY (A.D. 1892), Editor of *The Englishman's Bible*, believes that "The leading thought connected with the Cherubim, is the agency which God employs, for the communication of His mind, the performance of His will, and the manifestation of His Glory."†

Christian DILLMAN (A.D. 1823-94), Professor of Oriental Languages at Berlin, commenting on Gen. iii. 24, states: "The Cherubim, elsewhere the bearers and attendants of the descending Deity, have here the function of being guardians of the unapproachable dwelling of God, and of the Divine blessings and treasures. The garden is characterized as a real dwelling-place of God, from the fact that the Cherubim guard it."

James RAE (A.D. 1901), in a treatise on the Apocalypse, considers that "the four *Zoa* represent the first four dominions in the earth, before the giving of the Law."

APPENDIX V.

(1.) THE WITNESS OF ASTRONOMY TO THE CHERUBIM, IN THE FOUR PRINCIPAL SIGNS OF THE ZODIAC.

(Chapter III, p. 34, *supra*.)

Ancient and modern Astronomers have noticed the correspondence between the distinctive Cherubic Symbols—the Lion, the Eagle, the Man, and the Ox—and the *four principal Signs of the Zodiac*, in which the Sun was situated at the Equinoxes and the Solstices, when the Constellations were first devised. The testimony of one eminent modern Astronomer, has been quoted in Chapter III, *supra*; and the supplementary evidence of other witnesses may now be adduced.

Another well-known writer on Astronomy, supplies this testimony: "There is a claim made (which seems reasonable) that the *fourfold character of the Cherubim*, appears in the Constellations. That these *four Cherubic Emblems* should be found in the *four most important positions in the sky*, is certainly significant, and can hardly be an undesigned coincidence. Originally, the Sun, at the time of the Summer Solstice, was in the middle of the constellation of *Leo*; at the time of the Spring Equinox, in the middle of *Taurus*; and at the time of the Winter Solstice, in the middle of *Aquarius*; while in or near the fourth point (the position of the Sun at the Autumnal Equinox), we find the *Scorpion*, the very constellation

*Speaker's Commentary. *Ad locum*.

†Notes on the Book of Revelation, p. 42.

that, in ancient times (according to Sir William Drummond), was known to Abraham as the Eagle.*

Sir W. Drummond writes of the Cherubim, as follows:

"These singular images (of the Cherubim) have been fully described by Ezekiel. I have observed elsewhere, that their *four faces* answered to the *four Signs of the Zodiac*—that of the *Man*, to Aquarius; that of the *Lion*, to Leo; that of the *Ox*, to Taurus; and that of the *Eagle*, to the Sign represented sometimes by a Basilisk (or Serpent), and sometimes by a Scorpion."

"When Astronomy was first cultivated in the East, the two Solstices, and the two Equinoxes took place, respectively, when the Sun was in one of these four (Cherubic) Signs."†

It is strange, that the Eagle is not now one of the twelve accredited Signs of the Zodiac; the Scorpion seems to have taken the place of the Eagle. To account for this change, many traditions have existed.

"In the Hebrew Zodiac, *Scorpio* is referred to the tribe of Dan, because it is written, 'Dan shall be a serpent by the way, an adder in the path.' "‡

"*Scorpio* is also known as *Antares*, from the Greek words, ἀντι, and Ἄρης, meaning "a rival of Mars."

"On the Euphrates, *Antares* was known by various titles, especially as 'The Day-Heaven-Bird.' The latter title seems to confirm the idea that this constellation was originally intended to represent an Eagle."***

The four Cherubic Signs, in the Zodiac, are applied to the four Tribes (the leaders of the four camps of Israel), as follows: Ephraim being represented by *Taurus*; Judah, by *Leo*; Dan, by *Scorpio* (or *Aquila*); and Reuben, by *Aquarius*.

Cryptic intimations, concerning the application of the Zodiacal Emblems to the twelve Tribes of Israel, are latent in the predictions of Jacob and of Moses. (Gen. xlix.; Deut. xxxiii.) No doubt, these Prophecies will eventually be perfectly elucidated, under Divine guidance.††

(2.) A CELESTIAL PHENOMENON, RECENTLY SEEN IN BABYLONIA, RESEMBLING THE WHEELS OF EZEKIEL'S VISION.

(Chapter VII, p. 123, *supra*.)

In 1907, Dr. A. Hume-Griffith, M.D., a Medical Missionary, was returning with his wife, to England from Mosul (opposite Nineveh), when one evening early in November, they pitched their camp on the banks of the river Chebar, the site of Ezekiel's Theophanic Vision. On this spot, they witnessed a wonderful sunset effect, which is described by Mrs. Hume-Griffith, as follows:

"The Sun was sinking, as a ball of fire, behind the river: when suddenly, from its centre, there arose beautiful prismatic lights. These gradually resolved themselves into the form of a huge Wheel. Each spoke of the Wheel was of a

**Star Lore of All Ages*, p. 327. William T. Olcott. 1911.

†*The Edipus Judaicus*, p. 90. The Right Hon. Sir William Drummond, F.R.S., D.C.L. 1811.

‡*The Zodiac*, p. 63. E. H. Smith.

****Ibid.*, p. 323. W. T. Olcott.

††See p. 66, *supra*. Three works may also be mentioned, which trace a reference to the Gospel, in the Signs of the Zodiac. *The Witness of the Stars*, by the late Rev. E. W. Bullinger, D.D.; *The Gospel in the Stars*, by the Rev. J. A. Seiss, D.D., LL.D.; and *Mazareth*, by Miss Rolleston, which more clearly demonstrates the connection between the Zodiac and the Cherubim.



CELESTIAL HALO, SEEN IN BABYLONIA,
RESEMBLING THE WHEELS IN EZEKIEL'S VISION.

"THE APPEARANCE OF THE WHEELS WAS . . . AS IT WERE A WHEEL
IN THE MIDDLE OF A WHEEL" (Ezek. i, 16).

(From *The Illustrated London News*, Feb. 8th, 1908.)

different colour, merging almost imperceptibly into the next hue, as in a Rainbow. Within this 'Wheel,' was a smaller Wheel, also composed of the same prismatic colours. The outer circle of each Wheel, was formed by a band of bright, opaque light. . . . At either side of these Wheels, were large wings, of a bright white lustre, as it were, overshadowing the Wheels.

"The whole glorious scene formed a most wonderful, and never-to-be-forgotten sight; and we felt, indeed, that this was a *Vision of God*."* (Ezek. i. 1.)

In the accompanying illustration (p. 659), the duplex Wheels are not at right angles, but appear to be in one and the same plane, which accords with that aspect of the Wheels in Ezekiel's Vision, as advocated in the foregoing Treatise.

In a paper read before the Victoria Institute (April 5th, 1909), on *Ezekiel's Vision of the Divine Glory*, the Rev. C. A. Carus-Wilson described the same phenomena, which he regarded as being the *Parhelio*, or Mock-Suns, rarely seen in England, owing to the peculiar climatic conditions necessary for their occurrence. In 1905, he had witnessed these phenomena in Babylonia, and it was at his request, that Dr. Hume-Griffith (when travelling over the same route, in 1907) kept a look-out for the re-appearance of this interesting Halo.†

A somewhat similar phenomenon—though due to the Moon, and not to the Sun—was described and illustrated by the late heroic Captain Scott, on June 15th, 1911, in his journalistic account of his *Last Expedition*‡ to the Antarctic Pole.

APPENDIX VI.

PROPHETIC AND APOSTOLIC INTERPRETATION OF EZEKIEL'S VISION;

AS RECORDED IN A "NARRATIVE OF EVENTS (IN) THE CHRISTIAN
CHURCH."

(Chapter IX, pp. 150—173, *supra*.)

The true spiritual interpretation of the Cherubic Vision of Ezekiel, is set forth in *A Narrative of Events*; and the exposition advanced in the present Treatise, harmonizes with the following quotation from this authentic record.

"The Prophet, in the Visions of God, beheld figured forth under the form of the Cherubim, each with four faces, the Fourfold Ministry of the Lord, in His Church; by which Ministry, the Glory of God is revealed. The Vision is of the appearance of the likeness of the Glory of God. It is the eternal form of the manifestation of the Glory of the Lord, the incarnate Word.

"The whirlwind out of the North, is the emblem of spiritual power, manifested in the cold death of nature; the great Cloud, God hiding Himself; the fire infolding itself, and the brightness about it, the purity and holiness of God (reflected in His instruments) which, like a fire, at once consume and purify. The colour of amber is the savour of truth, as St. Paul says, "by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

* *Behind the Veil in Turkish Arabia.*

† In scientific text-books, some illustrations of *Halos* represent a complete wheel, with spokes, centre (or nave), rim and tyre: thus forming a remarkable resemblance to an ordinary wheel.

‡ Vol. I, pp. 258, 268, 269.

"The likeness of Four Living-Creatures, coming forth out of the midst of this Vision, is the Fourfold Ministry of the Lord in men; for they had the likeness of a man. The four faces, and four wings, represent the character of the Ministries, and the endowment by which they are borne up, above the earth, into the spiritual region, into the heavenlies.

"Their feet being 'straight feet,' and their motion straightforward, represent the uprightness of their walk, and their progress towards the fulfilment of the purpose of God, without any turning aside.

"The sole of the foot 'like a calf's foot,' typifies the patience and pastoral character of their Ministry; the 'burnished brass,' the spiritual understanding wherein they minister.

"The hands of a man under (the) wings' of the Cherubim, represent the power of taking hold of men, and lifting them up into the spiritual region wherein they move; the joining of the wings one to another, signifies the unity of purpose wherein they work harmoniously together, always pressing straightforwards.

"The faces of the Cherubim represent the characteristics of that Fourfold dignity and office of the Great Shepherd, which are exercised by them.

"The *Lion*, the symbol of the Ruler, full of majesty and dignity, calm and quiet in his motions, who walketh in his dwelling and none maketh him afraid, represents the authority, dignity, and supremacy of the Lord, 'the Lion of the tribe of Judah' (the Royal Tribe, to whom the sceptre belongs); and such ought to be the demeanour and character of those, by whom His Office of rule and authority is to be manifested and exercised, viz., His Apostles.

"The *Eagle*, soaring up into the heavens, dwelling on high, living solitary, keen-sighted to see the things afar off, represents the Lord as the Prophet, the foreteller of things to come; and this Office he exercises through the Prophets.

"The *Man*, having sympathies and affections in common with suffering humanity, represents the character of the Lord as the Evangelist, the herald of mercy, peace and reconciliation; and this Office He exercises through the Evangelists.

"The *Ox* or Calf, patient, strong to labour, bearing the yoke, and treading out the corn, represents the character of the Lord, as the Pastor and Teacher; and this Office He exercises through the Pastors.

"The appearance of the 'burning coals of fire,' and 'of lamps,' indicates that their Ministry is for cleansing and for enlightening. (Ezek. i. 13.)

"Their running and returning as 'a flash of lightning,' represents the suddenness of the fulfilment of the different steps or stages in the purpose of God, and the absence of any sign or appearance which is left behind; so that, as God's purpose shall go forward towards its fulfilment, it shall appear even to the spiritual, but as a flash of lightning, which passes and leaves no trace behind; and thus, shall the coming of the Son of Man be—as lightning in the heavens, causing a temporary fear, which is straightway forgotten. (Luke xvii. 24-30.)

"The Wheels upon the earth, beside the Living-Creatures, had the form of a Wheel within a Wheel, being of the colour of a beryl, with their rings 'full of eyes,' 'so high that they were dreadful.' These Wheels, which the Prophet saw while contemplating the Living-Creatures, represent the workings of the Providence of God, in the affairs of the world, whereby He orders all things according to His purpose in the Church. The Wheel within a Wheel, represents the complicated movement of the Providence of God; the dreadful rings represent the shadow

of the eternal purpose of God, of which, every specific act of His Providence (whether, to the human eye, having the appearance of accident or design), is a small but certain portion; and the *dreadfulness* of the rings 'full of eyes,' expresses the indescribable awe and reverence, which results from the conviction that the workings of the Providence of God, in all that occurs, are the visible results of the incomprehensible, unseen purpose of Him, Who seeth all things and Whose eyes are everywhere beholding the evil and the good. The spirit of the Living-Creatures being in the Wheels, shews that the affairs of the World follow the purpose of God in his Church. The *beryl* is the colour of the sea, and signifies the workings of God's Providence, having the appearance of being the result of the workings of man, . . . when God is working by him. The likeness of the Firmament over their heads, like unto crystal, is the eternal condition of the heavenly things—that state of purity, whereof the saints, who shall have part in the First Resurrection, shall be made partakers, and whereunto they aspire. (Rev. xv. 2; iv. 6.)

"The noise of the wings of the Cherubim, represents the spiritual utterances and manifestations, accompanying the going forth of the Fourfold Ministry.

"The Throne, of the colour of sapphire, the colour of heaven, 'the body of heaven in his clearness' (Ex. xxiv. 10), is the depth and intensity of that heavenly-mindedness, whereby it is seen that the Heavens do rule, and that all things on earth, are ordered by Him, Who sitteth upon the Throne, as exemplified in the Vision of Stephen at his martyrdom. The appearance of a Man on the Throne, is the continual seeing, by the spiritual, of the Man Jesus, at the right hand of God, Who, as our Forerunner, has entered into the heavens for us.

"The appearance (as) of the bow . . . in the cloud in the day of rain,' the sign of the covenant of God with us, is the continual remembrance of His promise, and the hope of its fulfilment; for by hope we are saved."^{*}

APPENDIX VII.

THE AKOIMETOI, OR THE ORDER OF PERPETUAL WORSHIPPERS.

(Chapter XII, p. 235, *supra*.)

The Cherubim "rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." This act of Praise suggests a glorious idea of *Perpetual Worship*, which will be the chief function and joy of the Cherubim.

Ceaseless Worship is described in the ancient *Liturgy of St. James*, as follows:

"Cherubim with *sleepless eye*,
Veil their faces to the Presence, as with *ceaseless voice* they cry,
Alleluya, Alleluya, Alleluya, Lord Most High."[†]

The perpetual Worship of God, beautiful as an ideal, is still more so in actual practice. In the Tabernacle of Moses, Divine Worship was silent and symbolic;

^{*}A Narrative of Events, affecting the position and prospects of the whole Christian Church, pp. 70-73. 1847.

[†]*Liturgy of St. James*; translated by G. Moultrie.

but in the Temple of Solomon, Worship merged into Praise, and became *vocal*; being maintained, day and night. This practice is referred to, in the following Scriptures: "Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the House of the LORD" (Psa. cxxxiv. 1); and again, "singers chief of the fathers of the Levites . . . were employed in that work *day and night*" (1 Chron. ix. 33).

Judging from these passages, there must have been relays of choral worshippers in the Temple, night and day; and thus, the voice of Praise would never cease.

David exclaimed, "*Evening, and morning, and at noon*, will I pray, and cry aloud, and he shall hear my voice" (Psa. lv. 17). So also, the saintly Daniel (even at the risk of his life) worshipped God, *three times a day*; leaving us an example, which it would be well for us, individually, to follow.

In the IInd and IIIrd Centuries of the Christian Era, there were Monasteries in the Thebaid, in which Services of perpetual Worship were maintained. And later, there were similar Monasteries in the early Celtic Church, where unceasing Worship was sustained; as for example, at Bangor, where Columba (who died in A.D. 597) was trained.

A monastic Order existed in the early Eastern Church (in Constantinople), called the *Akoimatoi* (ἀκοίμητοι, Gk., i.e., the *sleepless ones*); so named, because the communities were organized in relays, in order to offer up Divine Worship without intermission, *day and night*. In the VIth Century, this Order of Monks became extinct; but the Order of Nuns existed till the capture of Constantinople, by the Turks, in 1453. It is lamentable, to contemplate the destruction of such convents and communities, by Pagans or Mohammedans.

To obtain information on this subject, has been difficult: but the following particulars have been kindly supplied to the Author, by one of the highest authorities on the Liturgies and Ritual of the Greek Church.

"Oct. 31st, 1907. In a current number of the Periodical which is published in Jerusalem, there is a reference to the *Akoimatoi*. It appears that in early times, John, Patriarch of Antioch, was a leading light of the Order, which subsequently became tainted with the heresy of the Monophysites; and this fact has doubtless led to its extinction among the Orthodox. John is further credited with having compiled a Liturgy, which still exists among the Syrian Monophysites. But Neale evidently knew nothing of him, and I should say neither did Renaudotius. (A.D. 1646-1720.)"

A somewhat cognate practice may be found in the Roman Catholic Church, in the "Perpetual Adoration of the Sacrament," as instituted at Lyons, in 1667, and organized at Rome, in 1882. This modern practice is a remnant of the ancient idea of the *laus perennis*, which passed into the Western Church, with St. Maurice of Agaune, and with St. Denys, the Apostle of France, *cir.* A.D. 250.

In six French dioceses, this Adoration is still strictly perpetual.

Ceaseless daily intercession, offered up in the prayers of the Church Catholic, in the various lands girdling the earth, is a glorious ideal, and is graphically described by a Christian Poet, as follows:

"We thank Thee that Thy Church, unsleeping,
(While earth rolls onward into light),
Through all the world, her watch is keeping,
And rests not now, by day or night.

"As o'er each continent and island,
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

"The sun, that bids us rest, is waking
Our brethren, 'neath the Western sky;
And, hour by hour, fresh lips are making
Thy wondrous doings heard on high."*

According to the types of the Tabernacle Ritual, with its Daily Morning and Evening Burnt-Offerings, the Church should also offer Daily Morning and Evening Worship to God, as a recognized and imperative duty.

The Messiah referred to the privilege of ceaseless Worship, when He said, by the mouth of the Psalmist, "My tongue shall talk of thy righteousness all the day long"; and again, "Seven times a day do I praise thee because of thy righteous judgments" (Ps. lxxi. 24; cxix. 164). These inspired utterances justified the "*Canonical Hours*," the basis of the Daily Service, in the Medieval Church.

"The Hours" are as follows: The first, "*Matins*," which properly belongs to midnight, embracing "*Nocturns*"; the second is "*Lauds*" or Morning Praises, theoretically setting forth the Sunrise, at the *first hour of the day*; then follow "*Prime*" (6 a.m.); then "*Terce*," the *third hour of the day* (9 a.m.); "*Sext*," or *sixth hour* (noon); "*Nones*," or the *ninth hour* (3 p.m.); "*Vespers*," (or Evening-song), theoretically proper to Sunset; and "*Completorium*," or "*Compline*," the completing Service, belonging theoretically to 9 p.m., and being a supplication for protection, during the night.

No more sublime ideal can be formed, of the everlasting Worship of Heaven, than that of ceaseless Praise; and for sustaining this Worship, bands of glorified Saints will doubtless be constituted, after the manner of the Temple courses, which shadowed forth the realities of the Kingdom of God.

APPENDIX VIII.

THE PROPHETIC PRINCIPLE, THAT THE SCRIPTURAL HISTORIES OF NATIONS, CITIES AND INDIVIDUALS, ADMIT OF A MODERN TYPICAL APPLICATION.

(Chap. XIV, p. 274; Chap. XXXII, *passim*.)

"The application of ancient Biblical types to modern times, embodies a true principle of interpretation, deduced from Holy Scripture.

"Our Lord Himself sanctioned this Prophetic application of Ancient History, in His personal references to the Queen of Sheba, to Jonah, and to the men of Nineveh. (Matt. xii. 39-42.) Thus He emphasized His warnings, to the generation in which He lived; and He instanced the times of Noah and of Lot, as typical of judgments, at the end of this age. (Luke xvii. 26-30.) The same method of

*Hymns Ancient and Modern. No. 477, by the late Canon Ellerton. (A.D. 1826-1893.)

interpretation applies also to *Cities and Countries*; for the Prophecies of Holy Scripture have a germinating expansion, which infuses them with a modern interest.

"That a typical meaning might be latent, in the Histories of Holy Scripture, was a current belief, in the first Century of the Christian Era, when the voice of Prophecy was heard, in the Church of Christ. And later, many of the early Fathers adopted this line of thought, although some of them may have pursued it too far; especially Origen, in the IIIrd Century, who was the most celebrated. The abuse of this acknowledged truth, led many early Expositors to allegorize all the incidents related in the Scriptures, in order to extract fanciful spiritual applications; and by this practice, they often brought discredit on the written Word.

"The two sons of the prophet Isaiah, "Maher-shalal-hash-baz" and "Shear-jashub" (Isa. viii. 1-4; vii. 3), afford another example; for their names were Prophetic; the first signifies "*Make speed to the spoil*"; and the second, "*The remnant shall return*"; indicating the two principal parts of the Prophecies of Isaiah. The first part (Isa. i-xxxix) is occupied with visions and denunciations of the surrounding Nations; while the latter part (Isa. xl-lxvi) abounds with themes of comfort, concerning the restoration and the glory of redeemed Israel. Isaiah himself confirms this application when he says, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts" (Isa. viii. 18).

"Scripture teaches that Egypt is a type of the flesh, of the power and resources of the natural man, apart from the grace of God; for it is written, 'Now the Egyptians are men, and not God; and their horses flesh, and not spirit' (Isa. xxxi. 3).

"Why should not the Church—which has long been familiar with the typical signification of Babylon—maintain the same principle, in the cases of Assyria, Ammon, Moab, Philistia, Amalek and Tyre? There is no straining of analogy, in the suggestion that these several Nations (with their respective characteristics, histories and judgments) may have their spiritual application to the Christian Church, as well as to the modern Nations of Christendom."*

The above principles are illustrated in the last Chapter of this Volume, entitled, *The Cherubim in relation to Ancient Tyre, the Type of Modern England*. (Chap. XXXII, p. 629, *supra*.)

In 1835, John Ruskin, the celebrated writer and critic, perceived analogies between Tyre and England; and he was surprised that no book had been written on their striking resemblances.† He expressed his views as follows:

"Since first the dominion of men was asserted over the ocean, three thrones, of mark beyond all others, have been set up upon its sands—the thrones of Tyre, Venice and England. Of the First of these great powers, only the memory remains; of the Second, the ruin; the Third, which inherits their greatness, if it forgets their example, may be led through prouder eminence, to less pitied destruction."

"The exaltation, the sin, and the punishment of Tyre, have been recorded in some of the most touching words ever uttered, by the Prophets of Israel, against the cities of the stranger. (Isa. xxiii.)

"Tyre's successor (Venice), like her in perfection of beauty, though less in endurance of dominion, is still left for our beholding in the final period of her decline: a ghost upon the sands of the sea, so weak—so quiet—so bereft of all but her

*Excerpts from *Ancient Tyre and Modern England*, pp. 2-6. Philo-Anglicanus.

†St. Mark's Rest. Appendix on Tyre, p. 449.

loveliness, that we might well doubt, as we watched her faint reflection in the mirage of the lagoon, which was the City, and which the Shadow."*

"The first of (Tyre's) sins is amplified thus: 'Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick'; and the second sin, as follows: 'Behold thou art wiser than Daniel . . . thou hast said, I sit in the seat of God, in the midst of the seas.' On this Scripture, Ruskin remarks, "Words which might surely be, with the most precise truth, also spoken of England, or rather put into her mouth at this hour."

Ruskin became so much impressed with the gravity of England's condition, that he was led virtually to quit his pursuit of Art, that he "might teach England—so far as she would hear—what likeness she bore to the condemned Queen of the Deep."†

APPENDIX IX.

OFFICIAL TARIFF, FOR ABSOLUTION FROM HEINOUS SINS, AS ISSUED BY POPE JOHN XXII, A.D. 1319.

This Appendix must be read in connection with Chapter XIV (p. 279), setting forth the four special sins in the History of the Church. If the Cherubic Ordinances of God had not been rejected and lost, such an official Ecclesiastical document as the following, would have been a moral and spiritual impossibility.

The general custom of the clergy, in the Middle Ages, was to derive unjust gain from Ecclesiastical sources; hence, the existence of this Papal Tariff, may be easily credited. But considering God's hatred of sin, and our Lord's agony and suffering to put away sin, by the sacrifice of Himself, it might seem inconceivable that so-called Absolution, for the grossest sins of the flesh, should be reduced to scale, and openly sold to sinners, at a tabulated rate.

The Official Tariff was entitled, "TAXÆ SACRÆ CANCELLARIÆ APOSTOLICÆ, ET TAXÆ SACRÆ PÆNITENTIARIÆ ITIDEM APOSTOLICÆ."‡

The following extract is supplemented by a quotation from the *Pièce Justificative*, though many of the taxed crimes are such, "that it is a shame even to speak of them."

"Le Trésor de la chancellerie avait été pillé par les familiers de Clément V; l'escarcelle pontificale était vide, il fallait aviser aux moyens de la remplir. En 1319, Jean XXII, pour remédier à cette pénurie, établit, à son profit, des réserves sur tous les bénéfices des églises collégiales de la Chrétienté; il vendit des indulgences et l'absolution de tous les crimes; il ordonna la levée d'une taxe, par laquelle, moyennant un prix déterminé, les attentats, même les plus horribles, étaient acquittés."

"*Pièce Justificative* (No. 1, page 126). Traduction de quelques articles de la taxe de la chancellerie apostolique pour la rémission des péchés.

"Les prêtres qui voudront obtenir l'autorisation de vivre en concubinage avec leurs parentes, paieront 76 livres** 1 sou.

**Stones of Venice*. Opening paragraphs of Chap. I. Ruskin began to collect materials for this work, in 1835, when he first visited Venice.

†*Tyre: Study on Ezek. xxviii. Ruskin's Works*. Vol. XXIV, p. 448.

‡Cette constitution de Pape Jean XXII existe, et a eu plusieurs éditions.

**This here is not a Pound sterling, but a *lira* or modern franc.

"L'absolution du meurtre simple commis sur un laïque est taxée à 15 livres 4 sous 3 deniers; si l'assassin a tué plusieurs hommes dans la journée, il n'en paiera pas davantage.

"Pour le meurtre d'un frère, d'une sœur, d'une mère ou d'un père, on paiera 17 livres 15 sous.

"Celui qui voudra acheter par avance l'absolution de tout meurtre accidentel qu'il pourrait commettre à l'avenir, paiera 168 livres 15 sous.

"Un hérétique qui se convertit, paiera pour son absolution 269 livres. Le fils d'un hérétique brûlé ou mis à mort par tout autre supplice, ne pourra être réhabilité qu'en payant à la chancellerie 218 livres 16 sous 9 deniers.

"Un ecclésiastique qui ne pourra pas payer ses dettes et qui voudra éviter les poursuites de ses créanciers, donnera au Pape, 17 livres 8 sous 6 deniers, et sa créance lui sera remise.

"La permission de dresser des boutiques de marchands, et de vendre différentes denrées sous le portique d'une église, sera accordée moyennant 45 livres 19 sous 3 deniers.

"Pour faire la contrebande et frauder les droits du prince, on paiera 87 livres 3 deniers.

"Un moine vertueux qui voudra passer sa vie dans un ermitage, versera dans le trésor du Pape 45 livres 19 sous.

"Si un homme veut acquérir par simonie un ou plusieurs bénéfices, il s'adressera aux trésoriers du Pape, qui lui vendront à un prix modéré.

"Celui qui voudra manquer à son serment, et être garanti de toute poursuite, et de toute infamie, paiera au Pape, 131 livres 15 sous."*

For further information regarding this Papal Tariff for the remission of sins, the reader may consult *Histoire des Souverains Pontifes, qui ont siégé à Avignon; par Joudou, (A.D., 1855.)* from which the above extract is taken.† This book has now been suppressed by the Church of Rome.

APPENDIX X.

THE FORMER AND RECENT SUFFERINGS OF THE JEWS IN EUROPE.

(Chapter XVIII, pp. 362-365, *supra*.)

Two modern standard works, on the persecutions of the Jews, have already been quoted; but further details may now be given.

The Preface to the work entitled *Israel in Europe*, gives the following description of the former sufferings of the Jews.

"It was not without reason that Philo, the famous Græco-Jewish scholar of Alexandria, regarded Aaron's rod—which 'budded and brought forth buds and yielded almonds'—as an emblem of the Jewish race.

*Quoted in *The Six Sisters of the Valleys*, p. 493. 1864.
†Vol. I, p. 123.

"Torn from the stem that bore them, and from the soil that nourished them; and, for nearly twenty centuries, exposed to the wintry blasts of adversity and persecution, the children of Israel still bud and blossom, and provide the world with the perennial problem, now known as the *Jewish Question*—a question than which, none possesses a deeper interest for the student of the past, or a stronger fascination for the speculator on the future; a question, compared with which, the Eastern, the Irish, and all other vexed questions are but things of yesterday; a question, which has taxed the ingenuity of European statesmen, ever since the dispersion of the Eastern people over the lands of the West.

"Too narrow in one age, not narrow enough in another, always at one with himself and at variance with his neighbours, now, as ever, the Jew offers the melancholy picture of one who is a stranger in the land of his fathers, and an alien in that of his adoption. The upshot of this refusal to move with the rest of the world, has been mutual hatred, discord and persecution; each age adding a new ring to the poisonous plant of anti-Judaism. No race has ever had the sentiment of nationality and religion more highly developed, and been more intolerant of dissent, than the Jewish; no race has ever suffered more grievously, from national and religious fanaticism, and from intolerance of dissent, on the part of others.

"The Jewish Colonies, forming small exclusive communities, amidst uncongenial surroundings, have always been the object of prejudice—the unenviable privilege of all minorities, which stubbornly refuse to conform to the code approved by the majority.

"It is, therefore, not surprising that the 'black days' should vastly outnumber the 'red days,' in the *Jewish Calendar*—that brief, but most vivid commentary on the tragic history of the race. The marvel is that the race should have survived to continue issuing a Calendar."*

The second work previously mentioned, on this subject, is entitled: *The Legal Sufferings of the Jews in Russia*; and it deals with the following particulars:

- | | |
|---------|--|
| Chapter | I. How Jews were treated in the Russian Army. |
| " | II. Exclusion from the State Service. |
| " | III. Disabilities in the service of Municipalities and other Corporations. |
| " | IV. Restriction of Jewish Education. |
| " | V. Limitations in the practice of the liberal professions. |
| " | VI. Limitations of the right to own property. |
| " | VII. Restriction of the right of residence. |
| " | VIII. The growth of pauperism among Russian Jews. |
| " | IX. The recent era of legalized persecution. |

The *Appendix* is a Chronological summary of the legal restrictions imposed upon the Jews, in Russia, from the year 1882 to 1912.

In the Introduction, Professor Dicey wrote: "Russian statesmanship forces Russian Jews to make a choice between exile on the one hand, and on the other hand, either ruin or (what is still more terrible) the permanent degradation of every Jew who inhabits the Russian Empire. This statement, based on a careful study of this Treatise, expresses my deliberate conviction. My aim is to justify this conviction, by calling attention to three dominant results, the certainty of which is established by the '*Legal Sufferings of the Jews in Russia*.'

**Israel in Europe*, pp. xv, xvii, xviii. G. F. Abbott. Macmillan. 1907.

"*First.* Russian Jews are deprived of one of the most elementary civil rights enjoyed, as a rule, by the subjects even of despotic monarchs; namely, the right of choosing in what part of the country, to which they belong, they and their families shall fix their dwelling-place.

"*Secondly.* A Russian Jew is deprived in all directions, of other rights conceded to a citizen of every large and civilized State.

"*Thirdly.* The Jews of Russia are subject to the capricious despotism of the Tsar, of his Ministers, and above all of the police."

This brief summary conveys no adequate idea of the actual civil and domestic horrors and cruelties, embodied in the above three restrictions. But the whole book is full of harrowing facts, set forth dispassionately, from a calm and legal point of view.

Professor Dicey concluded his Introduction as follows: "The strange discussion of the horrible question whether Baptism shall, in Russia, save a Jew from the disabilities to which he is there subject, tells its own tale. It tells us that in Russia, as elsewhere, tyranny is producing the most terrible of its hateful results; despotic power first degrades its victims, and then defends its own existence, by the plea that its victims are unworthy of freedom or justice."

After the contemplation of this terrible catalogue of the past sufferings of the Jewish Nation, faith in the Word of God is essential, to enable us to realize the future exaltation and blessing, which God, through His Prophets, has promised to His ancient people; and which prosperity, He, in His power and faithfulness, will most surely bring to pass, and that we trust, speedily, now that the Christian Dispensation seems rapidly drawing to a close. [Compare Isaiah lx, lxii, lxvi; Amos ix. 11-15; Zech. xiv. 4-21; and numerous other Prophecies, throughout the Old and New Testaments, concerning the future Restoration of the Jews.]

In Chapter XVIII (p. 365, *supra*), we have referred to the changes that are occurring in Europe owing to the present great and almost universal War: and it is significant, that the Czar has promised an amelioration of the state of the Jews in Russia, which may affect their future destiny.

But painful reports have recently become current, as to the sufferings of the Jews in *Palestine*, under the Turks, who are exasperated at the thought of their expulsion from Europe, and the possible loss of their capital, the ancient, historic city of Constantinople.

"Meanwhile, the Turkish General, Djemal Pasha, balked in his ambition to march in triumph into Cairo, has opened a great vindictive campaign against the Jews. A number of them have been arrested, and are awaiting trial on charges of being *Zionists*; for Zionist organizations are rigorously proceeded against, as 'corrupt and revolutionary elements' of society."

"Palestine has now become a land of misery, and may be compared to the starved and destitute Belgium—not as regards ruined buildings—but as a land where everything has been requisitioned by a disappointed and cruel soldiery. Want is spreading throughout the land; misery is indescribable. Refugees, who have fled to Egypt from the stricken land, state that if something is not done quickly, to bring the depredations of Turks and Germans to an end, bloodshed and wholesale massacre will be added to the woes and horrors of Palestine and Syria."^a

^aLetter from Cairo. Feb. 23rd, 1915.

"Palestine is now a German Province. In Jerusalem alone, there are upwards of 4000 Prussian officers, officials and physicians . . . Djemal Pasha, whose staff contains only Germans . . . threatens the confiscation of all the land property owned by the Jews; but meanwhile, he satisfies himself with the burning of books printed in ancient Hebrew, and the issuing of orders to the effect that the possession of *Zionist literature* implies, if discovered, instant death by shooting."*

APPENDIX XI.

APPROXIMATE STATISTICS, IN CONNECTION WITH THE GREAT EUROPEAN WAR, IN 1916.

(Chapter XVIII, p. 368, *supra*.)

The great European War, after more than two years' duration, is still being waged, with increasing intensity. (Dec., 1916.)

The Archbishop of Canterbury, when addressing the Upper House of Convocation (Feb. 9, 1915), said that "Great Britain is immersed in a War, upon which its future, as a Nation, must depend. This War is more vast in scale, more momentous in its issues for mankind, more stern and terrible, in its encounters by land, sea and air, than any that the world has yet seen; being a War which, unless it comes speedily to an end, must involve carnage and suffering, more frightful than any within human experience."

Nearly the whole of Europe is now at war; so that the Baptized Nations, who are intimately related, are engaged in a fratricidal combat; Christendom having become "a house divided against itself." 'The Allies' consist of Britain, France, Belgium, Russia, Italy, Portugal, Serbia, Montenegro, and Roumania. 'The Central Powers' consist of Germany, Austria, Hungary, Bulgaria and the Turks; while the *neutral* European Kingdoms are Greece (?), Spain, Holland, Denmark, Norway and Sweden. These Nations, speaking generally, comprise the whole of Europe, or Christendom. Such a vast conflict demonstrates that the Baptized must have declined from their Pentecostal standing; and this terrible War would seem to be a judgment on apostate Christendom, and a fulfilment of the prophecy of Isaiah, who declared that "the indignation of the LORD is upon all nations, and his fury upon all their armies" (Isa. xxxiv. 2).

The original intention of the Author, was to summarize the leading Statistics of the Armies and Navies of the various Countries, engaged in the present War. But during the rapid and startling developments of modern warfare, any statistics given one day, might be out-of-date on the following day; so that any attempt at accuracy must be futile. In addition to these insuperable difficulties, there would also be a danger in publishing detailed Military Statistics; for this might be regarded as an unpatriotic proceeding, tending indirectly to aid the enemy.

We can therefore state only such facts as are accessible to every one; viz.,

*Letter from Dr. Pasternak, formerly physician in Jerusalem. *Evening Standard*, Mar. 31st, 1915.

An improvement in the position of the Jews in Russia, has lately taken place, owing to the present War. Thousands of Jews are loyally fighting in the Russian armies. Most of the legal disabilities and restrictions on the Jews, alluded to above, have now been removed. Many Jews in the Russian Army have received commissions during this War, as a reward for loyalty and courage. August, 1916. (See also p. 365, *supra*.)

that all the belligerent Countries are exerting their maximum efforts; and that instead of comparatively small or limited Armies being in conflict (as in former days), there are now whole *Nations* at war. Some statisticians have recently computed that at least 30,000,000 men are now under arms, or engaged in the arts of War.

The subjoined figures are from an American source: "Official estimates of the General Staff of the United States, as to European War losses, up to January 1st, 1916, were recently transmitted by General Hugh L. Scott. They are estimated at 13,000,000 casualties." Hence, after two years' fighting (Aug. 4, 1916), there cannot be much error in reckoning the total casualties of the various Armies, as amounting to 16,000,000; and the killed, as numbering 5,000,000.

Germany is stated to have lost 5,000,000; and German official statistics compute the losses of Prussia alone, at over 3,000,000.

The following estimate of the *cost of the War*, for Britain alone, has been mentioned by responsible speakers in the House of Commons.

The Chancellor of the Exchequer (Feb. 15, 1915) estimated the cost of the War, for the first year, at £2,000,000,000; and he termed it "the most expensive war ever waged." The present *daily cost* of the War, for Britain, has recently been estimated at £5,500,000. (June, 1916.)

As this War is regarded as the most colossal, cruel, ferocious, and costly War that the World has ever seen, well may Christendom mourn and lament, and repent of those sins, which must have caused this terrific judgment.

APPENDIX XII.

VARIOUS CONJECTURAL INTERPRETATIONS OF THE MYSTIC NUMBER OF THE BEAST.

(Chapter XX, pp. 401-403, *supra*.)

Anti-Christ, and "the number of the Beast," are topics which have interested Theologians, from the beginning of the Christian Era. Irenaeus, Lactantius, Jerome, Augustine, and many others have endeavoured to interpret this enigma.

"Although St. John wrote the Apocalypse in *Greek*; yet in almost every instance, where he mentions *proper names*, he employs both *Greek* and *Hebrew* terms, as in Rev. ix. 11; xii. 9; and xx. 2."*

Accordingly, we might conclude that the *name of the Beast* would also be enigmatically given, in both languages. But as the Hebrew and Greek letters do not represent the same numbers, if a Hebrew word, and a synonymous Greek word, should both be found to contain the number 666, this agreement would tend to establish the possible correctness of the interpretation.

Rev. xiii. 1-8, describes the evil personality of Anti-Christ, his blasphemies, and his "war with the saints"; and this Scripture concludes with the following admonition: "Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six" (Rev. xiii. 18).

The variety of names, which on the principle of *Gematria*,† yield the mystic 666, is surprising. Well nigh all Commentators on the New Testament, have hazarded

*Pulpit Commentary.

†See Chap. XX, p. 403, *supra*.

conjectural solutions; but man's unaided ingenuity is unable to pierce the veil, with which it has seemed good to the Lord, to shroud the mystery of the future Anti-Christ.

Holy Scripture distinctly states one point, which some Commentators have overlooked; viz., that 666 signifies the name of a *man*; and therefore, such proposed solutions as *The Latin Kingdom*, or *Romana Sedes*, or *Apostates (Gk.)* may be disregarded, although according to *Gematria* they give the required total 666, the number of the Beast.

Dean Alford thinks that the solution suggested by Irenaeus, viz., *Lateinos*, is the *best* that has been propounded; and it is accepted by Hippolytus, a disciple of Irenaeus. This interpretation of 666, as *Lateinos*, has also been upheld by the following Protestant interpreters: Mede, More, Jurien, Vitringa, Fleming, Daubuz, Whiston, Lowman, and Bishop Newton.

Bossuet suggests *Diocletian*; because this name, in Roman characters, gives the number 666. The Huguenots found a parallel solution in *Ludovicus*, i.e., Louis XIV, the letters of whose name also numerically equal 666.

Other historical names have been selected, as interpretations of 666, such as Vespasian, Simon Gioras, Julian the Apostate, Genseric, Mahomet, the Pope, Benedict IX, Louis XV, Bonaparte, and Napoleon I.*

The most exhaustive work on this subject, is *De Antichristo*,† by Malvenda, Archbishop of Valencia. But we can now mention only a few more names of Authors who have discussed this point: viz., Grotius, Mede, Bishop Andrewes, Bossuet, Renan, Reuss, Auberlin, Ewald, Burger, Dr. Adam Clarke, Bousset and Godet.

A book entitled *Interpretation of 666* (1642), by Frances Potter, Rector of Kilmington, Wilts, is written in a reverent and thoughtful spirit; but he applied the symbolic number to the Pope of Rome. Joseph Mede (the illustrious and learned Commentator on Prophecy), in his Preface to this book, wrote, "This discourse on the Mark of the Beast, is the happiest that ever yet came into the world, and as such cannot be read without much admiration."

More than one hundred conjectural solutions of this mystic number of the Beast, are quoted in a book entitled, *A Budget of Paradoxes*, by A. de Morgan (1806-1871), the first Professor of Mathematics, at University College, London. This work has been republished (1915); but it is written in a rather sarcastic spirit, and consists of numerous intellectual curiosities, among which, is the number 666.

An earnest student of the Great Pyramid, is convinced that the cryptic number 666, is latent in its measurements.

The true interpretation of "the Number of the Beast," is so mighty and difficult a subject, that we hazard no detailed conjecture as to its correct solution.

APPENDIX XIII.

SUPPLEMENTAL ACCOUNT OF SOME MODERN RELIGIOUS REVIVALS.

(Chapter XXII, pp. 461, 462, *supra*.)

Several modern Revivals were noticed briefly in the text; but we may now give a general outline of additional Revivals, which have occurred during the last

*Speaker's Commentary on Rev. XIII, p. 688.

†This work consists of eleven Books, folio, and was published at Rome, A.D. 1604.

70 years. The remarkable identity of their spiritual results, induces a belief that they must have been the work of the Holy Spirit, and were a partial fulfillment of the Prophecies of Joel (uttered nearly 3,000 years ago), that "in the last days," the Lord would "pour out (His) Spirit upon all flesh" (Joel ii. 28, 29).

Between 1853 and 1858, new openings for Christian Evangelization, were found in various Countries, embracing half the population of the world. Certain districts, hitherto rigidly closed, in India, Siam, Burma, China, Korea, Japan, Turkey, Africa, Mexico, and South America, have now been successfully entered for evangelization, and for the education of the people, on Christian principles.

AMERICA. In 1857-8, a religious Revival spread over the North of the United States, after a period of commercial panic. The labours of the Rev. C. G. Finney, constituted an important factor in this Revival; for through his incessant efforts, thousands of persons were converted, and turned to righteousness.

IRELAND. In 1859, a revival movement arose, in the North of this land, until the whole of Ulster was practically transformed. As the result, an accession of many thousands of members, was recorded by the Presbyterian Church of Ireland; and the year 1859 became entitled, "The Year of Grace."

THE OXFORD-BRIGHTON REVIVAL. In 1874, at the request of a number of young men at the Universities of Oxford and Cambridge, an informal meeting was convened at Oxford, of clergy and laity; and about 1,000 persons were gathered together, from all parts of England, and from the Continent, for the Revival of Spiritual Life. This movement found its ultimate expression in the Keswick Convention, which is held annually, and still attracts considerable attention in religious circles.

RUSSIA. In 1885, a Jew, Joseph Rabinowitz (of Kischeneff, South Russia), was baptized. His conversion to Christianity resulted from his visit to Palestine, to survey the Holy Land, with a view to Jewish colonization. During these travels, he studied the New Testament, which he took as a guide-book; and while musing, on the Mount of Olives, he became convinced that Jesus, as revealed in the Gospels, was the true Messiah.

Rabinowitz carried on an extensive Evangelical work in Bessarabia, among the Jews. Thus there arose a great spiritual movement in South Russia; but the people taking part in this Revival, have been cruelly persecuted, for dissenting from the Orthodox Church, and for gathering together to read the Scriptures. This community, including the Stundists, is supposed to number upwards of a million. Rabinowitz died in 1899.

In **UGANDA** (Central Africa), since 1893, there has been a great Revival, as a result of the labours of Church Missionary Societies. The Missionaries dedicated themselves to God in prayer, making request for a large baptism of the Spirit; thereupon, a great blessing came on the whole native Church, until hundreds were praying for forgiveness. Great Chiefs boldly expressed their desire to accept Christ. In 1904, 2,000 native Christians assembled in the Churches, every week-day morning; and at the close of the year, the number of Churches increased from 20 to 200; and on Sundays, 20,000 converts assembled in the various places of Worship.

A great spiritual awakening has also occurred in Nyasaland.*

JAPAN. In 1901, a religious Revival arose throughout Japan, and meetings held in Tokio, were attended by more than 100,000 persons. As a result, there

*The Nyasaland Times. Sept. 15, 1910. The Missionary Review of the World. Jan., 1910.

were 5307 converts and enquirers; and at subsequent meetings, within three days, over 400 persons decided to become disciples of Jesus Christ.*

WALES. In 1894-5, the preaching of a young Welsh miner—aided by the influence of a little group who prayed continuously for the Holy Spirit—led to a great Revival in South Wales. Vast multitudes were converted, and joined the various Churches; and a transformation was wrought among the population, throughout wide districts.

INDIA. In 1905, as a result of reading an account of the Welsh Revival, prayer was offered by Missionaries in India, for a Revival in the Khassia Hills. They had laboured hard with little success, for over sixty years; but after special prayers had been offered, the Holy Spirit suddenly caused a great spiritual vitality, which resulted in over 5,000 conversions.†

KOREA. The Revival in 1907, in Korea ("the Hermit Nation") "involved the whole country," and was most wonderful, so that it was called a *Modern Miracle*. Although the inhabitants were formerly grossly ignorant and degraded, yet through the preaching of the Gospel, they are now being raised to a higher level of intelligence and civilization. The Church has grown "from nothing, to a body of believers, over 100,000 strong."‡

MANCHURIA. Two Christian workers were sent from Manchuria to Korea (in the latter part of 1907), where they saw the wonderful work that the Lord was doing; and their visit was an important link between the Revival in Korea, and the similar awakening that followed in Manchuria.**

CHINA. The cheering story of the conversion of whole tribes of aborigines, among the mountains of south-west China, is told by Messrs. J. R. Adam and B. Curtis Waters, in a book entitled, *A Modern Pentecost*.††

NORWAY. A Revival took place in Norway, in 1906, which continued for several years, and was characterized by a manifestation of "tongues" termed "*Glossolalia*." This phenomenon of "unknown tongues" produced much controversy and opposition, which should not have been the case, as this gift was enumerated among the nine gifts of the Spirit, manifested in the Corinthian Church, and elicited St. Paul's cautions and instructions.

This gift of tongues has also been manifested in India, China, Sweden, Wales, America, England, and Ireland. It is presumptuous for man to condemn one of the accredited gifts of the Spirit, and to brand it as useless. If this gift were wholly absent, in these last days, unbelievers might justly demand its manifestation. "But wisdom is justified of her children," who acknowledge the Presence and Gifts of God.

In the above Revivals, the most prominent message, which came from all those who spoke in the Spirit, was that "Jesus is coming soon."

During the last few years, there have been Revivals in various other places, such as Los Angeles, Chicago, Ellora, the Philippine Islands, Jamaica, and South Africa.

We should thank God for these Revivals, that have succeeded the great spiritual and Apostolic Revival, which arose in the Church, in 1828. This Revival

*See *The Japan Evangelical Band*. Col. W. H. B. Treddinick, Purley, Surrey.

†*Revival in India*. H. S. Dyer. Morgan and Scott. 1907.

‡Exact particulars of the Korean Revival, especially of the movement at Pyeng-yang, may be gathered from the works of H. G. Underwood, D.D. (the American Missionary), published by Revell, Paternoster Square, E.C.

***The Revival in Manchuria*. Rev. J. Webster. 1910.

††*Among China's Republican Soldiers*. China Inland Mission.

has subsequently developed, differing from all modern spiritual movements, in the four following characteristics:

1. The Restoration of *Apostles* to the Catholic Church;
2. The Manifestation of the *Cherubim* in the Fourfold Ministry;
3. The due *regulation* of the renewed *gifts of the Holy Ghost*;
4. The *re-organization* of the Worship of God, in the Church.*

APPENDIX XIV.

(1.) SPIRITUAL SIGNIFICATION OF THE FIRST TWELVE NUMBERS.

(Chap. X. p. 180 : Chap. XII. p. 237.)

- (1.) Number "One," the *Symbol of the Godhead*, expresses absolute *Unity*.
- (2.) Number "Two" symbolizes the *Second Person* of the Blessed Trinity, and the relationship of the *Son* to the Father. Thus, it sets forth the mystery of *Filiation*.
"Two" is also symbolical of the Incarnation of the Son of God, i.e., of His *two Natures*, Divine and Human, united in One Person.
- (3.) Number "Three" symbolizes the *Trinity* of Persons in the One Godhead; and it is also significant of the Person and work of the Holy Ghost; for He is the *Third Person* in the indivisible Trinity, proceeding from the Father, and from the Son. *Three* is the number of Divine perfection.
- (4.) "Four" is the number essentially pertaining to the Cherubim; and it also represents the *fourfold* spiritual constitution of *Man*, which renders him responsive to the Fourfold Ministry of the Cherubim, in the Church of Christ.
- (5.) Number "Five" symbolizes the *five natural senses of Man*. This number predominated in the Court of the Tabernacle; for in this Court, was the Brazen Altar, whose sides were *five cubits* long; and the 60 (5×12) pillars typified the preaching of the Gospel to mankind, through authority received from "The Twelve." The *five pillars* of entrance into the Tabernacle, symbolized a Ministry which, through Christ's redeeming blood, and by the Regenerating Spirit, prepares men to enter the Church, as spiritual worshippers.
- (6.) The number "Six" sets forth the general mystery of the work of God, in *Creation*, which was finished in *six days*, and pronounced to be "very good."
"Six" is symbolical of *work*, and also of *labour*, which was the penalty inflicted on man because of sin. (See also Chap. XX. pp. 401, 402.)
- (7.) "Seven" is the number of *spiritual perfection*; for it sets forth the perfect *Sevenfold Spirit*, by Whom Christ was anointed. (Isa. xi. 2.) The Lamb, in the Apocalypse, had "*seven eyes*, which are the *seven Spirits of God*" (Rev. v. 6). The number "seven" also sets forth the Sabbatical rest, which crowned the six days' work of the Old Creation.
- (8.) The number "Eight" is the number of *Resurrection*; for Christ rose from the dead, on the first day of the week, i.e., on the *Octave* or *eighth day*, typifying that the *New* comes forth from the *Old*. Hence, "eight" speaks of "a

*Chap. XXII. p. 454. *et seq.*, *supra*.

new heaven and a new earth," perfected in Resurrection. On the *eighth day*, Jewish children were circumcised, under the Law, and brought into Covenant with God. "Eight" also speaks of redemption; for "*eight souls* were saved from the Flood through water." (1 Pet. iii. 20, R.V.)

It is worthy of note that the numerical value of the Greek letters, in the name "*Jesus*" (Ἰησοῦς), is 888. (See p. 402, *supra*.)

(9.) "Nine" is the square of Three (the number of Divine perfection), and sets forth the *nine gifts*, and the *ninefold* fruit of the Holy Spirit. (1 Cor. xii. 8-10; Gal. v. 22, 23.)

The number *Nine* is also a factor of 666, and thus speaks of *finality* and *judgment*.

(10.) "Ten" is the number of the Commandments in the Decalogue, and pertains to the *Kingdom of God*. Ten testifies to the universal obligation of the payment of *Tithe*—the dedication to God, of a *tenth* of our increase. In the Tabernacle of Moses, the number "ten" prevailed in the *Most Holy Place*, which was a cube of ten cubits; while "ten" was also predominant throughout the Temple of Solomon. "Ten" sets forth *moral perfection*, springing from obedience to the Ten Commandments of God.

(11.) In Scripture, the number "Eleven" is connected with *apostasy* and *judgment*. Ham (cursed for mocking his father) was of the *eleventh* generation from Adam. The first band of Apostles was reduced to "eleven," by the apostasy of Judas; and four times, in the Gospels (after Christ's Resurrection), the Apostles are called "the eleven," and not "the twelve."

"Eleven" signifies *imperfection* through Apostasy.

(12.) The number "Twelve" typifies *Governmental perfection*, as represented by the *Twelvefold* union of the Tribes of Israel; and by the number of the Apostles chosen by the Lord. *Twelve* also typifies the fulfilment of the ultimate purpose of God, in His Church; and it is composed of 3×4, setting forth the manifestation of the *Triune God*, through His *Fourfold Ordinances* in living men.

The number "twelve" also symbolizes the Rule of Christ, through a College of Twelve Apostles; and the Divine Mission, given to them by God.

In the "New Jerusalem," this number Twelve predominates; for the area of this City is a square of 12,000 furlongs; it has *twelve* foundations, and *twelve* gates, with *twelve* sentinel Angels.

(2.) THEORIES CONCERNING BIBLICAL NUMBERS.

(Chap. XXIII. p. 467, *supra*.)

In 1894, the late Dr. Bullinger demonstrated, by numerous examples, that an arithmetical *Law of Number* exists in the Word of God; and he stated that "The total number of times that a PIVOT word occurs, forms a *square number*, a *cube*, or a *multiple of 7 or 11*." This numerical Law reveals the perfection of the Word of God, and vindicates its inspired character, even in what might be regarded as verbal details.*

**Number in Scripture*. Rev. E. W. Bullinger, D.D. Eyre and Spottiswoode. 1894.

A Russian student, Ivan Panin, claims to have discovered an arithmetical Biblical system. Panin was formerly a Nihilist, and was compelled to quit Russia; he then went to America, and studied at Harvard University. While analysing the character of Tolstoy, he was led to study the Scriptures, with the result that he became a believer in Jesus Christ. He now states that every Book and every word in the Bible, form part of a numerical system, based on the ancient principle of *Gematria*.* If this theory be correct, it is but another proof of the hidden treasures of the Living Word, and of the manifold wisdom of God. "The words of the LORD are pure words, . . . as silver tried in a furnace of earth, purified seven times"; for "the law of the LORD is perfect" (Ps. xii. 6; xix. 7; cxxxviii. 2).

Mr. Panin believes that his system constitutes a check on variant readings, proving that the Word of God is constructed throughout, on one marvellous, detailed, numeric design, which could not have been invented by man. This theory is entitled, *The Scientific Demonstration of the Inspiration of the Scriptures*. (Armao Press, Toronto.)

*For the meaning of the word *Gematria*, see p. 403, *supra*.

Final Doxology.

The foregoing Treatise has occupied the Author continuously, for upwards of ten years; and he now thanks Almighty God, Who has graciously permitted him to complete this work, on "*The Cherubim of Glory, and their Manifestation in the Church of Christ, as fore-shadowed in the Visions of Ezekiel*."

Let all who rejoice in the blessed Hope, inspired by these Divine Revelations, re-echo the Anthem of the Four Living-Creatures. "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those Living-creatures (R.V.) give Glory and Honour and Thanks to Him that sat on the Throne, Who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the Throne, and worship Him that liveth for ever and ever, and cast their crowns before the Throne, saying, Thou art worthy, O Lord, to receive Glory and Honour and Power: for Thou hast created all things, and for Thy pleasure they are and were created." (Rev. iv. 8-11.)

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Ὡσπερ ξένοι χαίρουσιν πατρίδι βλέπειν, οὕτως καὶ τοῖς κάμνουσι
βιβλίου τέλος.

"Like travellers, when they see their native soil,
Writers rejoice to terminate their toil."

(Free Translation by an ancient author, A.D. 1817).

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